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THE  
**Churchman's Magazine;**

OR,

**TREASURY**

OF

*Divine and Useful Knowledge.*

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That which is of God we defend to the uttermost of that which he hath  
given: That which is otherwise, let it wither even in the root from whence  
it hath sprung.

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HOOVER.

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VOL. III.

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NEW-HAVEN:

PRINTED AND PUBLISHED BY

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1806.

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THE RIGHT REVEREND  
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BISHOPS  
OF THE  
*PROTESTANT EPISCOPAL CHURCH*  
IN THE STATES OF  
*Pennsylvania, Virginia, Maryland, Connecticut*  
*and New-York :*  
IN TOKEN OF RESPECT FOR THEIR SACRED CHARACTERS,  
THIS THIRD VOLUME  
OF THE  
**Churchman's Magazine,**  
IS INSCRIBED,  
BY THEIR OBEDIENT  
AND MOST HUMBLE SERVANTS,  
THE PUBLISHERS.

~~36392~~





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OF THE  
**Churchman's Magazine,**  
FOR THE YEAR 1806.

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THE  
Churchman's Magazine.

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[Vol. III.]

JANUARY, 1806.

[No. 1.]

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EDITORIAL ADDRESS.

THE CHURCHMAN'S MAGAZINE was first projected on a small scale, by way of experiment. It has now been continued two years; during which time, many considerations have occurred to convince the Publishers, that it would have a more extensive circulation if enlarged, and made to contain a greater variety of matter. With a view to this object, they have determined to put themselves to much additional expence, by employing an Editor, who is to devote a great share of his time to collecting materials, and superintending the press. On this improved plan, the Magazine now makes its first appearance, and solicits the attention of the public. Under these circumstances, it is deemed expedient to insert a more diffuse account of the main design in view, than could be comprised in a *Prospectus*.

PERIODICAL publications, under the title of *Magazines*, have, for many years, been circulating in most parts of the world, where civilization and the light of the Gospel have come; but until very lately they have been chiefly directed to general literature and amusement. They have been very justly considered as convenient repositories of fugitive pieces, which, though not worthy of appearing in a volume by themselves, yet merited to be preserved in some shape or another. Within a few years past, several have appeared in England and this country, principally designed to diffuse religious knowledge, and impress society with the importance of the Christian doctrines and institutions. When it is considered that the great and solemn truths taught in the Gospel, and the duties which it enjoins, in order to maintain their influence over men's minds, at the present day, have to contend against corrupt passions and perverse desires, aided by the wit and cunning sophistry of many men, whose learning and ingenuity entitle them to considerable attention; it is worthy of high commendation, that so many of the friends of genuine piety and morality have availed themselves of this convenient vehicle of communication, and extensive influence over society. The means, which either the wisdom of God or of men has heretofore provided for the propagation of divine truth; the preaching of the Word, and administration of the *Sacred Ordinances*, it must be seen, are in a degree losing their influence; for

many will not put themselves in the way of these things. Hence every expedient, which promises any hope of success, should be adopted by all those who feel themselves obliged, from special engagements, or inclination, to diffuse a thorough knowledge of that faith, on which their own hopes depend; and to preserve, as far as possible, its influence among others. We have indeed the Divine promise, that God's Church shall always have a place and name in the world: But this promise, like many others, implies a command that we use our endeavours. Human exertions must co-operate with the Divine aid, in this case, no less than when God promises, that *seed-time and harvest shall not fail*. Convinced of this truth, for several years past, men of piety and virtue, if by any means they might gain some to listen to the great things of eternity, have been extensively circulating such publications as the present.

IN an attempt to imitate so worthy an example, a number of gentlemen of the *Protestant Episcopal Church*, mostly clergymen, have agreed to unite their labours: This occasions the work to be denominated *The Churchman's Magazine*: Not that it is to be devoted solely to the defence and propagation of the doctrines and tenets peculiar to that Church; but it is intended to embrace a more extensive view. There are many fundamental points in which all Revelationists agree; and may therefore all harmonize as fellow-labourers together. To inculcate faith in our Lord Jesus Christ, and practical obedience to his commands....to explain and enforce on men's minds the great doctrines of the Fall, the Atonement, the Resurrection, and Day of Account, must coincide with the views of all who call themselves Christians. At the same time, it is not to be understood, that any point deemed essential by the Episcopal Church will be sacrificed to an undistinguishing and levelling charity, which holds all opinions as alike acceptable to God. However much it might be desired, that all would unite in every thing which they severally deem fundamental; yet, as such an event is not suddenly to be expected, every one must be left at liberty to use those talents, and that measure of reason, which God has given him, for the conviction of those whom he may think to be labouring under error and mistake. The utmost that ought to be expected is, that the controversy, where any exists, be conducted with good temper, candour and moderation; without needlessly wounding the feelings, or calling into exertion the passions or prejudices of any one. Such is intended to be the manner of conducting *The Churchman's Magazine*, wherever consistency requires things to be said not accordant with the faith of other denominations. And if occasional notice should be taken of those who altogether reject Revelation, and set up reason as the standard of truth, they are assured of being treated in the mild spirit of the Gospel.

THE better to illustrate the genuine doctrines of Christianity, it is proposed to have frequent recourse to the early fathers of the Church. Divine truth being one and always the same, we are to look for it only in the Word of God: Still, however, the sentiments and usages of those who lived in and near the time when inspiration was given, are to be received with veneration, as a standing com-

mentary on the dictates of the Holy Spirit. However we may concede to modern ages the merit of adding much to natural science; with respect to that which came from heaven, we have reason to fear it has been perverted and obscured by *vain philosophy and oppositions of science, falsely so called*. It therefore cannot but be useful to tread back our steps, and examine the sentiments and views of those who first enjoyed the light of the Gospel.

THE opinions and customs prevalent in any age of the Christian Church, ought to be an interesting object of contemplation; and therefore, with sketches of history, they will occupy occasionally a place in the *Magazine*.

REMARKS on difficult and obscure passages of Scripture, with illustrations of the beauties of style in the sacred writers, and whatever may tend to inspire a taste for reading and understanding the Bible, will be frequently inserted.

PAINS will also be taken to obtain historical views, general and particular, of the past and present state of the Episcopal Church in our own country.

To these topics will be added *Essays Devotional, Practical, and Moral*....Thoughts on Education, a subject meriting the attention of every one who wishes well to religion and the good of society; and Biography; for which, it is believed, our own country can furnish many subjects; and such, when they can be obtained, will always have the preference.

AND, not altogether to neglect those readers who look for amusement, some notice will be taken of general literature....New Publications, especially in Divinity and Ethics, will be examined....Accounts of Associations and Institutions for the promotion of science and religion, will be inserted....Useful Discoveries in the arts, and their authors, will be recommended to public notice: And further, to afford rational amusement, a page or two in each Number will be devoted to Poetry, either original or selected.

IN publications of this kind, original matter is not always to be expected; a free use will therefore be made of what is already extant from the press; taking care to make the selection from among such works as may be presumed not to have obtained a general circulation in this country. Contributions from gentlemen of leisure, who may be disposed to lend their aid in carrying on the work, will be thankfully received, and duly attended to by the Editor and Publishers; always reserving a right to judge of the expediency of altering or altogether rejecting what may be thus received; and promising to use candour and impartiality in the exercise of that right.

AND now, having thus sketched the outlines of the plan on which *The Churchman's Magazine* will be conducted, it only remains to assure the reader, that nothing will be admitted, which, under the idea of amusement, can, in the slightest degree, offend against decency. No countenance will be given to the loose and relaxing opinions prevalent in the world, which tend to set men's minds afloat with respect to the great concerns of religion; and to make them think it a matter of indifference what they believe and profess. On the contrary, the main object will be, to inculcate the fundamental doc-

trines of the Gospel, without regard to sects and denominations, into which Christians are unhappily divided. Among these doctrines will be reckoned, The corruption of man's nature by the Fall....Redemption and Restoration by Jesus Christ the Son of God, who was both God and man....The necessity of God's Holy Spirit operating on the heart, that it may bring forth the genuine fruits of faith and gospel obedience....And that God has instituted a visible Church on earth, with its ministry and sacred ordinances ; by the instrumentality of which, the operations of the Holy Spirit are promised, and to be expected. Wherever these doctrines are faithfully taught and duly received, the spirit of Christianity will prevail. It is believed they will make way to the hearts of men, and holiness, righteousness and peace, will follow ; to the glory of God, and the welfare of society.

HAVING these ends always in view, the reader is assured of fidelity and exertion to make the work interesting and useful. Sensible that it must stand or fall by its own deservings, no pains nor labour will be spared, which promise success, in collecting materials suitable to the end in view. Of the fulfilment of these engagements, the public must judge. They have now an opportunity. A specimen is in their hands. To them the ultimate decision is cheerfully submitted.

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#### THOUGHTS ON THE NEW YEAR.

THE commencement of a New Year cannot but excite, in the pious and contemplative mind, many serious and useful reflections. It is a returning season, which should arrest the attention of every one : It should divert the miser from the contemplation of his bags ; the worldling from his eager pursuits ; the man of pleasure from his debauch ; the statesman from his schemes of ambition ; and the philosopher from his airy visions. How rapid the flight of time ! How exact and orderly the course of the year ! How infinite the wisdom that contrived, and how almighty the power that urges on the wondrous system, period after period, not varying a single second of time ! Too vast the conception, to be clothed in adequate words ; too immense for human imagination to grasp ! *He sitteth on the circuit of the heavens, and the inhabitants of the earth are as grasshoppers.* He commanded, and the sun shone in his splendour : He spake the word, and the earth began to wheel his mighty round : He sitteth above all ; and with infinite ease, and perfect uniformity, wields in his hand the boundless whole. Thousands of years have rolled away, and no disorders have intervened, for all was pronounced *very good*. He who made, perfectly knew, and perfectly contrived the various parts. No clashing force impedes the motion of the spheres ; but round and round they roll in harmonious concert ; sustaining, and being sustained, by that all-pervading impulse, whose essence is known only to the Creator.

Ye who doubt the being of a wise first cause, come hither ; be silent, and listen awhile to the instruction of the returning year. Can all this harmony proceed from a blind, unmeaning, and undesigning fate ? Can senseless matter have jumbled itself into such

exact order? To believe it, requires the greatest stretch of faith: To hesitate, in so plain a case, is indicative of such perverseness as every one should blush to own. Ye who call not in question that God rules and guides the helm of material things; yet heedlessly overlook his government of the intellectual world; of his rational creature man, come and receive instruction. He who rules in such excellent order, in one case, must prescribe to himself a no less perfect system in the other. *Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?* He hath promised rewards to the obedient, and threatened the disobedient with punishment; and just so sure as he brings about days and years, he will fulfil his words. Days and nights follow each other; the year pursues its course, and would do so in spite of all our endeavours to impede its progress; it comes to an end in its stated time: Just so God carries on his government of the moral world. Strive as we will to elude his notice, or impiously trample on his authority, it is to no purpose, but our own condemnation. His eye is about us, and speth out all our ways: Our resistance is no check to the operations of his hands; they are ever uniform, and the same. Art and dissimulation may conceal iniquity from men, or force prevent its punishment; but day unto day, and year unto year, are so many monitors, that God is not thus to be defied, nor his unchanging will controuled. The great year of providence and grace is rolling on, and shall come to an end in God's time; when the whole intellectual world shall see and know that his administrations have been uniformly directed to one end, and guided by an eternal rule of right. However to our present short sight there may seem to be disorder and irregularity; yet, when all the dispensations of heaven, with regard to men, shall come to a close, in the day of account, it will be seen that there has been the same harmony, the same unity of design, the same undeviating progress, toward the glory of God, and the good of his faithful servants, as we observe in the flight of time, to close the natural year. Hence, to every rational mind, the season thus speaks and expostulates:—Are you also pursuing the same end? Is your conduct guided by the same unerring rule, and directed to the same object? While days and nights are passing away, in uniform succession, are your thoughts, desires and actions, alike uniform, and all very good? Time hath moved unremittingly forward to the close of another year; but have not you often slumbered and slept instead of pursuing your course? Have you not often wandered out of the direct road? Have you not sometimes gone backward instead of advancing? And while you thus linger in your progress towards the stature of perfect men, do you expect ever to reach that blessed region, where times and seasons, days and years, shall be no more?

The year that is past may well be represented as adopting the more explicit language of an affectionate and faithful friend, when taking leave of us forever, and saying: Make a solemn pause; look back, and examine what you have been doing, since you walked the journey of life in my company: What sins have you committed? In what evil habits have you indulged? How many times have you given way to immoderate anger, to malice, to envy, or revenge?



How often have you deceived, defrauded, or calumniated some of your neighbours? How frequently have you plunged into scenes of excess and intemperance? How have you neglected the service of your God, and the solemn duties of religion? Let conscience do her office, and she will tell you, that frequently indeed these neglects have been noted against you in the registry of heaven. Amidst all these defects and faults, how few good deeds have you done! How much work for repentance! And how little reason for self-commendation! Look back also, and see how many good things the Providence of God has given you to enjoy, and thank the bountiful Giver. You have been blessed with health....Call to mind that it came from him, in whose hands are life and death. You have enjoyed peace and quiet in your dwelling....Bless the holy God for the inestimable gift. You have had no calamities to mourn, no sorrow nor distress to overcloud your days....Remember that it is of the Lord's goodness, that you have been spared: Or perhaps you have suffered adversity, and are at length delivered....Render a tribute of praise to your great deliverer. You have had another year added to your days....Slight not the gift; let it not be in vain, and worse than in vain, that you have had so much time for improvement. Call to mind not only what you have done, and what you have enjoyed, but also the events of Providence which have interested your feelings, and receive instruction to guide you in your future conduct. By many events that have fallen under your notice, you have been disturbed and anxious for their consequences....Where is now that anxiety? It has flown away; it has vanished; it is now of no consequence. Learn hence to reflect, that in like manner, the anxieties of the coming year will flee away; and are therefore to be endured with patience, and reliance on the good Providence of God, by whom you have hitherto been sustained. Many things have taken place which have afforded you joy and satisfaction....Where are now those joys? Fled, like the morning dream. From this consider that earthly joys are short-lived; and be induced to look beyond the fleeting pleasures of time, to those which are eternal, flowing from the presence of God. You have seen and heard a great deal to convince you, that this world is a world of sin, and therefore a world of sorrow; that men are depraved in their desires, and therefore false and deceitful in their conduct. Be therefore admonished to look, by faith and hope, to that better world, where you will no more feel or fear the evils of depravity and sin. You have seen also some good deeds, which have shone as lights in the midst of a wicked world...strive to imitate them in your future life, as God shall give you opportunity, and lengthen to you the day of grace.

But among all the events that have demanded your attention, none so well deserves your serious contemplation, as the instances of mortality, which have fallen in your way during the annual circuit. Some from among your immediate friends and neighbours, many more of whose deaths you have heard, and many thousands, of whom you know not any thing, save that they are gone; have taken their departure to that country, from whose bourne no travel-

ler returns. The infant from the cradle, the sportive child, the blooming youth, the fond mother, the respected father, and venerable sire, have you seen following each other to the gloomy vale of death. Powerful diseases, the whirlwind's rage, the bursting torrent, the kindling flames, the ocean's billows, war and the sword, have been the messengers of death, to summon hence his victims, however reluctant to go, and to sound in the ears of those who are left, *Be ye also ready, for ye know not how soon ye may be called.* Pause a little, and contemplate the awful truth: Lay aside your busy cares, bent on temporal things: Let down your high-raised expectations of present enjoyment: Converse awhile with the King of Terrors, as though you were expecting not to behold another return of the present season. Can you approach him without dismay and an horrible dread? Are you prepared? Have you nothing to do? Dare you come before the dread tribunal of God, in your present condition? Take this examination in good part, as from friend to friend: Treasure it up in your heart: Go forth, and practise upon it in your life, during this and every coming year, so long as God shall give you being here on earth; and it will inspire you with those good resolutions which will be of infinite importance to you, whether you live one year more, or half a century: It will incite you to do that, which, if left undone, must make your condition infinitely dangerous, should you receive the summons to depart within the year, which you know may be the case; nay, within a month, or a day. Finally, as you have now a new year, so let your life be new, in every thing wherein it wants improvement, in simplicity, sobriety, and godly sincerity. Let it be renewed and made after the image of God, in righteousness and true holiness; that you may become fit for that world, where years shall cease to roll, and time be no more measured by days and seasons.

— \* \* \* —  
FOR THE CHURCHMAN'S MAGAZINE.

*Mr. Editor,*  
I send you the following Biographical Sketch, compiled from CAVE's *Lives of the Primitive Fathers*, to be inserted, if you think proper.

— \* \* \* —  
**LIFE OF ST. POLYCARP,**  
BISHOP OF SMYRNA.

ST. POLYCARP was born towards the latter end of Nero's reign: Some ancient writers say, at Smyrna. Let that be as it may, he was, by St. John, at an early age, committed to the care and instruction of BUCOLUS, Bishop of Smyrna, and there taught the first principles of the Christian faith. He made such progress in piety and the Christian virtues, that at an early age, he was made deacon, and then catechist of that Church; an office which he discharged with great diligence and success.

At the death of Bucolus, he was consecrated Bishop of Smyrna by St. John; and other apostolic persons. Eusebius, speaking of Polycarp, says he was familiarly conversant with the Apostles, and received the government of the Church from those who had been *eye witnesses and ministers of our Lord.* Certain it is, he was what

St. John, in his Apocalypse, calls *the Angel of the Church of Smyrna*; and whoever will compare the sufferings of his martyrdom with the prophetic description drawn by St. John, will find another evidence added to the many thousands, of the truth of Divine revelation.

Not long after the death of St. John, in the year of our Lord 107, the persecutions against the Christians were renewed, under the reign of Trajan; when Ignatius, Bishop of Antioch, was sentenced to death, and to be transported to Rome for execution. Having lived in all good fellowship for a number of years with Polycarp, in his journey he was permitted to visit Smyrna. After these holy men had mutually embraced each other and discoursed upon the affairs of the Church, Polycarp exhorted Ignatius to *hold fast his profession*. Ignatius reciprocated his wishes, exhortations, and prayers; commending to his watch and care his Church and people of Antioch.

From Rome, Ignatius sent an epistle to the Bishop and Church of Smyrna; endeavouring to fortify them against the errors of the times, which had crept in amongst them. This epistle, which is extant at this day, is worthy of the serious perusal of all who wish to know what was the faith when *first delivered to the Saints*. It contains many useful rules and precepts of life, especially such as concern the pastoral and Episcopal office. We hear nothing very particular after this, respecting Polycarp for a number of years; till some unhappy differences in the Church brought him upon the public stage.

About this time the controversy about the observation of Easter was warmly contested between the Eastern and Western Churches; both appealing to apostolical practice. To heal these unhappy divisions, St. Polycarp visited Rome in the year 154; Anicetus being then Bishop of that city. After much disputation, without either party being convinced, they mutually agreed "that the main and vital parts of religion" did not consist in rituals and external observances; and, although they would retain their ancient customs, they would not violate the great bond of charity, nor cause a schism to be made in the Catholic Church. They therefore commemorated the love of Christ in the holy Eucharist; Polycarp consecrating the *bread and wine*, at the request of Anicetus. Thus these holy and pious fathers of the Church, uniting in the fundamental principles of Christianity, in the unity of the Church left us a noble example of that Christian forbearance which ought ever to be exercised towards one another. And happy would it have been for the Christian Church, if their zeal for unity, their forbearance and charity, had been practised in modern times; for then we should not at this day experience so many unhappy divisions among Christians, and such a continued rotation of new sects, visionary schemes, and endless genealogies, which gender strife and arm infidels with new weapons against the Church of God.

During the stay of Polycarp at Rome, he spent much of his time in convincing gainsayers; testifying the truth of those doctrines which he had received from the Apostles; whereby he reclaimed many to the communion of the Church, who had been infected and

overrun with errors, especially the pernicious heresies of *Marcion* and *Valentinus*. And when Marcion, meeting him one day accidentally in the street, and resenting his neglect, called out *Polycarp, own us*; the good man replied, *I own thee to be the first born of Satan*. So religiously cautious (says *Ireneus*) were the Apostles and their followers to avoid communication with such; observing *St. Paul's* rule, *Mark them that cause divisions, and walk contrary to sound doctrine*. And again, *Titus*, iii. 9. 10. *A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is perverted, and sinneth, being condemned of himself*. Indeed, the piety and zeal of this excellent Father of the Church was frequently disturbed with the poisonous principles, which, even in that age, corrupted the simplicity of the Christian faith. This he would frequently manifest when hearing of schism and heresy, by stopping his ears, and crying out with tears—*Good God, unto what times hast thou reserved me, that I should hear such things!* avoiding the place and company where such things took place. This apostolical zeal he manifested in all his epistles to the neighbouring Churches; which he learned from *St. John*, of whom he frequently told the following story:—That *St. John* going into a bath at *Ephesus*, and espying *Corinthius* the Heresiarch there, he presently started back—*Let us be gone*, (says he to his companions) *lest the bath, wherein there is Corinthius, the enemy of the truth, fall upon our heads*. This passage, (says *Ireneus*) some yet alive heard from *St. Polycarp's* own mouth, who was personally and intimately acquainted with *St. John*, and in many of his epistles, speaks of him in point of character, shape, countenance, miracles, faith, and practice.

We shall now draw towards the conclusion of this most excellent and pious man's life, which was crowned with martyrdom.

In the year of our Lord 167, under the reign of *M. Antonius*, began a most severe persecution of the Christians; in which suffered the Bishop of *Smyrna*; the particulars of which we have related in an epistle, written not long after his death, by the Church of *Smyrna*, directed to all the dioceses of the *Holy Catholic Church*, and worded by *Eusebius*; from which I have selected the following: The persecution† growing hot at *Smyrna*, and many having already sealed their confession with their blood, the general outcry was, *Away with the impious, let Polycarp be sought for*. The good man was not disturbed at the news; but resolved to meet his fate with the firmness of a Christian. But his friends knowing his singular usefulness, and that our Lord had given leave to his disciples, when persecuted in one city, to flee to another, prevailed with him to flee into a neighbouring village, where with a few companions, he continued day and night in prayer, earnestly interceding with heaven, for the peace and tranquility of the Church throughout the world. Three days before his apprehension, falling asleep after prayer, he dreamed that his pillow was on fire and burned to ashes, which he told his friends was a presage he should be burnt alive for the cause

\* *Eusebius* L. 4. cap. 14. † *Euseb.* L. 4. cap. 15.

of Christ. In the mean time he was diligently sought for ; upon which his friends persuaded him to retire into another village, where he was immediately discovered by a couple of youths ; who perceiving him enter an house at evening, gave notice to his enemies ; and although he was warned of his danger, and might have escaped, yet he refused, saying *the will of the Lord be done*. Hearing his persecutors below stairs, he went down, and saluted them with a cheerful and gentle countenance ; insomuch that they who had not hitherto known him, were greatly astonished at his venerable and grave appearance, wondering why any should wish to apprehend this poor old man. Perfectly calm, he ordered a table to be spread, and provisions to be set on ; inviting them to partake, only requesting that in the mean time he might have one hour for solemn prayer. Leave being granted, he retired to his devotions ; where being divinely assisted, he continued nearly two hours ; commending to God the care of all his friends and acquaintance, with the state of the whole Catholic Church throughout the world ; while all that heard him were greatly astonished and grieved, (even his enemies) that so divine and venerable an old man should be put to death.

His prayer being ended, he voluntarily submitted. They put him upon an ass, and proceeded towards the city. They were soon met by Herod and his father Nicetus, being civil officers, such as our *justices of the peace*. Herod was a bitter enemy to Christianity ; notwithstanding, he took Polycarp into his chariot, and by plausible insinuations, sought to undermine his constancy, and persuade him to renounce his faith in Christ. To all which he answered not, except by a silent contempt, shewing them his firmness ; disappointed, they changed their deceitful tone into the most abusive language, and threw him from the carriage with such violence, as to bruise him, and endanger his life ; but undaunted, he hastened on to the place of trial, surrounded with a guard and tumultuous rabble.

[*To be continued.*]

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#### MEDITATIONS ON THE BEE.

GO forth, O my soul, like the industrious Bee, to thy work and to thy labour, until the evening of thy day upon earth. Take the wings of the morning, and fly quickly into the garden of God, the Church of the Redeemed. Visit continually the assemblies of the faithful ; those flowers whose unfading beauty graces the inheritance of the beloved ; and whose sweetness diffuses around them a savour of life unto life. There feed among the lillies of Paradise, which shine invested with the righteousness of Saints, and towering above the earth, keep their garments unspotted from the dust of corruption. Fly amongst them day by day, and familiarize them all to thy acquaintance. Pass not by them hastily, nor be content to gaze only upon their beauty ; but settle and fix thy meditations on them, until thou hast extracted the spirit and life that is in their writings and their examples, the nourishment of wisdom, and the sweetness of consolation. These flowers, it is true, spring from the same earth, the same influences of heaven nourish and support

them ; but various are their colours, and their virtues are diverse. To one is given knowledge ; to another meekness ; to another humility ; to another charity ; by the same spirit. Each has its use and its beauty ; and he who would make honey must suck virtue from all. But, above all, forget not to dwell evermore on the contemplation of him who grew from the virgin stem of Jesse ; for in him are hid all the treasures of wisdom and knowledge, and of his fullness have all others received. He is the true rose of Sharon ; red in the day of his passion, opening his beauties as the morning, in the midst of a crown of thorns, and perfect through suffering. He is the lily planted in the humble vale, and from thence ascending up towards heaven, having his garments white as the light, which admits no stain to sully its virgin purity, and passeth through all things undefiled. Fly daily to him and delight thyself in meditation on his life and death. From him and the other sweet flowers of his planting, when thou hast drawn matter of instruction in righteousness, return home and deposit these treasures in the cells of thy understanding and affections, thy head and thy heart, that thou mayest become a land flowing with honey, a land wherein dwells the righteousness of Jesus, and the comforts of the Holy One. And when thou hast thus laid up within thee the words of eternal life, be a faithful dispenser to others of the manifold grace of God, and let thy tongue be a channel to convey it from thy heart into those of thy brethren, distilling it in such proportions as every one is able to receive it : so that the heavenly bridegroom may seal thee to salvation with this gracious testimony : Thy lips, O my spouse, drop as the honey-comb ; honey and milk are under thy tongue ; sweet and healing as the one, innocent and nourishing as the other, are all thy communications. And to encourage thee to be thus liberal to others of what *he* has freely given thee, thy dear Lord has told thee that what thou givest to the least of thy brethren, he takes as given to him. And as, when risen from the dead, *he* accepted at the hands of his disciples a piece of an honey-comb, so in the person of his members, risen from the death of sin, through the power of his resurrection, he expects from his disciples, and more especially from his ministers, a portion of that word which is declared by the holy psalmist to be sweeter than honey and the honey-comb. And in this respect he is graciously pleased to say, that he does himself feed upon it ; for so it is written—“ I am come into my garden, my sister, my spouse ; I have eaten my honey-comb with my honey.” These lessons of heavenly wisdom, O my soul, mayest thou learn from that pretty insect, of which the son of Sirach saith—“ The Bee is little among such as fly, but her fruit is the chief of sweet things.”

BP. HORNÉ.

[The subject of the following Address is of such serious importance, that no apology can be necessary, for having recourse to a newspaper, to fill the pages of the Magazine.]

FROM THE UNITED STATES' GAZETTE.

### *SUSPENDED ANIMATION.*

TO THE HUMANE CITIZENS OF THE UNITED STATES.

I HAVE been highly gratified by looking over a volume of the "Transactions of the Royal Humane Society" of London.—The benefits which have already, and may still farther be received from this benevolent institution, entitle them to the gratitude of all mankind. To men, such as they must be, the most acceptable manifestation of it would be to follow their godlike example. That this has been done in so few instances in the United States, I can attribute to nothing but the limited knowledge that we have of the existence of such transactions. Surely the citizens of the United States would be behind no people upon earth in encouraging amongst them, institutions from north to south, which have for their object the rescuing their helpless fellow creatures from the jaws of death. Why are not these transactions to be found in our bookstores? It is an institution which could not fail to be favoured by every thinking man in every class of the community, could the transactions be but generally known.

The main object, however, of this address is not to call your attention to the demand for such institutions amongst us, though it would be to me a subject of unceasing happiness for the remainder of my life, if it were to be effectual to that end. I had before read enough on the subject of suspended animation, to view with horror the precipitancy of our measures in cases of death happening amongst us. That there have been instances of suspended animation from various causes, is too well attested to admit of dispute; how numerous these causes may be, probably the best physicians cannot decide.

Amongst the learned, a criterion on which to rely, in the ascertainment of the difference between real and apparent death, is found a question of great difficulty. With us this fact is for the most part left to be decided by the most ignorant of human beings; beings that are no less careless than ignorant, to say nothing of the circumstance of the cover, which the precipitate measures usually adopted, offered to those who may be actuated by the most diabolical views in their proceedings. A person is no sooner reported to be dead, than the physician turns his back; he thinks it unnecessary even to take a view of the body, and, without one single caution, leaves him to be treated in the way that may seem best to those about him. They indeed but too often begin their proceedings at an earlier date. To a reflecting man what can be more shocking than the habit that is said to prevail of snatching the pillow from under the head of a person gasping for breath? and that, for the most part, perhaps in less than one hour, every chance of recovery, in case of

suspended animation, is cut off, when he is laid out, if not before. The vital spark must be strong indeed, to remain when every step that is taken is against it. The head is lowered, the mouth is closed, the arms are pinioned, and a weight, (a plate of salt) is placed on the pit of the stomach. The hurry that there is especially amongst the lower classes of people, in putting the dead into the ground, must have been observed by all. Those who have come from Europe cannot fail to have been struck with horror at it. This is a subject in which all are interested: to this state of suspended animation we are all liable, however free we may individually think ourselves from it. To whomsoever of us it may happen, it were better for him that he were out of the reach of man than in the house of his most affectionate friend. But I will not suppose a suggestion of individual risk necessary to excite an interest in my subject, in a community abounding with benevolent characters, and professing a religion, which, in order the more fully to enforce on us the duties we owe to each other, teaches us to regard all mankind as our brethren. There is one consideration that must operate with peculiar force on the minds of the pious; that is, the probable reformation that would take place in those who might recover from a state so nearly approaching to death. The prospect of being in any way instrumental to a happy change in the eternal state of a fellow creature, cannot but have great weight with those whose views of happiness are fixed upon another life.

I hope, I trust, I pray, that it may not be long before societies upon a similar plan as that of the "Royal Humane Society" of London, will be common amongst us. More active measures would then be pursued for the ascertainment of cases of suspended animation, and for the restoration of those labouring under it. And I am not without hopes, that in the mean time, extracts may be offered by others, who have a better opportunity of examining and selecting from the transactions than I have, containing directions for those ends that may be proper to be generally recommended. My present aim extends little farther than to the prevention of mischief. The extracts which will be subjoined from this invaluable book, when the weight of authority is duly considered, will suffer a doubt to remain on the mind of no reflecting man, respecting the frequent existence of a state of suspended animation. Of the difficulty of discriminating between real and apparent death, there is no less doubt. However small and imperceptible the remains of life may be, we know that we cannot be guiltless in doing any thing that may have a tendency to extinguish it. Let me then implore you, at least, to forbear from those habits by which unquestionably but too many lives have already been lost. Avoid every measure by which the semblance of death may be turned into the reality. Let nothing be done which can impede the return of breath in those under your care, respectively, who may appear to be dead. Let them be kept in all respects in such a situation as may be most favourable to reanimation, and every circumstance attended to that can be conducive to that end: until the safety of those about them, which ought never to be lost sight of, requires that it should



be otherwise. The attendance of a physician you will see the necessity of, after having read the extracts. The obstacle that I have the greatest apprehension of, is from the prevalent idea of the necessity of laying out the body in a short time, and the manner of proceeding in the doing of it. To those who may feel an objection to the trouble and expence of sending after a physician, on what they deem a needless errand, I must remark that if it turn out so, all trouble and all expence on their friend's account is about to cease, and that the recollection of having been thus cautious, may be a subject of consolation to them for the remainder of their lives.

I must now entreat the aid of those who are blest with influence in society, in endeavouring to dispel those noxious prejudices that prevail amongst us, and eradicating the habits that are the consequence of them. Let none such, as, in their own minds, feel the propriety of using these precautions, satisfy themselves with resolving to adopt them in cases that may come under their immediate care: they consider not the obstacles that they may have to encounter in the doing of it, in the present turn of thinking. It may happen to them to have the dearest friends under their care, in places where they may find impediments to every measure they may wish to pursue. To the task of duly impressing the public mind, I feel my own inequality. A sense of duty has been my only motive for this address. Let those who are better qualified, and who view the subject in the same light that I do, answer to themselves the keeping silence upon it.

The extracts that I shall submit, may not all be applicable to the purpose that I have expressed myself as having more immediately in view, but, for the most part, it will be found that they are no farther otherwise, than as the object of the institution, from the transactions of which they are selected, aim at a higher degree of utility. And it must be granted that any argument that can be used to enforce the duty of taking *active measures to restore suspended life*, may be still more forcibly used against any line of conduct which has a tendency to destroy it. It is hoped that these extracts may beget in the humane a desire not only to be intimately acquainted with the transactions of this society themselves, but for the general diffusion of the knowledge of them. I am happy to add that in the course of this address, I have received information from a friend, that directions perfectly clear and distinct, and applying to all cases of suspended animation, from whatever cause arising, are published together with the accumulated facts of the year, annually in London, on the general meeting of the society. These must be in the hands of some amongst us. In whose hands soever they may be, I trust they will joyfully grant the public the benefit of them.

I shall now proceed to submit the extracts which I have taken from the first volume of the transactions of the "Royal Humane Society," first concluding what I have to say with this caution. The society have specified certain complaints, wherein suspended animation is to be apprehended. It may be by many inferred, that in cases that are not specified, precautions are needless. There are various considerations that might be brought to obviate such a conclusion, and against being actuated by it. The following I hope will be sufficient.

That it is presupposing limits to have been ascertained without the support of reason or authority. Perhaps there are no cases in which it would formerly have been thought less necessary to have guarded against the existence of suspended animation, than in some of those that are now specified as cases wherein it is particularly necessary to do so. That even if it were ascertained that the danger was confined to the cases specified (speaking of cases of natural death) we are even liable to mistakes, as to the disorders by which people are carried off, and, that by being guided by the inference alluded to, it must often happen that the precautions would be neglected in the cases specified, in which we were ready to acknowledge that we ought to attend to them, and that at worst, the precautions can only be superfluous, if they can be called superfluous, when the reflection of having observed them, may be a source of so much comfort, however unavailing.

A. B.

## EXTRACTS.

1st. Incessantly and uniformly our labours have been directed in order to apprise all ranks of people of the extreme danger of immediately and rashly extending the pallid corse on the bed of death, when the trembling pulse ceases to beat, the eye to contract, and respiration to go forward.—Page 435.

2d. The popular idea, that life quits the body in an ærial form, at the instant respiration ceases, has introduced dangerous errors. And it is painful to reflect that the mere semblance of death has too often been mistaken for the reality, in which state the hapless victim has been consigned to the grave. These unfortunate and dreadful events should awaken caution, and repress that inconsiderate hurry which you so justly censure of laying out the dead and precipitating the funeral ceremonies.—Page 337.

3d. The Birmingham Humane Society have likewise addressed the public on this important and interesting subject, in the following philanthropic observation:—"It is *particularly* recommended to all persons not to lay out bodies, and abandon their relatives as dead, upon the first disappearance of the signs of life; but in all such cases to have them examined by some physician, surgeon, or apothecary, before they are inclosed in the coffin.\*"—Page 482.

4th. Monsieur Thieurey, Doctor Regent of the Faculty at Paris, in a work lately published, is of opinion, that "one third, or perhaps half of those who die in their beds, are not actually dead when they are buried." "He does not mean to say that so great a number could be restored to life. In the intermediate state, which reaches from the instant of apparent death to that of total extinction of life, the body is not insensible to the treatment it receives, though unable to give any signs of sensibility." The author recommends the example of the English to his countrymen.

Baron de Hupsch, and Dr. A. Fothergill, in their judicious and philanthropic publications on suspended animation, observe, "that this matter is of the utmost importance; it is indubitably worthy of

\* How proper it is that this caution should be extended to the laying out, or doing any act that might preclude a chance of recovery.

the most serious regard and attention, and the more so, as every man, whether prince or peasant, may be exposed to the alarming and dreadful consequences of a premature death.—The learned Baron is of opinion, that “of one hundred persons apparently dead, and precipitately interred, ten of them at least, may be restored to life, their friends, and their country.”—Page 483.

5th. If we for a moment contemplate the dreadful and horrid situation of a human being, in every respect like ourselves, *not really dead*, only oppressed by some disease that assumes the appearance of the grim tyrant, hurried to the grave, and thus rashly precipitated† into the arms of death; can we too highly appreciate the acquisition of that which delivers us from the fear of experiencing a similar catastrophe, a fear which surpasses even the fear of death itself? If the preservation of the lives of our fellow-creatures be a primary duty, enjoined to us by the concurring dictates of *Reason, Religion, and Humanity*; can we reflect on the vast numbers of the human beings that have been sacrificed *in all ages, and in all countries*, and not feel the utmost remorse and the most poignant regret? —Introduction, 9. 10.

6th. The custom of *hastily* laying out the persons supposed to be dead, and *rashly* interring the same, has been opposed by men of learning and philanthropy, in this and other countries. The testimony of learned authors, and the attestations of living evidences, have proved that many who were *consigned* to the grave, were possessed of the *vital principle*. It is a sad and melancholy, but notorious truth, that mankind have remained almost invincibly attached to this custom, engendered by *ignorance* and nursed by *superstition*. Their prejudices may have yielded in the closets of the speculative, to the demonstrations of reason and sense: the practice of men has been little altered. Theory might have been changed, but the question was still regarded by the scientific, as well as the unthinking uninformed—each reflecting with little concern, if not absolute indifference, in spite of the many interesting deductions, and very important reflections it contained. However, as the auspicious era seems now to be arrived, wherein men, as awakening from a dream, begin seriously to weigh the great magnitude of the object presented to them, or rather forced upon their notice by the fatal effects of their long neglect of it, we shall proceed to the subject itself, hoping that our readers will deliberately consider and put in practice the cautions and directions that follow, as they regard their own lives, as well as those of their fellow-creatures.

The writer hopes that this interesting address, dictated by motives of humanity and philanthropy, will have its due weight with the public; since, from a proper attention to the following observations, children may be restored to their parents, parents to their children, husbands to their wives, friends to friends, and the most valuable members of the community restored to complete the circle of social intercourse and happiness.

† What, in particular, must be the feelings of a man, who had possessed influence which he had neglected to use, in opposition to the prevailing customs, when placed in this horrid situation!

**ANIMATION PRESERVED AND RESTORED.**

In Apoplexies, Trances, Syncope, and Fits, which, often arising from sudden and violent agitations of the mind, terminate in apparent death, the return of life may be every now and then effected by the Humane Society's resuscitative process, and the attendance of skilful practitioners.

Convulsions, spasmodic affections, &c. have caused an immense number of infants and young children, &c. to be rashly and prematurely supposed in a lifeless state, so as to be committed to the grave. It is a pleasing truth at this time to declare, that in consequence of *Lectures on Suspended Animation*, a great number of the infant race have been restored to life.

On opium or spirits producing a state of torpor and insensibility, and the appearances of death, immediate judicious advice may rescue numbers from an untimely grave. See several cases of resuscitation in the reports of this institution for the years 1787, '88 and '89.

Persons advanced in life, or in earlier years, if the constitution has been much injured by intemperance, &c. in consequence of sudden and profuse evacuations, often become so debilitated as to fall into syncope, or an apparent state of death. In some of these instances, the Humane Society's judicious plan, instantaneously applied by the faculty, has proved successful and happily brought about sensibility and citability.

The confluent Small-pox, Nervous and Malignant Fevers, and all acute diseases inducing extensive debility of the system, have often terminated in a state which bears so close an affinity to that of death, as to deceive the attendants, relatives, &c. who have too hastily exposed the body to the cold air, and sent for the undertaker; whereas, it would be more humane in future, on the first suspension of vitality, to consult the family practitioner, as the immediate succours of the medical art would often be productive of the return of life.

The circumstances in which morbid states of the system may be productive of the semblance and appearance of vital extinction, or death, have been minutely described; it is therefore hoped that motives of humanity and natural affection will so far prevail as to induce parents, relatives and friends, to consult the faculty on the first approach of such fallacious and deceptive kinds of death, which arise in consequence of Apoplexy, Syncope, Trances, Small-pox, Fevers, &c. &c. as by prudent conduct, immediate attention, and medical skill, the most valuable lives may be preserved.

The Medical Society of New-Castle, in their proposal for the recovery of persons apparently dead, observe—"We cannot, at this time, help entering a caution against the hasty and destructive custom of immediately laying out persons supposed to be dead."—In great sinking and depression of the strength, especially towards the end of acute diseases, patients frequently lie in a state resembling death." If the bed clothes be removed, the heat on which the vital principle depends will soon be dispelled, and consequently the spark of life be destroyed.—Page 478. 79. 80. 81. 82.

7th. The arts and modes of destroying human life have been cultivated from the first ages of the world.—The ingenuity, the industry, the wealth, the science of mankind, have been lavished on the improvement and perfection of these horrid arts. It is to be earnestly hoped, that the zeal and ardour manifested *by all ranks*, to promote the life-saving views of the society, may tend to vindicate human nature, and evince to the indignant satyrists of human actions, or the rigid censor of human manners, that *man is far more active and emulous to save than destroy his fellow men.*

8th. In these humane exertions of exalted philanthropy the clergy have come forward, as the zealous advocates of such admirable institutions, which are founded in a more eminent degree, perhaps, than any other establishments on the exercise of that virtue which constitutes the primary and essential duty of Christianity. By their benevolent efforts, the veil of superstition has been in a great measure removed; and the way has been paved for a general reception of the great and important truth, in the minds of all ranks and descriptions, all ages and conditions, of the *practicability of restoring life.*—Page 435.



LETTER FROM DR. HAWKESWORTH, TO A YOUNG LADY.

DEAR MISS,

YOU are now going from the company, the conversation, and amusements of children, into a scene of life which affords more rational pleasures, and will engage you in more important pursuits; the world is opening before you, a wilderness in which many have been lost; and in which, among a thousand broad ways, there is but one narrow path that leads to happiness and honour. If this path is missed at setting out, it is very difficult to recover it; it is therefore of great consequence to be directed into it at first; and though I hope you will be long under the protection and guidance of parents in whom there is all that can be wished in the relation, yet I shall give you a few plain instructions, which I hope will assist you in fulfilling your duty to them, in obtaining the good-will of others, and promoting your own welfare.

As my affection to you first led me to this design, my knowledge of your capacity encouraged me to pursue it. Do not imagine that I think you inclined to all the faults and follies that I shall warn you against, but you must remember that all men have faults and follies, and that, to caution persons while they are innocent, may prevent the shame and anguish of being reprov'd or upbraided after they are guilty.

Great part of the happiness of every individual depends upon the opinion and actions of others: it is therefore desirable to gain and to preserve the good will of all: nor would I have you think any person either so mean in their state of life, or so undeserving in their character, as that their good-will is of no consequence to you. Every one who thinks you love them will love you; for this reason be always ready to show your good will to all, by such acts of friendship as are in your power, still taking care to avoid a partiality which

may lead you to do any thing in favour of one person at the expence of another, or of yourself.

There are many acts of friendship to mankind in general, which are neither difficult, troublesome, nor expensive : the principal of these is speaking well, or at least not speaking ill, of the absent.

If you see a fault in another, don't make it the subject of conversation ; hide it with as much care as if it was your own. Do not think yourself justified by saying that what you report to another's disadvantage is true : if all the failings which are true of the best of us were to be told to our dearest friend, perhaps all our virtues could scarce secure his esteem. But this rule must not extend to the concealing any thing by which another may be injured in his property or character, if by revealing it the evil may be prevented ; and this is the only instance in which you are allowed to speak of the faults of others.

Be always punctual in returning what the world calls civilities. The failing in this, however trifling, is often taken for contempt, or at least for want of esteem ; and I have known the omitting to return a visit, or to answer a letter in due time, attended with coldness, indifference, and worse consequences. That persons ought not to set such a value on these trifles is true ; but if they do, it behoves us to act as if they ought : however, as the resenting a breach of these punctilios is really a fault, take care that you are not betrayed into it. Let it be a rule with you never to resent any thing that was not intended as an affront ; mere negligences should be below your resentment ; though, for the sake of the infirmities of others, you should guard against them in yourself.

There are two ways of gaining the good will of the world, which weak people practise because they know no other ; one is flattery, the other is lavish professions of friendship, which begin and end on the lips. Never stoop to either of these low and infamous arts ; whatever is thus gained is bought too dear. To refrain from this fault is easy, but to guard against the ill effects of it in others, difficult ; it is not however more difficult than necessary. Always suspect that a person who commends you to your face endeavours to gain a confidence that he intends to betray. Remember that whoever makes professions of friendship which are not merited is an hypocrite, and beware that your own vanity does not encourage you to think that you have merited uncommon and excessive instances of favour and zeal to serve you.

But the constant, steady esteem and friendship of a person long tried and well known, who has obtained a reputation for virtue and sincerity, is an invaluable treasure : if you find it, preserve it with a religious care, and return it with fidelity and zeal.

In this place I would caution you never to be trusted with the secrets of others, if you can by any means avoid it with decency : reject it as an enemy to your peace, and as a snare for your good name. Whoever tells you a secret, tells it as a secret to twenty more ; at length it is betrayed : and as this breach of faith is always denied by the guilty, the innocent are always suspected. It has been thought good

advice not to reveal your own secrets, but I would rather advise you to have none : do nothing that if known would wound your reputation, or fill your own bosom with shame and regret. To lie at the mercy of accident ; to be obliged constantly to watch over our words and actions, lest what we wish to hide should be discovered ; is the life of a slave, full of fear, suspicion, and anxiety : those who have nothing to fear but falsehood and detraction, enjoy their own innocence ; have an open look, a noble confidence, native cheerfulness, and perpetual peace.

If upon any difference you should happen to lose an intimate acquaintance, don't be eager to relate the circumstances of the quarrel, in order to justify your conduct and condemn theirs : those stories which a thousand little circumstances make of importance to you, and warm your mind in the recital, are insipid to every other person ; and while you think you amuse them, and are rising into a person of consequence by a detail of your own prudent management, you will become tiresome, impertinent and ridiculous. If the party with whom you have differed should pursue this method, the wiser part of mankind will rather conclude them to be in fault, from their zeal to defend themselves, than you from your silence ; for it is a consciousness that others will condemn us which makes us so eager to anticipate their judgment. This rule extends to the talking of yourself and of your private affairs on every other occasion, except when it has some pertinent relation to the discourse of the company, or when it is necessary to obtain some valuable purpose.

If your papa or mama should at any time express a disapprobation of your conduct, immediately resolve to amend it, apologize for the past, and promise for the future : never seem in haste to justify yourself ; and though you should think their displeasure unmerited, in which it is a thousand to one but you will be mistaken, yet be sure to avoid all pert and self-sufficient replies on the one hand, and on the other sullen looks and dumb resentment. If it should happen that an harsh expression escapes them when their temper is ruffled by the perplexing accidents and disappointments of business, as it would be the highest ingratitude and indecency in you to express impatience and discontent, so, as the reward of a contrary conduct, their own reflections upon what is past when the mind is calm will be in your favour, and their affection will seek an opportunity of compensating your uneasiness. You should regard these accidents as opportunities of endearing yourself to them, and as tests of your prudence, duty and affection.

What may not children expect from a father who is a friend to the whole circle of his acquaintance ? It is your happiness to have such a father ; think yourself secure of every thing that is fit for you in his affection, and do not anticipate his bounty by requests : the pleasure of both will be lessened if you receive because you ask, and he gives because he cannot deny you. How very shameful then is the common triumph of favourites for having gained by importunity what is denied to merit, and withheld by prudence ! Whatever is thus gained from the hand, is lost in the heart. I have seen with

grief and resentment every tender moment watched, to urge a request, and wrest a promise, from the generous weakness of unguarded affection. How mean and selfish is such a practice! Remember that a noble mind will dispose a person to suffer much, rather than ask a favour which he knows cannot be refused, if he thinks that his friend may notwithstanding have reason to wish it had not been asked.

I shall finish this long letter with a note of yet higher importance.

If you succeed in every design which you form, and the world gives you till its utmost bounty is exhausted, your happiness will be still imperfect, you will find some desire unsatisfied, and your possession will never fill your wishes.

But do not suffer the present hour to pass away unenjoyed by an earnest and anxious desire of some future good; for if this weakness is indulged, your happiness will still fly from you as you pursue it, and there will be the same distance between you and the object of your wishes, till all the visions of imagination shall vanish; and your progress to further degrees of temporal advantage shall be stopped by the grave.

It is notwithstanding true, that the expectation of future good, if the object is worthy of a rational desire, pleases more than any present enjoyment. You will therefore find that a well-grounded hope of Heaven will give a relish to whatever you shall possess upon earth. If there is no time to come that we can anticipate with pleasure, we regret every moment that passes; we see that time is flying away with all our enjoyments; that youth is short, health precarious, and age approaching, loaded with infirmities to which death only can put an end: for this reason endeavour to secure an interest in the favour of God, which will ensure to you an everlasting life of uninterrupted and inconceivable felicity. Nor is this a difficult or an unpleasing attempt; no real present happiness need to be forfeited to purchase the future, for virtue and piety at once secure every good of body and mind, both in time and eternity.

As many of these hints as may be of immediate use, I think you cannot fail to understand now; and I would recommend the frequent perusal of this letter, that you may at length comprehend the whole; for as the world opens to you, you will see the reason and the use of other parts; and if they assist you in any degree to pass through life with safety and reputation, I shall think my labour well bestowed.

I am, dear Miss,

Your affectionate friend,

JNO. HAWKESWORTH.

*Bramley, Kent, 14th Dec. 1748.*

[*EUROP. MAG.*]



FOR THE CHURCHMAN'S MAGAZINE.

**ON THE USE OF SPONSORS IN BAPTISM.**

THE act which introduces us within the pale of the Church, we may properly consider as the first subject of her care and direction. As soon, as by the providence of God, infants are brought into this world, the Church is ready to take them under her fostering care, to train them up for the kingdom of Heaven. That their baptism may be the more fully expressive of what it really is, the obligations entered into are rehearsed, and undertaken on the part of the infant, by sponsors or sureties; which it is well known become binding on the infant when his mind becomes sufficiently strengthened to comprehend them. The concern sponsors have in the transaction, and what they stand bound to do, is a distinct consideration, from the covenant contract, which refers, and wholly centers in the infant. The conditions are invariably the same to all. When baptism is administered upon those who cannot promise for themselves, it is done for them, on the presumption that they will do it, as soon as they are capable. We are bound by the authority and injunctions of the Church, to act according to the rules prescribed; we are therefore under obligations to explain, to vindicate, and justify the use of sponsors, in principle and practice; which it is hoped will be done to the content of the candid; and with others, all discussion would be vain.

The custom of the Christian Church, on this point, is of great force, and according to St. Paul, is conclusive, at least next in authority to a divine precept. The truth and extent of this position is greater than is commonly supposed, and is acted upon in many instances; and therefore, if we put the case before us, upon the same footing, it will stand equally supported, and entitled to our approbation. How far it may deserve this from us, may appear through the medium of the following arguments.

When Christ was about to ascend to the right hand of God, to be vested with the full possession of his regal state; he delegated his apostles to administer, in his place and name, the government, and all the affairs of his Church. Ascending up on high, he gave gifts unto men, *i. e.* he appointed them in their office subordinate to himself for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christians. Thus by the ministry of men, he provides for, prescribes rules, and conducts the affairs of his Church. To them, therefore, as to him, obedience is due.

To his Church, Christ gave his Gospel; and committed it in trust to his apostles, that they should publish it to the world. The Holy Ghost was given for their guide into all truth, and their security against error. On the foundation himself had laid, their acts, under the guidance of the Holy Spirit, gave form and rules to his Church: which being continued in the faith they taught, and the due exercise of the powers they transmitted to it, establishes the unity, and perpetuates the same Church. General resolutions and acts, are the general mind and voice of this Church: to be submit-

ted to, as carrying in them apostolical authority ; for if the judgment and practice of the whole Church are not to be considered and received, as in their force and authority apostolic, it is not, nor hath it been, since the times of the apostles, the same Church with that which they settled and propagated : Because "with the continuance of the Church, as a divine society, there must of necessity be a continuance also of the same divine power and authority, by which it first began. Without this it ceases to be a Christian Church, according to the original institution." From which another necessary consequence would arise, that the Church, in no after time, could with truth be said to continue in the apostles' doctrine and fellowship, in breaking of bread and in prayers. As such conclusions follow the taking away apostolic authority from the judgment and practice of the Church universal, they serve to confirm it as an important article in Christian divinity.

That the Apostolic Church has been transmitted down to us, in its faith and powers, is a principal basis which gives certainty to the truth of our religion. From the testimony of the Church, we derive the certainty that we have the true scriptures: and upon the possession of authority originally given to the Church, rests our assurance that we have the sacraments which Christ instituted. The acts of our Lord were done before chosen witnesses ; these witnesses had power given to them, to prove to the world the truth of their testimony. Their powers proved their authority to publish what he had revealed to them, and their authority proved the truth of what they published. Of these acts of our Lord, and the doctrines he revealed, the scriptures are the record. These scriptures were committed to the Church, and her charge is to keep faithfully the sacred deposit. That the scriptures were received by the whole Church, at the beginning, and universally believed by all Christians, is as good, nay, a better reason for our belief of them, than if we ourselves had seen the things done which are therein written. Blessed therefore are they who have not seen, and yet have believed. The manifest care and vigilance concerning them ; the constant and successive labours at all times, to teach and inculcate them, upon Christians, afford all the certainty we can desire ; and the nature of the thing admits, that those scriptures have been truly and faithfully handed down to us. Thus we are sufficiently assured, that we possess the scriptures, and that they are the words of truth, and of God.

Now, if the one general Church is a competent and conclusive evidence for the credibility of the scriptures, we must, with like reason, allow it the same force, and to be equally a good evidence for the sense of them. From the scriptures we learn the authority the Church is invested with ; and by the practice of the early and succeeding Christians in general, we may see clearly their conviction of the duty of submitting to what is by that authority prescribed and enjoined.

In forming the Church committed to their charge, under the supreme direction of the Holy Spirit, by whom the whole Church is

governed and sanctified, the Apostles exercised the powers they had received. The extraordinary gifts they, and many other Christians, were endowed with, we are assured were under the direction of these powers. St. Paul tells us, the spirits of the prophets are subject to the prophets. The reason is, God is not the God of confusion, but of order: Therefore he charges all who partook of those gifts, to acknowledge in him the authority of an apostle, and to be subject to the orders he gave them. Marvellous were the inspirations of God's Spirit in the beginning, in divers gifts, bestowed on different members of the Church; but we see their operations were subordinate to the authority and government communicated by the same spirit, for the establishment of that unity and order which is essential to the kingdom of Christ. A divine example and precept, from which we may more clearly infer the indispensable duty on all succeeding Christians, to yield a corresponding obedience; and to avoid as much as possible every thing that tends to violate the unity, or interrupt the order and peace of the Church. Essential to the Church are set times and places for the celebration of God's worship, and the dispensing his word and holy sacraments. For this purpose, houses have been erected; all individual or private property in them disclaimed; they have been consecrated to God, and forever alienated from all secular and profane use. The religious observation of the Lord's Day hath ever been the practice of the ancient Church; the more devout and exemplary Christians were, the more zealous have they always been for an exact compliance with the forms and order according to which the service of God was celebrated. The assembling of the apostles on that day, mentioned as the usual time, known to all the disciples, affords a strong presumption of his having discoursed to them particularly on that subject; and the Lord meeting with them at several different times between his resurrection and ascension, is a proof of his approbation, and equivalent to a divine institution: But as there is no command, the obligation is derived from the act of the apostles, whereby it became established by virtue of that power which Christ lodged in his Church. Thus received and settled by the whole Church, as it was propagated and spread in all countries, the duty appears in its source, in extent universal, and perpetually binding on all Christians, that they may hold faith and communion, in the unity of the spirit, in the bond of peace, in the one holy Church.

Upon the same foundation rests the appointment of holy days, . . . fasts and festivals. The commemoration of the incarnation and nativity; the crucifixion, the season of Lent, and the memories of the apostles and saints, who were champions in the faith, and patterns of holy living and dying; these, and other appointments, especially adapted to inculcate often and distinctly the various doctrines and duties of Christianity, by unity of authority, testified in universal practice, became the fasts and festivals of God's Church. By solemnizing these, Christians perform their duty, in obedience to the sacred authority of the Church, and witness at large her pious care to provide opportunities so often, for their frequenting the public

service of God. To call in question the reasons and propriety of devoting to the service of God certain times, in adoration of Christ, for his wonderful acts and sufferings for our salvation, and in honour to the apostles and martyrs of Christ, looks as though the men who do it, sought to be saved by some other way, than by that Christianity, which the one revealed, and the other planted and watered by their doctrine and blood. Thus, holy times are the days of the Church, in which she appears before God, in her solemn assemblies. At the beginning, their prayers and forms of devotion, may have been furnished by miraculous immediate gifts; yet, when these ceased, the prayers of the Church were not to fail.

In scripture, *kingdom*, *body*, and *spouse*, are terms applied to the Church; corresponding with these, Christ is styled the king, head, and husband: now the homage, petitions, and devotions of this kingdom, body and spouse, cannot be the disjointed and unconnected prayers of individuals; such, numbered to millions, might constitute the dissonance of a Babel, but cannot be conceived, or in any propriety of language be called the one voice of the spouse, or the prayers of the Church. The Lord's prayer, composed by himself, and given to the apostles, they used, and communicated it to all Churches founded by them: thus it is in the highest degree the prayer of the Church. Other prayers were needful to the dispensing the word and sacraments. Those to whom the administering of these were committed, were thereby constituted the guardians of the faith and worship of Christians. To prescribe forms for these, therefore, belongs to the principal office, so within the power of the Church. These prayers determined, and used as the ritual of devotions, makes them strictly and truly the prayers of the Church. From this source, and upon this authority, we have the creeds, the offices for the administration of the sacraments, the litany, or general supplication, with the particular and more special prayers; and the rules prescribed for the decent and reverend performance of the worship of God, in his Church.

From the earliest accounts we have, it appears, that as Christianity spread, and Churches multiplied, the worship of the whole body was so provided for, and directed. At first by the Bishops in their respective dioceses; and from those particular diocesan liturgies, others were compiled for united and more extensive use, until progressively, two general liturgies, that of the eastern, and that of the western, embraced almost the whole of the Christian Church.

St. Paul gave it in charge to Timothy, that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority. Timothy had the proper authority, or the Apostle would not have enjoined it as a duty attached to his office. The duty he could no otherwise fulfil, but by providing prayers, framed according to the rule given him, and causing them to be used in all the Churches and congregations under his inspection and jurisdiction. This law or rule of prayer, an ancient author assures us, hath been so religiously and unanimously observed by all Christian priests and people, that there is no part or quarter of the world

wherein there are not forms of prayer, suited and agreeable to this pattern. The same harmony and consent of the ancient liturgies is to be found in the office of baptism. [To be continued.]

—♦♦♦—  
FOR THE CHURCHMAN'S MAGAZINE.

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*THE ROVER.*

AT the first view of my name, it will doubtless be said, that I am a useless member of society, and that I am a burden to my fellow creatures; but I have this apology to make for myself; I am neither a defrauder, or a deceiver; I deprive no man of his property, either by theft or rapine; I do not injure my health or reputation, by improper passions, and evil concupiscence, nor disturb the tranquillity of mankind, by slander or detraction. My business is that of a *Rover*: I constantly shift my place of residence, as often as the sun begins his daily course. Every person with whom I happen to fall in company I consider as my peculiar friend and brother, as participating of the same nature, as made by the same all-wise Creator, redeemed by the same most precious blood, and as travelling to the same place of everlasting rest; and therefore I consider myself bound by the most sacred ties, to exert all my talents and faculties, in order to render myself agreeable. For which purpose, I have made it my invariable practice to confine myself to the theme of conversation introduced by the company, or to remain a silent, but attentive hearer. Thus qualified, I commenced my roving; in the course of which, I soon met a person who appeared to be a man of respectability, of piety and religion; who very politely informed me that it was Sunday, and that I must suspend my roving till another day. He also informed me, with some considerable degree of engagedness, that they were about to have a new minister, and enquired if I had not a curiosity to hear him; if I had, I should be welcome to such fare as his house afforded; of which invitation I very thankfully accepted. The religious exercises of the day being past, I was asked by every one who had an opportunity of speaking with me, how I liked their new minister, how I approved of his sermon, and whether I did not think him to be an excellent speaker. Upon the whole, I found that they universally agreed they had been highly entertained with a fine sermon. I left them to hear the same the next Sunday; and early on Monday pursued my course, where fortune chanced to lead the way, until night overtook me; when I put up with a man who was bowed down by the hand of time, and whom silver locks rendered venerable. He informed me that he had been to a meeting of the society, convened for the purpose of settling a minister. For his part, he was tired of hiring preaching by the day; that the candidate whom they were then hiring, was a fine speaker, and he was very fond of hearing him preach; but he was too dear; it was hard times, and he believed that they could hire as good a preacher as he was, to settle with them, much cheaper; and therefore, it was his mind to look out for another. Finding these, or something like these to be the sentiments and ideas of all with whom I conversed, it cast me into

the most profound thoughtfulness and serious contemplation of mind, which terminated in the following soliloquy : Can this be the case, (said I to myself) that I have been bewildered with such preposterous ideas of the Church of Christ, of his ministers, and the worship due to God. It has ever been my steadfast belief, (however erroneous) that the Church of Christ is the whole society of those who are incorporated by the covenant of baptism, under Jesus Christ its supreme head, and distributed under lawful governors and pastors into particular Churches, holding communion with each other, in all the essentials of faith, worship, and discipline. That his ministers are dignified with an especial commission from Christ; that they are stewards of the mysteries of God, to whom he has committed the word of reconciliation; that they are ambassadors for Christ, in Christ's stead: that they are employed in his particular business, empowered and authorized to negotiate and transact for God, all the outward administrations of the covenant of grace, of reconciliation between God and man: That they are delegated by him, to solicit and maintain a good correspondence between heaven and earth; are empowered to administer the word of reconciliation, to sign and seal covenants in his name. Upon which account, all contempt shewn to them, as God's ministers, is an affront to their master, whose commission they bear; and therefore, on account of the high dignity and the necessity of the ministerial office to the very existence of the Church, they are entitled to a liberal support from the people, according to the blessing of God, upon their substance; and that not grudgingly or of necessity, but cheerfully, as a debt due to God, who is the bountiful giver of every good and perfect gift; in whose name and by whose authority they act. That the idea of hiring a minister of Jesus Christ, to administer the means of grace, and to seal his covenant with mankind, savours strongly of *simony*, and implies as much as if the gifts and graces of God's holy spirit might be bought, and that He might be bribed to bestow his spiritual blessings upon us; and also, that the worship which is due from us to God, is, that we confess our sins to him with humble, penitent, and obedient hearts, and with sincere resolutions of amendment of life. That when we hear the holy scriptures read, we attend to them as a voice from heaven, as a revelation from the infinite God of truth, as the grand charter of all we hope for through eternity, and as divine instructions which are calculated to conduct us in the plain road to heaven. That we, with grateful hearts, thank God for all the favours and privileges which he has bestowed upon us, and devoutly implore a continuation of them, through the merits of our most gracious Redeemer; and when we sit down to hear the sermon, that we hearken to it as delivered by God's minister, as a mean to promote and cultivate in us, the practice of all moral and evangelical duties. This, says I to myself, has been my constant belief respecting God's Church, his ministers, and the worship that is due unto him, from all Christians. But I find myself to have been all this time bewildered in the mazes of ignorance and error. I learn from the most enlightened, that the Church comprehends either every body or nobody, that it is of equal consequence, whether we

are in it or out of it. That the ministers of Christ, are every one who can preach well; that their dignity consists altogether in fluency of speech; that a certain number of dollars, cents and mills, is as exact an equivalent for their preaching, as an hundred cents is to a dollar; and that public worship, instead of being composed of various parts, such as praises, prayers, thanksgivings, &c. consists only in hearing; and all those who can hear the most eloquent preachers, and the best sermons, are in the direct road to endless happiness.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

*ESSAY ON INFIDELITY....No. I.*

A MISCELLANY intended for general circulation, among readers of all descriptions, and professing to disseminate religious truths; to illustrate the genuine doctrines of the gospel; and to correct errors in faith and practice, should direct some of its efforts against the common enemy of revealed religion. There are indeed books enough written with the express design to answer the objections of infidels, and to shew that the word of God, contained in the Bible, is worthy of credit as a divine revelation. But these books are, the most of them, either too large and expensive for ordinary readers, or too learned and abstruse to be well understood. They are worthy of high commendation in their way; they answer the end for which they were intended; but still there is room for others usefully to throw in their mite: it is their duty so to do, whenever they think they have an opportunity to bring the matter home to the doors of the unlearned, who already have been, or are in danger of being perverted and turned away from the faith once delivered to the Saints, by the error of such as walk in unbelief, *denying the Lord that bought them*. Those who are acquainted with infidel writers, must be sensible, that, until lately, they have chiefly confined their efforts to those who would be thought choice wits; who affect an elevation of spirit above vulgar prejudices and idle superstitions, and have had little ambition to gain proselytes from among the multitude. To feed their vanity with airy speculations, and excite now and then a smile upon the countenances of readers like themselves, seems to have been their main object. So long as they kept themselves within such views, there was no great reason to fear they would deeply influence the unlearned part of mankind, nor destroy their veneration for religion. They did not attempt to raise the passions of such, and thereby endanger the peace and good order of society. With respect to themselves, the wiser and more reflecting part of Christians could but hope that a sense of propriety, sentiments of honour, and a wish to preserve the good opinion of mankind, would restrain them in some tolerable order; which has been found actually to be the case. It is natural to conclude, that science and refinement of taste, would controul the ferocious and disorderly passions implanted in the bosoms of fallen men; and candour requires it to be said, that usually such have been their effects upon infidels, who have been distinguished for science. But at the same

time, we have to lament that pride of heart which can make any man deem it beneath the dignity of human nature to worship and bow down to the great Lord of the universe. We should reprobate that vanity of human reason, which cannot brook being dictated and controlled by infinite wisdom; which sets itself up as the standard of truth, in opposition to Him who knoweth all things from beginning to end.

We may willingly grant that human wisdom, when duly exercised, can do a great deal in curing the vices to which our natures are incident, and resisting the temptations to which we are here exposed. But feeble is the strength of man in his best estate, as experience proves. We have reasons enough to be convinced that nothing can effectually restrain the tyranny of our corrupt inclinations but a steadfast faith in the surrounding Providence of an all-seeing God, to whom, at a future day of judgment, we must give an account of the deeds done in the body. Nothing can make men uniformly virtuous, benevolent, and kind to each other, just and upright in all their actions, and temperate and sober in their enjoyments, but an intimate conviction that they are the creatures of God, and dependent on the aids of his holy spirit. Nothing can so effectually render them good members of community, as a uniform adherence to all the duties which the Gospel requires; and above all, nothing can make them contented with themselves and easy in their prospects of futurity, but faith in the Son of God, *who hath brought life and immortality to light in the Gospel*. Perverse and prejudiced indeed must be the mind which can see any thing degrading and unworthy the most exalted genius, in submitting to these truths, in bowing obedient to these conclusions. To do this, is so far from degrading, that it ennobles man; it allies him to God; it enables him to buffet the storms of adversity; to endure the evils to which he is liable, with calmness and dignity, looking forward to a future world, for a haven of rest and everlasting triumph. So long as infidels left the bulk of mankind in unmolested possession of this faith; while they did not attempt to disturb the minds of those who move in the humbler walks of life, unambitious of distinction for wit and science, they were to be pitied on their own account, more than detested for the mischief they might do the rest of mankind. Under the direction of their fallacious reason, they were running astray from the true guide to happiness; they were following shadows and illusions instead of the substance; they were striving to quench and eradicate all the best passions and most ennobling propensities of the human heart, for such are surely those which unite man to his Maker, the centre of all excellence. But as they did not seek to have many followers, they were not dangerous enemies; their works were mostly confined to the closets of an inconsiderable few, who were the professed friends of reason, and the irreconcilable enemies of violence and persecution: and no doubt many of them were sincere in their professions. They did not attempt to enlist in their service the passions of the multitude, and therefore the advocates of revelation had little to fear. A war of words, a metaphysical skirmish, by which few were molested, was all that became necessary.



Such, and so nearly harmless, has heretofore been the controversy: Infidels seemed to have had little else in view, than to shew their parts, their wit and ingenuity. They have begun with an appearance and profession of serious argumentation, and ended with a few jests. Their friends and followers have had their laugh, and gone on contributing their aid, apparently with little reluctance, to support the institutions of religion, and seeming to be convinced of their utility. But of late years, it is manifest they have changed their ground. The turbulent and disorderly passions of sinful men have been roused; proselytes have been sought from among all ranks and orders of men in society; efforts have been made to circulate books calculated to eradicate from the minds of men, unused to scientific pursuits, all veneration for the solemn and sacred services of religion, and to represent Christianity as a system of tyranny and usurpation, destructive to the welfare of society. To say that these things are ominous of evil, and that there is need of sounding an alarm of danger, may perhaps be represented as the cant of hypocrisy, intended to impose on the ignorant. But those who are attentive and observant of what is going on around them, will not be frightened from what they believe to be their duty, by such insinuations. While they frequently observe in the hands of the industrious, though unlettered and therefore incautious farmer or mechanic, books, intended to unhinge his mind, to shake his faith in the word of God, and destroy his veneration for things he has been used to hold sacred; how can they avoid thinking that these things come to pass by the efforts, and under the direction, of those who are more knowing than such well-meaning readers, and better able to combine many contrivances for the production of a distant effect! While in these unlearned classes of community, men are frequently found, in the decline of life, expressing their doubts of that faith in which their prime has been spent; and the flippant youth boasting that he has thrown off the shackles of superstition, is there no danger to be apprehended from this great change of manners and ideas? When many more are wavering and undecided whether the whole of religion may not be an imposture, have not they, who stand fast in their faith, a loud call to embrace every opportunity for strengthening the firm, satisfying the wavering, convincing the doubtful, and convicting open gainsayers? Our modern infidels tell us, that reason is the only sure guide of man. Well then, away with all laws, human and divine! Down with all the institutions of civil society! For no law can be made by man, but what will run counter to the reason of some one, and therefore be an imposition on that sovereign guide. No one can hesitate a moment what would be the consequence of the doctrine carried to this extent; and therefore they say, No—we do not contend for the sovereign authority of reason but in matters of religion. This is an affair which rests altogether between God and each individual; and therefore every one should be left entirely to the guidance of his reason. Let us see then how the position stands. In worldly things the reason of each individual is not sufficient; but there is need of restraint, coercion, and authority, sanctioned by the severest penalties; even, in many cases,

that of death. Not only instruction and direction are needful, but absolute force, in adjusting men's several claims upon one another, and binding them to their duty. But with respect to the great Author of their being, all is so clear and plain, so easily understood, and so little room for doubt and uncertainty, that there is no danger of mistake, even to the meanest capacity; nor any fear, lest perverse passions, and corrupt inclinations should lead any one astray. In the greatest of all concerns, how man is to discharge acceptably his duty to his Maker, he wants no guide but his all-wise reason. He wants no incitements but his pure and upright desires; and no aids but what he can draw from within himself. In points of smaller consequence, he must indeed be compelled by violence to do his duty; but in this, which is the greatest of all, he does not need even to be told what his duty is. God, who is a being of infinite perfection, and whose workmanship we are, has not told us how he will be served, but has given us reason enough to discover it of ourselves, and an inclination perfectly to obey the dictates of that reason; though in matters concerning each other, in the duties which we owe to society, we can trace no marks of such wonderful sagacity, or pliant inclination to do right. On the contrary, we every day want instruction, and every moment stand in need of the compulsion of fear, or there would be no living with one another. This is a fair statement of the case, as contended for by those who reject revelation, and insist on the sufficiency of reason. No well informed believer in revelation, claims, indeed, a right of human force, to compel any one to embrace an article of faith; but he does contend that God has made known his will in the Bible, and requires faith in his declarations, on pain of his displeasure, and consequent condemnation of all who refuse submission. This is contended for, as necessary to the very nature and state of man. Without it, he could not know his duty, nor have any sufficient motives for the discharge of what he owes to the Author of his being. If men in general either cannot, or will not do their duty to one another, without restraint, and the coercion of law; how can it be expected that they should do it towards God, without something to prompt them, more cogent than reason and inclination? However obvious this may be, still there are men who admit the being of God, as the moral governor of the world, and that we are under obligations to him, as our Creator and daily Preserver, who yet would have all men left to the guidance of their own wisdom, and to be prompted by their own inclinations, without restraint, without command, precept, and authority, to direct them in their duty. It is readily admitted that man has no right to impose commands in this case; and they contend that it hath not been done by God. If the duties, which we owe to God, had no connexion with, or could in no shape influence those which we owe to each other, there might be some more excuse for this error in theory; for we should not be so much interested in its consequences. But this is not the case; for accountability to God is the basis of all moral obligation. Strike this away, and the whole fabric of morality falls to ruin. Consequently they who seek to destroy the influence of religion, and to divest men of

that faith which rests on the authority of God, strike a fatal blow at the very foundation of society ; and should they prove generally successful, peace and good order would be banished the earth ; and nothing short of absolute force and the iron hand of power could controul the boisterous sea of human passions. The progress of such an evil should therefore be carefully watched, and the unwary put on their guard against the fatal mischief. To accomplish this object is the intention of the present, and will be that of such future essays as may be presented on this subject. H.

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FOR THE CHURCHMAN'S MAGAZINE.

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*HEATHEN MORALITY.*

IN many of the ancient heathen philosophers, there is an elevation of sentiment, which entitles them to attention from the Christian reader. As proofs, how far human reason has been able to go in the science of morals, when unassisted by the written word of God, and without the sublime motives of the gospel ; what they have said, is a subject of curious and useful reflection. As such, the following precepts are translated from *Isocrates*, an Athenian, who lived between three and four hundred years before Christ ; and whose business was that of instructing youth. They are addressed to a young man who appears to have been his pupil. Believing them not to be in the hands of many readers, it is proposed to dedicate a page or two, in each number of the Magazine, to the same writer.

First of all, reverence the Gods, not only by gifts upon their altars, but by a sacred regard to oaths. The former will be a proof of thy wealth, the latter of the integrity of thy heart. At all times honour the divinity, especially in the public rites ; so wilt thou sacrifice acceptably to the gods, and obey the laws of thy country.

Such as thou wouldst have thy children towards thee, such become towards thy parents.

Use such bodily exercise as may contribute not to thy strength, but to thy health ; and this thou wilt do by desisting from labour whilst thy strength remains entire.

Affect not immoderate laughter, nor impertinent loquacity ; the former is a proof of folly, the latter of insanity.

Think it not decent to speak of that, which it would be shameful to do.

Accustom thyself not to a sour, but a serene countenance ; for the former arises from insolence, the latter from prudence.

Esteem modesty, justice, and temperance, thy greatest ornaments ; for in these consists the whole discipline of youth.

When thou dost any thing base, hope not for concealment ; for if thou conceal it from others, it will be known to thyself.

Fear God, honour thy parents.

Venerate thy friends, and obey the laws.

Pursue such pleasures as consist with honour ; for pleasure with honour, is the greatest good ; without it, the greatest evil.

Beware even of false accusations ; for the multitude distinguish not between truth and falsehood, but judge by common report.

Act always as if in the presence of all men ; for if thou conceal any thing for the present, it will afterwards come to light.

If thou desirest unsullied reputation, do nothing which in another thou wouldst condemn.

If thou lovest learning, thou wilt be learned.

What thou hast already learned, treasure up with care, and use thy utmost diligence to increase thy store of wisdom ; or not to learn something from what thou hearest well said, is as dishonourable as refusing a present from a friend.

Spend all thy leisure in listening to the words of sound doctrine ; for so thou wilt easily acquire what cost others much labour to discover.

To have heard much, account preferable to the acquisition of much wealth ; for the latter may suddenly fly away ; but the former abideth ever. Wisdom is the only immortal possession.

Grudge not to travel far in quest of those who promise to teach thee any thing useful ; seeing the merchant, to increase his stores of wealth, ransacks every sea. Base and cowardly is the youth, who shrinks from the fatigue of travel, to improve his understanding. [To be continued.]

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## EXTRACTS.

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### *ADVICE TO A STUDENT,* CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

*By J. Napleton, D. D. Chaplain to the Bishop of Hereford, Eng.*

YOU ask my opinion upon three points. First, you desire to know whether I approve your inclination to enter, in due time, into holy orders. Secondly, you wish me to advise you, how to prepare yourself for this profession. Thirdly, you request some instruction relative to the discharge of the duties of it, and to the further conduct of your life and studies.

I commend your early attention to these important enquiries. I wish every young person to choose his plan of life with the same deliberation, and to feel the same solicitude to execute it ably and diligently. Much private satisfaction and public good arise from this prudent and conscientious forecast ; in no case more, than in the subject of your present consideration.

I can give you no determinate answer to your first question. I will lay before you the principles upon which you may resolve it, yourself.

The design of this profession is to promote the happiness of mankind by recommending to them the knowledge and practice of religion. It has this end in common with every other calling, that it proposes the advancement of the general welfare ; but it views this welfare in reference to more important objects, and to a longer period. It does not content itself with endeavouring to diminish the

evils, and to increase the comforts, of this present life ; to meliorate our condition in mind, body, or estate. These are indeed intermediate objects, which deserve our attention ; and the prosecution of them makes a part of our duty.

But the Pastoral Office looks forward to the ultimate purpose of our immortal being, the perfection of happiness of our nature in a future state.

The mean by which this profession pursues its end, is recommending the knowledge and practice of religion. Religion is a system of truths and duties delivered to us by the sovereign Author and Disposer of our being, declarative of his nature, his will, and his designs concerning us. These truths and duties are, some of them clearly, others conjecturally, others in no degree, discoverable by natural reason : all of them are made known by supernatural revelation ; in part and gradually by Moses and the Prophets ; completely and finally by our Lord Jesus Christ and his Apostles. The knowledge and practice of these truths and duties, is the mean appointed by God to man for the attainment of everlasting perfection and happiness. The profession, therefore, which aims to lead him to this end, must necessarily propose and recommend this mean.

As every man is obliged by his relation to God and his fellow-creatures to promote the well-being of his neighbour, his country, and all mankind ; so is the Christian more than any other, in proportion\* to the more enlightened sense of natural duty which his religion inspires, the express laws which it imposes, and the larger sphere of benevolence which it opens to his view. And the general obligation of every Christian is bound more strictly upon the Minister of the Gospel, by particular engagement and specific vow. Hence as Christian charity is, with respect to its degree and object, an improvement of natural philanthropy, so is the clerical profession a special recognizance and a promised exaltation of christian charity.

You will be set apart to this Office, not by your own assumption,† nor yet by virtue of any institution merely civil, changeable therefore or terminable by human prudence or power ; but by an ordinance of heavenly origin and perpetual duration. You will derive your designation from the Divine “ Author and Finisher of your faith‡ :” who, having received from the Father “ all power in heaven and on earth,”§ and being made “ Head over all things to his Church,”|| gave this commission to the chosen witnesses of his miracles and ministry : “ Go ye and make disciples of all nations, baptizing them “ in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have “ commanded you : and lo ! I am with you *Pasas tas hēmeras hōs* “ *tēs suntekias tou aiwnos ;*”¶ “ I am with you, by my Spirit, protecting and assisting you ; not with you only, mortal men, who “ shall speedily take up your cross and follow me, nor shall remain,

\* See Luke xii. 47, 48.

† Heb. v. 4.

‡ Heb. xii. 2.

§ Matth. xxviii. 18.

|| Eph. i. 22.

¶ Always, even unto the end of the world. *Matthew xxviii. 20.*

"one\* excepted, even to the conclusion of this present age or Jewish dispensation ; but also with your successors, so long as there shall be disciples and baptism," "even unto the end of the world." You will receive this delegation in the way prescribed by the example of the Apostles and their immediate successors, and by the primitive practice of the universal Church ; and also according to "the order of the particular Church" of which you are a member, and of "the realm"† of which you are a subject ; under temporal constitutions, which afford you, in the discharge of your spiritual function, protection, maintenance, and honour. Upon the whole, you will be admitted, under the divine appointment and human regulation, to the office and character of a special friend of mankind, an exemplary disciple of Jesus Christ, and a delegated minister of his Gospel in the place and situation to which you shall be appointed by the laws of your country : and you will, by your own free choice, by religious vows, and by civil compact, draw more closely upon yourself the general antecedent bonds of duty to God and man.

I am persuaded that I have said enough to lead you to the answer, which you only can give to your first question. You will consider the high end of this profession ; the sacred mean which it employs ; the importance of it to mankind ; its divine appointment ; the responsibility of him who undertakes it ; the necessary purity of his life and sincerity of his intentions. You will estimate the mental qualifications which it may require ; and the fair portion of industry that may be needful, first, for the attainment of these qualifications, and afterwards, for the useful application of them. You will anticipate, in your future exercise of this profession, the commendation or reproach of your own heart : you will contemplate the approbation and the displeasure of Him, who "is greater than your heart, and knoweth all things."‡ I say nothing of public opinion and secular respect ; although that is not to be slighted, without injury to inward principle as well as to external advantage ; for there is some truth in the intimation of the sententious politician, "contemptu famæ contemni virtutes :"<sup>§</sup> and the same high sense of honour, whether it arise from a quick feeling of moral obligation, or from an early imbibed habitual reverence for the opinion of mankind ; whether it be virtue, or a guard of virtue—the same sentiment which would deter you from entering into any other profession or calling without the intentions and qualifications requisite, will at least equally restrain you from assuming a religious character, to which your life and manners are not likely to correspond : and from entering into new engagements with society, which you do not feel yourself capable and determined to fulfil.

Under the influence of these considerations, you will be able to decide, whether they who desire to see you good, and honoured, and happy, and wish true religion to be understood and revered and practised, in their own country and in all the world, ought to approve your inclination to become a Minister of the Gospel in the Church of England.

\* John xxi. 22, 23.

† 1 John iii. 20

‡ Ordination Services.

§ Tacit. An. iv. 28.

**THE DIFFERENCE OF ACTIONS.**

FROM BISHOP HALL'S SOLILOQUIES.

THERE is great difference in sins and actions, whether truly or seemingly offensive ; there are gnats and there are camels ; neither is there less differences in consciences. There are consciences so wide and vast, that they can swallow a camel ; and there are consciences so strait, as that they strain at a gnat ; yea, which is strange to observe, those very consciences which one while are so dilated that they strain not at a camel, another while are so drawn together by an anxious scrupulousness, that they are ready to be choaked with a gnat. How palpably was this seen in the chief priest and pharisees and elders of the Jews ; the small gnat of entering into the judgment hall of the Roman governor, would by no means down with them ; that heinous act would defile them, so as they should not eat the passover ; but in the mean time the huge camel of the murder of the Lord passed down glib and easily through their throats :— They are ready to choak with one poor ear of corn pulled on a Sabbath, by an hungry passenger ; yet whole houses of widows, the whiles, pass down their gorges with ease : an unwashed hand or cup was piacular ; whiles within, their hearts are full of extortion and excess. I wish the present age did not abound with instances. It is the fashion of hypocrites to be seemingly scrupulous in small things, whiles they make no conscience at all of the greatest ; and to be so much less conscionable of greater matters of the law, judgment, mercy and faith ; as they are more sumptuously punctual in their mint, anise and cummin. O God ! I would not make more sins than thou hast made ; I desire to have an heart wisely tender, not fondly scrupulous ; let my soul endure no fetters but thine ; if indifferent things may be my gnats, let no known sin be other than a camel to me ; and let me rather choak in the passage, than let down such a morsel.

**POETRY.**

FOR THE CHURCHMAN'S MAGAZINE.

*A FRAGMENT.*

.....BUT see the frozen north pours dreadful down  
 Its countless hordes on blood and rapine bent.  
 Lur'd by the scent from vile corruption bred,  
 Where vice-enfeebled Empire prostrate lay,  
 And mouldered, helpless, to her pristine dust ;  
 Of strength, of life, and vital spirit void :  
 From deep embosoming woods the gathering throng  
 Issues, resistless as the whirlwind's rage ;  
 In savage armour clad, of motley hue ;  
 With frowning port, they bend their ravening course,

And o'er the darken'd land in terror spread.  
 Old Danaw rolls in vain his deep'ning flood,  
 The affrighted fens, disparted, give them way:  
 They scale the towering Alps, thence maddening rush,  
 (So covers the eagle from his rock-built nest,)  
 And seize the cultivated lawns below.  
 From Adria's gulph to mid sea waves they fly;  
 Down Latium's lengthen'd shores insatiate roam;  
 The lengthened shores of Latium loud resound;  
 And Appenine, through all his hundred caves,  
 Rebellow fearful to the echoing air.  
 As when a troop of hungry wolves descend  
 From forth the snow-clad forest, scour the plain,  
 And all the sheep folds strew with slaughter'd heaps;  
 So wasteful prowl'd the fierce barbarian horde.  
 Th' unconscious swain, in peaceful slumber lull'd,  
 Hears from the hill the astounding din approach;  
 And sees, at once, himself, his flocks and herds,  
 And toil-earn'd stores, to instant ruin hurl'd.  
 The garden'd vales of Eden smile before,  
 Behind stalks woe and desolation sad.  
 The humble cot, and heaven-aspiring dome,  
 The regal palace, and the sacred fane,  
 Alike to ruin doom'd, in flames sink down.  
 Nor fenced towns, nor luxury's nerveless sons  
 Can check the bursting torrents awful course.  
 No stop, no stay: they mount th' opposing wall;  
 O'er dizzy ramparts force their rapid way,  
 And throng the seats of wealth: from street to street  
 The blood-stain'd vultures fly, block every pass;  
 The croud-disgorging avenues invest;  
 Into the windows glide; the house tops scale;  
 And course the lofty battlements around.  
 Dread horror reigns with mingled sights of woe.  
 Here heaps of slain, *and garments roll'd in blood*  
 Bestrew the lengthen'd way, there raving flies  
 The ravish'd virgin, and the matron 'scap'd  
 From savage lust, to meet more welcome death.  
 From timorous flight debar'd, resistance vain,  
 Promiscuous fall the coward and the brave.  
 On all sides fear, dismay, and terror stalk:  
 Despair, and loud lament, and female shrieks,  
 And dying groans, and victor's pealing shouts  
 Load the rent air, in wild discordance-tost.  
 The conscious temples, vaulted roofs, deep ton'd  
 Return the repercussive din, confus'd;  
 While o'er the neighbouring hills lone echo floats,  
 And dies away, in feeble murmurs lost—  
 Now hither ruin rolls his wasteful tide,  
 Through all the assaulted town; then back recoils:  
 Now here, a towering edifice assail'd,  
 Nods threatening o'er its shaken pediment;  
 Now there, quite from its low foundation shov'd,  
 Careening, poising, thundering, down it comes,  
 And smokes along the ground, in fragments dash'd;  
 Whole troops, incautious, urging on th' assault,  
 Are crush'd to death, in gory rubbish whelm'd;  
 While backward waves the further distant crowd



Rolling flaming'd, heaps on heaps confus'd,  
 O'erturn'd and trampled to the reeking earth ;  
 And deaf'ning heaven's ear with fearful cry :  
 Thus spoil and havock rage incessant round  
 From morn to dusky eve: till tir'd at length,  
 And gorg'd with rapine, blood, and massacre,  
 They cease: portending silence broods o'er all,  
 Save where, at intervals, in night's dark shade,  
 Deep mantling shrouded o'er, a hollow groan,  
 Or wailing voice breaks feebly on the breeze,  
 That murmurs forth the ruin'd portico ;  
 Awakening fancy's terrifying forms,  
 Of shadowy ghosts and bloody goblins fierce.  
 Short time suspense, when now devouring flames,  
 By ruthless hands promiscuous hurl'd around,  
 Burst from the wide saloon, or lattic'd wall ;  
 Mount crackling, roaring, up the sloping roofs ;  
 Thence, curling round the turret's blazing height,  
 They stream aloft, and lash the vaulted sky.  
 Wider and wider still, the fiery flood  
 Its awful billows rolls amain, till all  
 In discontinual conflagration wrapt,  
 As one huge furnace glows with whitening blaze.  
 The distant hills reflect the quivering light !  
 Across the unruff'd bosom of the main  
 A lengthen'd streak far glistens through the gloom ;  
 Dark clouds of smoke, slow wreathing, sail around ;  
 The whole horizon broad, and quench the stars.  
 Imperial Rome, thron'd on her seven hills,  
 Hears, all aghast, the dismal storm approach ;  
 Nor scarce one feeble effort dares essay,  
 With generous courage fir'd, in martial strife,  
 To meet, with banner'd host, th' invading foe ;  
 And put to issue, on the dubious field,  
 Th' unrivall'd palm of empire long her own.  
 Degenerate sons of luxury and vice !  
 By reputation's magic power upheld  
 Too long ! no more the wondering world shall crouch  
 Beneath your potent name : your feeble hands  
 No more oppression's iron sceptre wield :  
 Broad Continents and bay-indenting seas  
 No more shall own your universal sway.  
 The long protracted day of vengeance comes,  
 And on your guilty heads pours out the cup  
 Of overflowing wrath, drain'd to the dregs ;  
 For slaughter'd millions due ; for nations dragg'd  
 In captive chains behind your chariot wheels,  
 Swelling the pomp of some vain-glorious chief ;  
 Then down the gulph of dark oblivion hurl'd,  
 To glut revenge, or dire ambition's rage.  
 In vain you purchase peace, precarious peace !  
 In vain the treasures of a plunder'd world ;  
 In vain you suppliant sue ; nor ought avails  
 The coward arm of vile assassins brib'd.  
 Hordes following hordes swarm from the northern hills  
 Of various name, Goths, Vandals, Ostrogoths,  
 And Huns, fierce as the tempest's scowling front.  
 Genserick and Attila, scourge of God,

Ride in the whirlwind, and direct its course,  
 Right onward where yon shining portals rise  
 In fair proportion, o'er the Tyber's banks,  
 And the broad city, turret crown'd, up heaves  
 Its huge dimensions from the subject plain ;  
 In gloomy grandeur veil'd, propping the sky  
 With bristling spires, thick rear'd, and gilded fane,  
 Glittering reflective to the morning ray.  
 And now arriv'd, with sullen scorn erect,  
 And port indignant, strides the ruthless son  
 Of untam'd nature, nurtur'd in forests wild ;  
 Nor heeds the flood of glories beaming round  
 From matchless art, and polish'd taste combin'd.  
 The trophy'd front, the lengthen'd colonade ;  
 The arch light springing, as the azure vault ;  
 The solemn alcove's high embowering shade ;  
 And all the splendid monuments of fame,  
 By genius rear'd, to worth and valour due,  
 To his untutor'd sense mean trifles seem.

[To be continued.]

#### THE HERMIT AND HIS DOG.

IN life's fair morn, I knew an aged sire,  
 Who sad and lonely pass'd his joyless years ;  
 Betray'd, heart-broken, from the world he ran,  
 And shunn'd (O dire extreme!) the face of man ;  
 Humbly he rear'd his hut within the wood,  
 Hermit's his rest, a hermit's was his food.  
 Nitch'd in some corner of the gelid cave,  
 Where chilling drops the rugged rockstone lave,  
 Hour after hour, the melancholy sage,  
 Drop after drop, to reckon would engage  
 The ling'ring day ; and, trickling as they fell,  
 A tear went with them to the narrow well ;  
 Then thus he moraliz'd as slow it past ;  
 " This brings me nearer *Lucia* than the last ;  
 " And thus, now streaming from the eye," said he,  
 " Oh ! my lov'd child, will bring me nearer thee."  
 When first he roam'd, his dog with anxious care  
 His wand'rings watch'd, as emulous to share ;  
 In vain the faithful brute was bid to go,  
 In vain the sorrower sought a lonely woe.  
 The Hermit paus'd, th' attendant dog was near,  
 Slept at his feet, and caught the falling tear ;  
 Up rose the Hermit, up the dog would rise,  
 And ev'ry way to win a master tries.  
 " Then be it so. Come, faithful fool," he said ;  
 One pat encourag'd, and they sought the shade.  
 An unfrequented thicket soon they found,  
 And both repos'd upon the leafy ground ;  
 Mellifluous murmurings told the fountains nigh,  
 Fountains, which well a Pilgrim's drink supply.  
 And thence, by many a labyrinth it led,  
 Where ev'ry tree bestow'd an ev'ning bed ;  
 Skill'd in the chase, the faithful creature brought  
 Whate'er at morn or moon-light course he caught ;

But the Sage lent his sympathy to all,  
 Nor saw unwept his dumb associate fall ;  
 He was, indeed the gentlest of his kind,  
 And though a Hermit, had a social mind :  
 " And why " said he, " must man subsist by prey,  
 Why stop yon melting music on the spray ?  
 Why, when assail'd by hounds and hunter's cry,  
 Must half the harmless race in terrors die ?  
 Why must we work of innocence the woe ?  
 Still shall this bosom throb, these eyes o'erflow ;  
 A heart too tender here from man retires,  
 A heart that aches, if but a wren expires."

Thus liv'd the master good, the servant true,  
 Till to its God the master's spirit flew ;  
 Beside a fount which daily water gave,  
 Stooping to drink, the Hermit found a grave ;  
 All in the running stream his garments spread,  
 And dark, damp verdure ill conceal'd his head ;  
 The faithful servant from that fatal day  
 Watch'd the lov'd corpse, and hourly pin'd away ;  
 His head upon his master's cheek was found,  
 While the obstructed waters murmur'd round.

SYMPATHY.

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 MARRIAGES.

At Philadelphia, on Tuesday evening 13th inst. by the Rev. Dr. Abercrombie, RICHARD DENNIS, Esq. to Miss SUSAN S. SMITH, daughter of John Smith, Esq. all of that city.—On the 23d inst. Mr. ANTHONY W. HAYMON, to Miss ANNE MARIA HICKMON, all of that city.

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 MONTHLY OBITUARY.

Departed this life at Huntington, on the 8th inst. after a long illness, Mrs. ELIZABETH NEWTON, relict of the Rev. Christopher Newton, in the 84th year of her age. With truth it may be said, that this aged mother in Israel was much respected in life, on account of the many Christian graces which in her shone with undissembled lustre. The word of God was the constant rule of her faith ; and to bring her actions to square with the same was her constant care. She had a deep sense of human nature as fallen, and the necessity of an advocate with the Father. She was never ashamed of the cross of Christ ; but was ever ready in union with her husband to lead those committed to his guidance to virtue and to God. In full faith of a glorious immortality through the merits of a Redeemer, like a shock of corn fully ripe, she willingly fell asleep, and was gathered to her Fathers.

On Sunday following, a sermon adapted to the occasion was delivered by the Rev. Mr. Todd, from 2 Tim. iv. 6. 7.—*I am now ready to be offered, and the time of my departure is at hand : I have fought a good fight : I have finished my course : I have kept the faith.*

At West-Haven, Miss PATTY JONES, Æt. 38. Who for many years had been employed as a *School-mistress* in the parish ; she was indefatigable in her pains as an instructress, and gave perfect satisfaction to her employers. As a daughter and sister, she was the delight of her family ; and as a friend and Christian, she will long be remembered with pleasure, by those who best knew her. She bore her last illness with Christian fortitude, and met death with hopes full of immortality.

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THE  
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[Vol. III.]

FEBRUARY, 1806.

[No. 2.]

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*REFLECTIONS FOR FEBRUARY.*

STILL the wintry blast roars in the leafless forest, and piles the driven snow along the mountain's brow. The vegetable world is dead; and crusted is the ground with chilling frost. No songsters now enliven the grove; but all is mute, save when the rising winds proclaim the power of all-subduing winter. The feathered tribes now droop beneath the shelving rock; or now and then attempt a feeble flight, to pick their scanty fare, where withered weeds scatter around their fallen branches, and sow their seeds for the coming year. But few, and those of hardy race, venture the inclement storm, and cut their way through falling sleet, and the chilled atmosphere. Now flocks and herds tamed and made social by the piercing cold, croud around the well stored barn, eye the lowering heavens, snuff the coming storm, and with eloquent low, ask their apportioned boon; while the generous steed, housed from the keener air, neighs at his master's well known step, and gratefully receives his bounty. No living creature now but shivers, droops, and dreads the long protracted night, which cuts short the day, and hides the sun's warming beams.

Amid this scene, this dreary waste of winter, what, O man, should be thy contemplations? How should thy mind be occupied? He who commands the seasons to roll, is the author of thy life. He set this world in order for thy habitation; and none of its changes come round, but they come fraught with instruction for thee, if thou wilt make use of that wisdom which is thy portion. Open then the eyes of thy understanding, and behold in this season an emblem of man, when arrived to old age. The blood which danced with pleasure in the spring time of life, beat high and fervid in the summer of youth, and in the autumn of maturity moved strong, though temperate, urged on by great designs; now cold and sluggish, scarce crawls along the veins. The shivering and benumbed limbs but feebly perform their office. All the nobler affections of the heart are grown listless, languid. Society cannot charm, friendship cannot warm the decaying spirits; nor aught rouse up the once alert and active passions. Cold winter has come, and frozen almost to the bottom, the stream of life: slowly it trickles along, scarce percei-

ved, and soon shall cease. But the passing season invites the thoughtful to look further than this, and behold an emblem of death. However vigorous and active may now be the youthful frame, after a few more returning winters, it shall be, as now are the frozen clods of the valley, bereft of life and motion, nor feeling aught of any passion; there to sleep during the long winter of the grave; until spring return, re-open the bud of life, and expand its leaves anew; as shall be the case with the vegetable world, which now lies cold and dead, shrouded in a frosty grave. Art thou then, O man, who-soever thou art, prepared for this long and dismal winter, that is so soon coming? Hast thou laid in a store of such provisions as thou mayest need? Hast thou secured a right to draw upon that rich treasury, which God has laid up in his Son; and to be dispensed in just proportion to all such as love and fear him, and have wrought faithfully in his vineyard, while the season of labour lasted? If thou hast had the wisdom to make this preparation in good time, it shall assuredly last until the spring of immortality returns; a spring that will be perpetual; ever smiling and delightful, in which the tempest of evil shall be no more, the pinching frost of sorrow and mourning shall not appear; but there shall be one eternal sunshine, from the countenance of the Almighty.

When the labour and business of the short-lived day is over, seated by the cheerful fire-side, think of the comforts you enjoy from civilization and arts, and thank the Author of your being, that he has cast your lot amid so many blessings. Housed within the well-ceiled room, with a bed of down for your repose, encompassed with a manifold covering, shorn from the harmless flock, you hear the tempest roar; it beats in vain against your dwelling; you regard not its rage. The all-piercing frost cannot approach you. You sleep away the long and dreary night undisturbed. In the morning you renew the blazing hearth; around you throng your prattling offspring, and greet you with smiles. After adoring his goodness who hath preserved you during the midnight hour, a comfortable repast sends you again to your labour and your business. If a view of these blessings is not sufficient to excite in your emotions of gratitude and praise, cast your contemplations into the wilderness, and contrast your situation with that of the savage: But half inclosed by his ill constructed hut: On the cold ground he lies; the pitiless storm beating upon his naked head; and his limbs but ill clad in the spoils of some recent slaughtered beast. Cold and comfortless his fare; uncheery and unsocial his hours. Few indeed his wants, but as few his pleasures. He drags on a life that is little more than one continued blank. For this wide difference, for these pre-eminent advantages which civilized man enjoys above the savage; advantages introduced by inventive genius, aided by inspiration, unbounded thanks are due: and how doubly due at this inclement season, when so many benefits are resulting from them; when every moment they are administering comfort, and swelling the pleasures of life. Not to be thankful, would indicate more insensibility than hardens the heart of a savage. Not to be sensible of the favours conferred thus on polished society, would argue more stupidity than one would

willingly own. And not to wish that the blessing might be extended wherever man is found, would argue a selfish ingratitude, too base to be found dwelling in the bosoms of those professing to be Christians.

Are you in affluent circumstances, enjoying all the comforts and conveniences of a well constructed dwelling, and a plentiful table? Are your granaries and cellars stored with all the necessaries of life? and your cup and your basket running over with elegancies from foreign climes, poured into them in exchange for your full coffers? Have you your warm apartments, and downy beds for repose, in which you are lulled to sleep by the roaring tempest, but feel none of its power? Then recollect that even in civilized life, among your neighbours, there are those who are shivering before a small pittance of fire, while the cold blast pierces the humble cottage at numerous chinks, and their little ones hovering round in tattered garments, scarce knowing what it is to have enjoyed a full meal. At the recollection of this, doth not charity glow in your bosom? Doth she not admonish you to put forth a helping hand? She bids you find employment for such as are able and willing to be employed; and to those who are unable, she bids you give a portion of such as you have: to comfort them with fuel from your forests, if you have them; or with food from your stores; and above all, with advice and direction, how in future they may ward off want and necessity. Thus will you draw down upon you the blessing of him who had no helper. They who meet you in the gate, will do you reverence; and you will treasure up a store against time of need, infinitely preferable to that which is dispensed.

There remains yet one duty more peculiar to the season, on which it is useful to descant. "The merciful man is merciful to his beast." Expose not then, the animals subject to your authority to needless inconveniences, but house and feed them to the utmost of your power. The docile horse, who carries you with so much speed from place to place; who with so much alacrity obeys your commands, deserves this care. The patient ox, who transports fuel to your door, for your present comfort. The cow, who affords you so much nourishment; and the tender flocks who lend you their coats to defend your limbs from the present cold, have a claim, in return, upon your tenderness. Mark how they shiver and tremble, when excluded from the warm shelter; how piteously they moan, and ask for their portion of meat in its season; and with how much gratitude they receive it at your hands. Exercise tenderness and humanity towards them, and it will habituate you to the duty towards men. It will invigorate the kindly emotions, which know not how to endure the sight of pain and misery, without endeavouring to afford relief; and which of course will not inflict them without manifest reason and necessity.

In the study and practice of these duties, spend thy nights and days. While the hoar frost is scattered abroad like ashes; while the snow descends like wool, to cover the face of the earth; or the hail rattles against thy dwelling; with reverential awe remember whose hand rules the raging elements, whose Almighty Power re-

studies their fury, that they rend not thy habitation, to crush thee in its ruins; or turn thee out naked and defenceless to the cold. To that Being who brings about the seasons, let gratitude swell thy heart, and praise dwell on thy tongue, for his daily mercies. Wait thus the return of spring; when the snows shall dissolve, the streams shall be unbound from their icy fetters, and the now crusted soil shall again yield to the cultivator's hand, and be prepared to pour forth its treasures for thy sustenance and comfort, when winter again shall return.

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FOR THE CHURCHMAN'S MAGAZINE.

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**ON THE USE OF SPONSORS IN BAPTISM.**

[Concluded from p. 26.]

THE form of contract, as it is in the office of our Church, is to be found in the Liturgies of all the ancient Churches of Christ throughout the world, almost in the very same words. An agreement and harmony so particular and general, must have for its foundation some common origin; and there are only two from whence it could be derived; either from apostolical institution, or decrees of general councils; each of which is an authority that gives a binding force to any rite or institution in the Church. The judgment and practice of the Church in the time of St. Augustin, about 300 years after the death of St. John, is thus given us by that Father. "Those unwritten traditions which we observe, which also are observed throughout the world, ought to be understood and retained, as commanded and appointed either by the Apostles themselves, or by full general councils whose authority is of the highest use in the Church."

Another general maxim, given by the same writer is:—That which the universal Church holds, and was not instituted by general councils, but always continued in use, is most rightly believed to be delivered by the Apostles' authority. A strict adherence to this rule, is a sure guide to unity in faith and communion. Hence, as Bishop Beveridge informs us, whenever there arose any controversy about an ecclesiastical rite or ceremony adopted by any particular Church, it was the custom always to enquire, what had been the constant and universal practice of the Church in that instance, and from thence to draw up a judgment. Of such procedure, examples are every where to be met with. St. Paul himself stands at the head. As a final resolution of a question, which had divided the Church of Corinth, he tells them, "But if any man seems to be contentious, or still dissatisfied, this must quiet him and put an end to all debate; *"we have no such custom, nor the Church of God."* This agreement, in every thing to which it clearly applies, will appear decisive to every one who will understand it, and withal believes the Apostle spoke by inspiration; for then it will follow, that God himself dictated it to him.

By this test, our reformers were able to discover the innovations, and all the declensions of the Church of Rome, from the primitive and apostolic Church. By this measure, as an authentic comment

upon the holy scriptures, they detected the corruptions in faith and worship; the misrepresentations and abuse of the authorities pretended for their foundation, and the fallacy of the reasonings alledged in their vindication. While we attend with care, and confess as we ought, the wisdom and piety of this procedure, it teaches us a very interesting and weighty lesson.

On the one side, the danger, and in fact, the great errors into which men run when they leave the scriptures, and interpret the authority and acts of the Church, by their own private conceptions, interested and party opinions; and on the other, the no less hazard of plunging into perhaps equally as wild errors when they leave the Church, and in the same way, interpret the scriptures. The former has been the conduct of the Church of Rome, and the cause of their many and great errors; the latter is done by sectarists, and enthusiasts of all classes, by whom the scriptures have been made to speak whatever their wrangling or sullen tempers, and heated fancies happened to dictate.

Believing as we do, one holy Catholic Church, and the communion of saints, which must be an external visible communion in that one visible Church, or there can be no certain faith about it; the true and safe way is to adhere stedfastly to what hath been handed down through the medium of this Church, and hath been universally approved of by it, as agreeable to the word and will of God; and made our duty by the authority he hath given to it.

The ground of our faith and worship, as disciples of Christ, and members of his holy Church, which have now been laid down, is a test, on which we may rely for the trial of all our rites and usages in the sacred offices of religion. The scriptures are the rule of faith, but not the only rule in things pertaining to religion; we have seen there is an ecclesiastical rule, founded on the authority and unity of the Church. Directing our researches by these, and keeping them together, we may determine more correctly the case of sponsors. They who have departed from what, as we have ample proof, was the universal practice in the Church, before the reformation, reproach the Church of God, and justify themselves by saying, that sponsors are contrary to scripture; for the truth of which, they give this negative proof, that they are not commanded or mentioned. Let this be the criterion, that nothing is to be allowed but what is commanded, and the objectors themselves would feel the consequence. If every injunction of the Church, or religious action is contrary to scripture, which has not an express command, the blessed virgin transgressed in going up to Jerusalem at the festival; because the males only were commanded; and all women do the same, who partake of the holy communion, because no mention is made of them. In a word, the Lord's day, and all holy days, and the whole of our worship would be criminated by this kind of reasoning. Would it not be absurd to conclude, that in the days of the Apostles, women were not admitted to receive the Lord's supper, merely from the circumstance of their doing it not being expressed? And, although we read not in the writings of the Apostles, that they ordered sponsors at the baptism of infants; does it afford any argument



either for or against the use of them? When they are equally silent about their baptism; and have left no explicit record that they themselves ever baptized any. Notwithstanding this, we have so many other proofs, in which the fact is implicated, and so much circumstantial evidence, as amount nearly to a certainty of their doing it. Similar evidence establishes the highest probability that they baptized with sureties.

The Apostles were Jews, educated in the Jewish Church; the Jews received proselytes, and their children into their Church, first by baptism, and then by circumcision; at the administration of both, sponsors were required. Baptism only, was appointed by Christ, the sacrament of admission into his Church. He gave a new form of words, more perfectly expressive of the same covenant. The Jewish mode of washing or purification was retained; and thus christian baptism was introduced with dipping, or plunging. As no new order was given for the omission, that they should also retain the use of sponsors, agreeably to what they had been accustomed to, is so natural, that no good reason can be given for the contrary; especially as in both cases, the covenant being conditional, it was highly proper that the conditions should be represented, as well as the privileges, and no less need of taking securities for the fulfilment. This probability may be carried higher. The Baptist was sent to prepare the way for Christ, and the Gospel. His disciples afterwards embraced the faith in Christ, and his gospel. When they applied to the Baptist, it was required of them to confess, and renounce their sins; and they received his baptism as a seal of sincere repentance. Can it be imagined, that the baptism of Christ, requires less than that of John? Or that the Apostles administered christian baptism in a way so entirely different, or contrary to his; whose dispensation was no more than preparatory to that of the gospel? The supposition is too gross to be admitted.

What was the practice of the Apostles in this matter, is placed above conjecture, by the questions put by Philip to the eunuch; and by the answers the Apostles themselves gave to those who asked what they must do to be saved? They who repented, and believed the gospel as they were instructed, were for a certainty baptized. An instance whereof is recorded in the jailor and his household. But there is no instance of their baptizing any one, without a profession of faith in the word and doctrine they preached; for all the mercies and promises contained therein, are made to penitent believers; but no promise is made to an impenitent infidel. From the scripture and apostolic practice, it appears that faith and repentance are the necessary conditions, always to be enjoined, and stipulated for by those who are baptized. The first converts were persons of age and capacity to make religion their own free choice; and when they entered into covenant by baptism, they undoubtedly had the privileges of it declared to them, and engaged to perform the obligations, in some form, equivalent to that we now use. Parents being admitted into the Church, their children partook of the same privilege; the application to them, made no change of the covenant, in its general meaning. But, if baptism had been administered to chil-

dren, without any thing said to express its meaning, it would have had too much the appearance of an insignificant ceremony, or a superstitious charm. And if only the privileges to which it entitled, had been rehearsed, they might seem annexed absolutely, without any conditions to be observed on the part of the children. Hence the reason and need, that the conditions should also be expressed; and the credibility of their having been so from the beginning. Children, indeed, are not capable of this; but their parents, or other christian friends are; and, as both nature and religion dictate a desire of the same divine favours for their children, they do for themselves; so it is most lively and expressive to represent the infant as promising by others, what it is presumed he will do by and for himself, as soon as he comes to sufficient knowledge for it.

Parents are empowered by nature to represent and act for the good of their children, and by scripture to do it in this very instance. If they have power to do it themselves, they have it also to employ others to do it under them. An ancient proof of this we have in the covenant made with Abraham, afterwards confirmed by Christ. *I know him*, says God, *that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.* In Abraham we have both the natural and substituted parent, acting for the children; and the reasons of the appointment and God's accepting him as sponsor for them, or in other words, their godfather, in things pertaining to his covenant. From this original, we may fairly conclude, arose the practice of sponsors, both parents and others, under the Mosaic dispensation. We find the whole body of that people required to act upon this principle, as a fundamental in the institution. Moses, by the command of God, called all Israel, their wives and their little ones together, to enter into covenant with the Lord their God, and into his oath. The little ones entered into the oath of God by their parents, and it was binding on them to observe and keep the conditions of the covenant. But, taking it as allowed that what is done is binding, still you meet with the question, will the faith of the Sponsor any way benefit the infant? To this question I will give you the answer of an old and learned expositor—"Yes it may, so far as it is intended: that is, to "make the infant by baptism to be received into the congregation of "Christ's flock, and to give him a right to the promises of the covenant. Did not the faith of the centurion, that came to Christ for "his servant, effect a cure upon the sick man? Did not the faith of "those that let down the bed-ridden man through the tiles, move our "Saviour to cure him? Did not the faith of the woman of Canaan, "that came to our Saviour for her little daughter, work compassion "in him to heal her? Say then no more that the faith and charity of "one may not be powerful with God for another; especially when we "are encouraged to it, as in this case we are by his own words, *Suffer "little children to come unto me, for of such is the kingdom of God.* In "the faith of the Church, grounded upon God's covenant, the child "is presented, and no sober man can doubt but it will be accepted by "him."

BP. NICHOLSON'S EXPOSITION OF CATECHISM.

To the evidence already suggested, that the Apostles administered baptism to infants in this manner, as they had always been accustomed to see it done in the Jewish Church; we may add the declarations of the first writers; as they must, I conceive, be received as a superstructure built upon this foundation. By these authorities, as collected and cited by later writers, of acknowledged skill and veracity, we learn facts that carry the point home to them.

The first records we have of the Church, after the Apostles' days, speak of sponsors as a well known, settled custom in the Church. This they would not have done, had it not been always universal.—Justin Martyr wrote about the year 40, after the death of St. John. He tells us what was the practice at that time, in these words: "Children are allowed to enjoy the good things that come by baptism, by the faith of those who bring them to baptism." From the time of Justin, the succeeding fathers of the Church, for several hundred years, speak of god-fathers, under different titles, but meaning the same thing; and in their writings give the questions and answers they made in the name of the child. We must believe they could not or would not have done this, as with one mouth, had there not been in the Church one constant rule, common to them all.

Writers within forty years of the time in which St. John, the last of the Apostles, lived, and from thence successively, for three hundred years, must have had positive knowledge of Apostolic practice and their institutions: what had been the custom in their Churches from the beginning, which were all planted by the Apostles, in the different parts of the world in which they lived. No one can reasonably doubt this, any more than he can that we know perfectly what has been done in the Church in this country, from its first introduction to this day, as to the mode of public worship, and administration of the sacraments; or in the Church of England, for three hundred years back. Testimonies of such strength exhibited in every country, where the Apostles planted Churches, put the fact of god-fathers, or sponsors, nearly as certain as they do that the baptism of infants has been the perpetual and uninterrupted practice of the Church, even from the Apostles' days. And therefore, we may say with St. Augustin, in respect of both: (the use of sponsors, and the baptism of infants) "let no man whisper to us any other doctrines."

These the Church hath always had, always retained; these it hath received from the faith of the predecessors; these it keeps perseveringly to the end. For it is a known and established rule, that which the universal Church maintains, and was not instituted by councils, but always continued, is most rightly believed to be delivered by the Apostles' authority.

FOR THE CHURCHMAN'S MAGAZINE.

## ON EPISCOPACY.

THE *Episcopal* form of Church government deserves our attention, as being strongly supported by scripture, analogy, and apostolic example. And as some of the readers of the Magazine do not, perhaps, fully understand the principles of *Episcopacy*, we will give a short explanation of them, before we proceed to the reasons by which they are supported.

Episcopalians then hold, that there are three orders of ministers in the Church of Christ: the first, *Bishops*, the second, *Priests*, *Presbyters* or *Elders*, and the third, *Deacons*: corresponding to the Jewish Church, which had its *High Priests*, *Priests* and *Levites*.—The *Deacons*, as we suppose, have authority under the direction of the Bishop, to preach the gospel and to baptize. For Phillip, who was one of the seven Deacons ordained by the Apostles, (Acts vi.) preached to the Samaritans, and baptized some of them, and also baptized the Ethiopian eunuch. They are likewise to assist the ministers of superior orders in administering the holy Communion, and distributing the charitable collections of the Church; and on this account they are said to *serve tables*. But it appears clear and evident, that they are an order of the ministry; for those mentioned in the Acts were ordained by prayer, and laying on of the Apostle's hands; and they afterwards went forth to preach and baptize. So also the *Levites* in the Jewish Church were set apart to their office, by a solemn ceremony, and were to give themselves wholly to the service of the tabernacle (Num. viii.) The *Deacons* are in the New Testament, occasionally styled *Evangelists* and *Teachers*. Again, there is another order of ministers superior to these, and yet not possessing full apostolical power. These are the *Elders*, *Presbyters*, or parish *Priests*; answering to the *Priests*, the sons of Aaron, and their posterity among the Jews. To them belongs all the authority possessed by the *Deacons*: and besides, as the second order of Jewish Priests had a right to offer sacrifice, burn incense before the Lord, and bless the people in his name; so Christian ministers of this order have a right to pronounce an authoritative blessing upon the people, administer the holy Eucharist, or Lord's Supper, which is in one sense a sacrifice, and perform any part of the service of the altar. These are sometimes called *Prophets* and *Pastors*, but more generally *Elders* or *Presbyters*.

But there is still above this, another rank or order, in which all the ministerial authority is concentrated; which possesses all the power of the inferior orders, as well as all the other power necessary to the regulation of the Church. This corresponds to the Jewish High Priest; and as we find, (Num. viii.) that when the *Levites* were set apart to their office, it was the High Priest who presented them unto the Lord, and ordained them. So likewise, under the Christian dispensation, there is no scripture account of any ordination, but what was performed either by Christ himself, or by some

of the highest order of ministers in his Church. These, in the first place, were called *Apostles*; but the successors of those whom our Lord personally appointed to this high office, did not choose to assume that dignified name; they rather contented themselves with the title of *Bishops*, though at the same time they insisted and affirmed, that they had the apostolical authority. Thus St. Ireneus, about eight years after the death of the last of the Apostles, says, "we can reckon those *Bishops*, who have been constituted by the Apostles and their successors, all the way to our times, and whom they," that is, the Apostles, "left as their own successors, and in the same place of government as themselves." This same Ireneus, was a *Bishop*, and was instructed by Polycarp, a disciple of St. John; and though he does not here call himself an *Apostle*, yet he ranks himself and all other Bishops in the same place, or station of government in the Church, with the Apostles. He then considers them as being of the same order, and having the same authority; though perhaps partly out of modesty, and partly on account of the difference of their situation, they did not assume the same name. And besides the exclusive power of ordination, the *Apostles*, and their successors the *Bishops*, had the authority of confirmation, or, as it is called, Heb. vi. 2, the *laying on of hands*. Thus when Philip the Deacon had converted and baptized a number of the Samaritans, the Apostles that were at Jerusalem sent unto them Peter and John; who prayed, and laid their hands on them, that they might receive the Holy Ghost. This shows, that though Philip, who was one of the seven Deacons lately ordained, had authority to preach and baptize; yet the power of confirmation, or *laying on of hands*, did not belong to him, but only to the Apostles. There are also other accounts in the Acts, of their visiting various places where the gospel had been preached, and *confirming the brethren*. To this purpose, St. Jerome, who lived within two hundred and fifty years from the death of St. John, declares, that "without the command," or without authority "from the Bishop, neither a *Presbyter* nor *Deacon* has power to baptize: and the Bishop is to impose his hands upon those who are baptized by *Presbyters* or *Deacons*, for the invocation of the Holy Spirit." The same writer also says, "The Bishops are all of them successors of the Apostles." And further, he observes, "We may know the apostolical economy is taken from the Old Testament; for the same that *Aaron* and his sons, and the *Levites* were in the temple, the *Bishops*, *Presbyters* and *Deacons* are in the Church of Christ."

Having briefly considered the principles of Episcopal Church government, we will now proceed to examine the *scripture reasons*, on which it is grounded. We would then observe, that the Jewish law was a type of the Christian dispensation. It was made after the pattern showed unto Moses in the mount; and that, we may presume, was the system of Christianity. It was made under the same gospel covenant, and was designed to lead men to future as well as present happiness. And though it consisted more of carnal ordinances, and was more connected with worldly objects; yet as to its spiritual views, it was in essence and virtue the same. It had

the same spiritual design. The law was indeed a darker dispensation : It was but a *shadow of good things to come*, Heb. xx. 1 : there was a *vail* upon the face of Moses, 2. Cor. iii. 13, 14. an obscurity upon the system he dispensed, so that it could not be clearly discerned in all its parts. But wherever this *vail* could be seen through, it discovered the Christian Church ; and the *shadow*, which the Apostle mentions, was exactly conformable to the *reality*. The law of Moses exactly represented the gospel of Christ. This then being the case, let us look at the Jewish priesthood. It always consisted of three orders, the *High Priest*, the *Priests*, and the *Levites*. There must of course be something in the Christian priesthood answerable to these three orders. If there is any such thing as a regular ministry in the Christian Church, scripture and reason tell us sufficiently plain, that it must be exactly after the pattern of that among the Jews. It must consist of the same number of ranks or orders, in due subordination to one another.

The force of this *reasoning* cannot be evaded, unless by declaring that the Christian *ministry* is not a distinct order of men from the *Laity* ; and that this part of the Jewish law corresponded with some other part of the Christian system. But it is impossible to find any other part of Christianity answering to the Jewish orders of priesthood ; and it is hoped there are few Christians who would presume to say, that the ministers of Christ are not a different order of men, and invested with different powers from the *Laity*.—For if that is the case ; if Christ's ministers are not invested with different powers from other Christians, then every house may be a Church, every man may be his own priest, may baptize his own family, and administer all the gospel ordinances for himself ; which would completely destroy Christian fellowship, and produce such confusion as the followers of Christ can never wish to see in his Church. And in opposition to such a principle, we may say with St. Paul, 1. Cor. xii. 28 ; *that God hath set some in the Church ; first, Apostles ; secondarily, Prophets ; thirdly, Teachers*. We may also, well exclaim, as he does in the next verse ; *are all Apostles ? are all Prophets ? are all Teachers ?* Are all Bishops ? are all Priests ? are all Deacons ? As there is, therefore, a regular priesthood established under the gospel, as well as under the law, we must reasonably expect that it would be of the same form. The exact analogy of the two dispensations ; the similarity there is between them, sufficiently teaches us, that this was to be expected. Let us then look into the New Testament, and see if we cannot find strong *reasons* for believing, that this plan and this form were really adopted.

It is acknowledged, that while our Lord himself was upon earth, his Church confined to Judea, and no ministers sent but to the lost sheep of the house of Israel, he appointed no Bishops ; but in his own person took the whole charge of ordaining and sending out the inferior clergy. Thus he chose twelve disciples, afterwards called Apostles, who were at that time appointed to the *second* order in the ministry : so that when he made converts to his religion, he himself baptized not, but committed that business to his disciples. And besides *these*, he also ordained other *seventy*, and sent them forth

by two and two, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and disease among the people. And thus far, he himself acted and performed the office of chief Bishop, and had two orders of ministers under him ; neither of which, as far as we can learn, had power to ordain ; though they had other ministerial powers. In this form the Church continued until after his death and resurrection. *But then*, in order to perpetuate a succession of ministers, he committed the power of ordination to his Apostles. For when he appeared unto them as they were assembled together ; among other things, he said ; *As my father hath sent me, even so send I you, &c.* By this is not meant that he gave them all the power he possessed : for that would be impossible. But he gave them every power which related to the outward government and regulation of his Church ; to be exercised by them in no other way than what was consistent with the gospel plan. As his Father sent *him* to rule and preside over the Church, and ordain ministers in it, so he, when he was about to leave the world, sent *them* to do the same. And as *he* had thus a right given him by his father, to confer the power of ordination ; so he gave *them* the right to confer it upon *others*, that it might go on from one generation to another, and always abide in them and their successors, as he promises directly after : *Lo, I am with you, (with your commission or succession,) always, even unto the end of the world.* This agrees with what St. Jerome, a few ages after the Apostles, declared to be the general opinion in his time : “ There is no one but what knows that our Saviour did constitute Bishops in the Churches : for before he ascended into Heaven, he laid his hands upon the Apostles, and ordained them Bishops.”

And now, they being raised from their former rank, and invested with full ministerial authority, soon began to exercise it in the Church. When the multitude of the disciples was increased, seven *Deacons* were chosen, and were ordained by prayer, and laying on of the Apostles' hands ; and the business of these Deacons, was not only to serve tables, but also to preach the gospel. For Stephen and Philip, who were of the number, went forth and preached and baptized. Still, however, they did not possess full apostolical power. Though they are said to have been full of the Holy Ghost, and of wisdom, and were even able to work miracles, yet still they were inferior in authority to the twelve Apostles. This is evident from the case of Philip's converting and baptizing the Samaritans ; and the Apostles, Peter and John, being sent to confirm them. For the whole labour of sending these two Apostles, would have been useless, if Philip's ministerial power had been equal to theirs.

About this time the disciples were scattered abroad upon the persecution which arose about Stephen, and they went forth and preached the gospel in other countries. And in the Church which was now formed at Antioch, where the disciples were first called Christians, it is said, (Acts xiii. 1.) there were certain *prophets* and *teachers* ; which shows that there were two orders of ministers, *Presbyters* and *Deacons*, already constituted, inferior to the *Apostles*. Also when the Apostles departed from Jerusalem, they left St. James to be

Bishop of that place, as we are frequently told in ecclesiastical history, with a number of *Presbyters* or *Elders*, to assist him in the care of the Church. Thus we find, that in the time of the famine, which happened in the days of Claudius Cæsar, the Christians at Antioch, and probably at other places, contributed according to their ability, to the relief of the brethren in Judea, and sent it to the *Elders* by the hands of Barnabas and Saul. And whereas before this time there is no mention of any at Jerusalem besides *Apostles* and *Brethren*, except the *Deacons* in the 6th chap. of Acts; yet after this the *Elders* are constantly spoken of, sometimes with the *Apostles*, when any number of them was there, and sometimes only with James their Bishop, and are represented as men of authority in this Church. Thus (Acts xv. 2.) the disciples came from Antioch to Jerusalem to consult with the *Apostles* and *Elders*, whether the converts from heathenism should be circumcised? These disciples are said, ver. 4th. to be received by the *Apostles* and *Elders*. And, ver. 6th. we are told that the *Apostles* and *Elders* came together to consider of this matter. When the controversy was decided, it pleased the *Apostles* and *Elders*, with the whole Church, to send chosen men to Antioch, ver. 22. where the same difference is made between the *Elders* and the Church, as between the *Apostles* and *Elders*. And the decree that was then passed was in the name of the *Apostles*, and *Elders*, and *Brethren*. In the next chap. ver. 4th. the same decree is mentioned as being ordained by the *Apostles* and *Elders* at Jerusalem, without any mention of the rest of the Church. Afterwards, Acts xxi. 18, when St. Paul, who had been preaching the gospel in foreign parts, returned to Jerusalem, being desirous to give an account what things God had wrought by his ministry among the Gentiles, the day following he went in unto James, all the *Elders* being present; James as the chief, the *Elders* as next under him, pastors or ministers of the Church in that place. Thus it is plain and evident, that within a short time after our Lord's ascension there were *Deacons* and *Presbyters* in the Church at Jerusalem in subordination to St. James the Bishop.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

#### ON CHRIST'S CURING THE BLIND MAN.

*When he had thus spoken, he spat on the ground, and made clay with the spittle, and anointed the eyes of the blind man with the clay; and said unto him, go wash in the pool of Siloam, (which is by interpretation sent.) He went his way therefore and washed, and came seeing.*

WE have here an account of the manner in which our Lord performed a signal miracle, that of giving sight to one who was born blind. And when we consider the means he used, it may be asked, why did not he who could command all things, say the word, and it should be done, as he did on many other occasions? Why did not he whom the elements, the winds and storms obeyed, give commandment that his eyes might be opened, as he healed the centurian's



a hereditary depravity and corruption of our nature, diffused into every part of the soul ; which in the first place subjects us to the wrath of God, and in the next, produces in us those works which the scriptures term the works of the flesh. This is what, in strictness of speech, Paul usually calls sin ; and the works which spring from it, such as adultery, fornication, thefts, hatreds, murders, revellings, he of course calls fruits of sin ; though often in scripture, and by Paul himself, they also are called sins. These two things then are to be distinctly considered ; in the first place, that being so vitiated and perverse in every part of our nature, we are already, for that corruption alone, justly convicted and condemned before God, to whom nothing can be acceptable but righteousness, innocence and purity. Nor is this a liability for the sin of another. For when it is said, that we are rendered obnoxious to the judgment of God through the sin of Adam, it is not so to be understood as if we, being innocent and undeserving, were to bear the blame of his offence ; but because of his transgression, we are all clothed with a curse, he is said to have subjected us to condemnation. By him not only punishment falls upon us, but that corruption which springs from him, is instilled into our very nature, to which punishment is justly due. Wherefore Augustine, though he frequently calls it imputed sin (the better to shew that it is derived from our descent) at the same time affirms it to be our own sin. And the Apostle himself explicitly testifies, *so death hath passed upon all, for that all have sinned* ; that is, are involved in original sin, and defiled with its stain. Hence also, even infants, while they bring with them from their mother's womb their damnation, are liable not for another's, but their own sin. For although they have as yet brought forth no fruits of their iniquity, yet they have the seeds of it in themselves ; nay, their whole nature is a seed of sin : and therefore cannot but be odious and abominable in the sight of God. Hence it follows that they are accounted guilty by God ; for without fault, there can be no guilt.

The second point is now to be considered, that this perverseness never ceases to operate in us ; but continually brings forth new fruits, to wit, those things which we have before mentioned, called works of the flesh ; just as a fiery furnace breathes out flame and sparks, or a fountain sends forth water without ceasing. Wherefore they who have defined original sin to be a want of that original righteousness which ought to be in us, although they comprehend the whole matter, yet they do not use a sufficiently significant and energetic term. For our nature is not only destitute and void of good, but so fertile and productive of all evil, that it cannot cease to act. They who say that it is concupiscence, use a no less inadequate term, even if they add (what at least will be granted by most) that whatsoever there is in man, in his intellects and will, in his soul and body, is defiled and filled with this concupiscence ; or to express it shorter, that the whole man is nothing but concupiscence. Whence I have said that every part of the soul was siezed upon by sin, so soon as Adam departed from original righteousness. Nor was it merely an inferior appetite that inveigled him ; but a horrible impiety capti-

vated the very citadel of his mind, and pride penetrated to his inmost heart. . . . .

From the fault of our flesh, therefore, and not from God, is our destruction, since we perish for no other reason than because we have degenerated from our first condition. Nor let any one here object, that God might have better provided for our salvation, if he had prevented the fall of Adam: for this objection, on account of its bold curiosity, is shocking to the pious mind; and besides, this matter pertains to the secret of predestination, which will be hereafter considered in its place. Let us then remember that our ruin is to be imputed to the depravity of our nature, lest we bring an accusation against God himself, the author of our being.

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FOR THE CHURCHMAN'S MAGAZINE.

*ESSAY ON INFIDELITY....No. II.*

ADMITTING that there is a God of righteousness and truth, the moral governor of the world, who has an inherent regard for the happiness of his creatures, the workmanship of his hands; and that he were about to reveal his will to men, to give them a system of religion for their faith and practice; what should we conclude would be the nature and tendency of that system? Most certainly it would be calculated to promote the welfare of men, both here and hereafter. It would tend to the comfort and well-being of each individual in particular, and to the good order, prosperity and happiness of community at large. Those attributes and perfections which essentially belong to God, as a moral governor, would certainly induce him thus to provide for the best good of his creatures, in all their relations and circumstances, for time and eternity, individually and collectively. These are truths to which every one will assent on the first proposal. Indeed, our modern infidels uniformly assent to them, by implication at least, when they undertake to shew that what is called a revelation is unworthy of God, and not productive of any good to society; but on the contrary, of much mischief and misery. As they are inclined to reject the evidence of prophecy and miracles in favour of revelation, for the present we will waive any consideration of these topics, and join issue with them on the single point of its utility to human society. A great deal might be said on the comfortable prospect which it affords the individual, of a future state of blessedness. We might shew how much it tends to calm the jarring passions; to still the tumult of fear, doubt and anxiety, and conduct him quietly down the stream of mortality, with his eye steadily fixed upon a haven of rest. But this point will also be waved; for these essays are designed chiefly to counteract the effect of those assertions and insinuations, which are intended to prejudice the minds of the unlearned and incautious, and to destroy their veneration for the practical institutions of Christianity, on pretence that they are mischievous, or at most useless to society. There will consequently be no arguments introduced but such as apply directly to our present state; and such as are, or may be obvious to common sense, and plain understandings;

such, in short, as turn exclusively upon acknowledged matters of fact, and rest not at all upon any other evidence than what is common among men.

And in the first place ; it will doubtless be admitted that civilization, and a knowledge of the arts and sciences, is the greatest blessing to man, in his present sublunary state. If then it can be made to appear that the institutions of revelation, as they are received and practised among Christians, have contributed, and daily are contributing to the diffusion of this blessing, one great point will be gained. This I shall endeavour to ascertain by considering facts, and by reasoning on the nature and tendency of those institutions. Much has been said and written, many encomiums have been bestowed upon the literature and refinements of ancient Greece and Rome, who were unaided by the genius of our religion. And whatever merit they are entitled to on this score, let them by all means enjoy. But when the matter comes to be carefully examined by such lights as have come down to us, it will be found that their civilization, in many points, has been greatly overrated. Within the walls of *Athens* and *Rome*, great progress was indeed made in the arts of civil life.

..... "Uniting all,  
 "Society grew numerous, high, polite,  
 "And happy. Nurse of art! the city rear'd,  
 "In beauteous pride, her tower-encircled head."

While the country all around them was raised but a very few degrees above absolute barbarism ; enjoying almost none of the advantages resulting from a knowledge of the arts, and the orderly arrangements of civil government. Of this, with respect to Greece, we have a curious proof in Isocrates, an Athenian orator and philosopher. In a laboured panegyric upon the laws and institutions of that state, addressed to the celebrated court of *Areopagus*, he says, that when those institutions were in full operation, before the corruptions and disorders prevalent in his time had been introduced, the citizens used to build splendid houses, and live securely and sumptuously in the country.\* Would this be a distinguishing encomium upon any civil state in Christendom ? It certainly would not. Nor,

\* His expressions are:—*Thus they were able to live in great security: They erected more splendid and sumptuous edifices, and enriched them with more equipage in the country, than in the city. And many did not even repair to the city at the annual Festivals, choosing rather to enjoy their estates than the public shows.* And it is, besides, worthy of remark, that in previously giving an account of those institutions which produced such happy effects ; he has mentioned one thing that considerably resembles an important regulation, which has been introduced into society by the Christian religion ; for he says, that *not being content with making good laws, without providing the means of their execution ; having divided the city into wards, and the country into towns, they kept a watch upon the conduct of every one, and brought the unruly to trial. Some they admonished, some they threatened, and others, when necessary, they punished.*—(ISOC. ORAT. ARIOP.) To this measure, here mentioned, of dividing the country into towns, and providing the means of admonition and instruction, doubtless is to be ascribed the high civilization of Attica, beyond what prevailed in the other states of Greece.

as it seems, could it be said of Athens in the days of Isocrates. And yet that city was at that very time considered as the centre of arts and refinement. With respect to Rome, whoever shall read the history of what was called the *servile war*, which was a war of the slaves headed by Spartacus, against their masters, will be abundantly convinced, that almost all Italy, the very centre and heart of the Roman empire, was then in a state very little better than savage. And yet at this time Rome had reached nearly to her highest state of literature; but few advances were afterwards made. Indeed, the Greek and Roman philosophers and legislators scarce ever dreamed of such a thing as extending their systems of jurisprudence beyond the limits of a single city; leaving all the country about them with little other law and order than what depended on the capricious will and pleasure of the more knowing and refined inhabitants of the principal cities. They were rude, ignorant, barbarian slaves, compelled to work for their masters, who claimed to own both them and the soil on which they laboured. They enjoyed few indeed of the arts and conveniences of common life. They scarce knew what civilization was. They were considered as incapable of being governed by regular laws; and so perhaps they really were. With respect to extent of territory, thus limited was the civilization of these celebrated ancients. In the latter times of the Roman republic, however, and after they became a monarchy, they adopted the practice of planting what were called colonies, invested with privileges and a mode of government, bearing some resemblance to the mother city. But this was done, not by incorporating the ancient inhabitants, but by a total extirpation of them, in order to gratify the minions of men in power. It is also true that they used to grant the privileges of citizenship to many individuals belonging to the conquered countries; which descended to their children.† By these means they diffused in some degree their arts and refinements beyond the immediate vicinity of Rome. But still, much the greater part of the countries subject to their authority, was governed only by military despotism, and the will of those to whom they were parcelled out; without science and arts, and at most half barbarians.

But what a different face of things do we behold, wherever the gospel, in any tolerable degree of purity, has prevailed. Large and extensive countries are melted, as it were, into one uniform mass. The same system of laws and government is extended to every corner of the society. If not the elegancies and luxuries, at least the solid benefits of civilization, reach the king on his throne and the peasant in his cottage. And why is this, but that the duties and practices required by Christianity have rendered men capable of being thus cemented together in a state of society? If the reasons of this, the way and method in which it has been done, be enquired for, they are at hand. And here, among the first and foremost, should be reckoned the appointment of one day in seven, to be spent in publicly assembling together for the worship of God. Were we to disregard altogether the object for which Christians assemble, and merely

† Of this we have an instance in St. Paul, who says he was *free-born*; that is, he was born of parents who had been made citizens.

consider the whole community to be districted in such manner as to make it convenient for them to assemble once a week, and thus actually assembling, the benefits would be immense; much greater than those are apt to imagine, who are unused to reflect on the subject. As in the bounties of Providence, which we daily receive, but overlook whence they come; so here, we are apt not to trouble ourselves about the source of those great blessings which we perpetually enjoy from this important institution. Let us then proceed to a more particular enquiry into a matter, which is alledged to have produced such great consequences. As the appointment stands, people of all ages and classes assemble, where, by universal consent, sobriety, decency, and good order are indispensable. They thus, from their earliest years, acquire a habit of seriousness and attention, of decorum and order. When together, they see each others' faces, and learn to know and feel that they are men, partakers of the same nature, and made for society; that they have mutual wants and dependencies, and therefore mutual duties to perform; mutual animosities are, for the time at least, suspended, and their hearts are softened into good humour. The discordant and jarring passions have no opportunity to ruffle their bosoms; but every thing tends to tranquilize, to inspire peace and friendship between man and man; to make reasonable beings of them who will endeavour to govern themselves by maxims deduced from thought and reflection, and not from the impulse of passion and appetite. These happy propensities creep upon men in childhood; they grow up with them, and become incorporated with their very natures, and inseparable from their manners. The savage is worn off, and the civilized man is formed; humane, gentle, and curbed to the dictates of wisdom and virtue. A great deal of this would follow, without ascribing any thing to the peculiar occupations in which the mind should be engaged; and in which is engaged the attention of every pious mind. And here we should do well to consider how much a serious and devout worship of the great Lord of Heaven and Earth, tends to soften and harmonize the heart; to banish pride and obstinacy; and thereby to assimilate our tempers and dispositions. What have we to be proud of, when bowing before the divine Majesty? What are our wills when put in competition with his, who ruleth over all things? How diminutive are we, in comparison of him in whom all things exist! Such reflections naturally and necessarily occupy the minds of those who repair to the house of worship, suitably affected with the business of holy time. And is there nothing in all this that is likely to render men benevolent, peaceful, orderly and humane? The self-exalted advocate for the sufficiency of reason, however in his practice he may despise and neglect this solemn duty, as a vulgar superstition, dare not say it can produce no improvement of the heart. Let it be granted that not one half or one quarter of those who assemble, ever think of the proper business of the time; still they come together, and learn, in spite of their inattention, many of the duties which belong to men in a state of civilized society. Mr. Addison, that accurate observer of human nature, somewhere remarks, that the institution of Sunday, if there were no other reasons for it than the atten-

tion to cleanliness which it produces, ought to be highly venerated by every considerate person. This remark is applicable in an especial manner to people who live dispersed in the country. What else could ever induce them to cultivate cleanliness and attention to decency of external appearance, one of the chief marks of civilization, and what distinguishes man from the brute? When Sunday comes, to avoid the derision and obloquy of their neighbours, they appear in their best attire, or at least such as is clean and neat. Without this or some such occasion, frequently occurring to call into action that inherent desire, which all possess, of appearing agreeable and avoiding contempt, the great mass of people in the country would soon sink into a state very little above savages. This is amply confirmed by experience and observation of those who are brought up in utter neglect of the public assemblies. They are uniformly found to be uncleanly, rude and ignorant; debased and gross in their appearance, and unmanageable in their tempers. If then the institution were to be universally neglected, we have full reason to think that a rapid declension toward barbarism would immediately follow. The inhabitants of cities and large towns indeed, would not be so sensibly affected. They enjoy daily occasions of meeting together, and thus, by intercourse, wearing away the roughness of savage nature, and polishing one another into men. They might therefore succeed in the arts of civil life to a very high degree; for we know that men have succeeded when thus situated: but in the mean time what is to become of the much greater portion of community? Should they be left to run wild without the means of culture and improvement? He who perfectly knows what is in man, thought otherwise; and therefore, when he undertook to dispense a system of religion to the world, provided by it for the instruction of all classes, ages, and conditions, by precept and example, perpetually recurring from week to week. If that order of men who are appointed for this purpose, and to minister in holy things, frequently err in many great points; yet surely when they admonish and exhort men to the duties of reverence towards the great Author of their being, and of justice, truth, charity and beneficence towards one another, they are at unity with the truth. And when we see them doing this as their main object, can it be supposed that the effect produced is trifling and of no consequence? The wisest and best of the heathens earnestly longed to see such an institution extended into every corner of the community. And Cicero, the celebrated Roman philosopher and statesman, expressly says that he despaired of ever seeing any essential reformation or improvement wrought upon the multitude, until suitable persons shall be appointed by public authority, to enlighten their understandings, and instruct them in the truth. What he ardently wished to see, we now enjoy. And methinks such an authority as his should put to shame the vain-glorious wisdom of modern infidels, who are making efforts to abolish so excellent an institution; or at least to weaken that veneration for it among mankind, which already is but too weak, and unproductive of serious attention. What would they be at? It surely cannot be their wish to re-plunge the world into ig-

morance and barbarism. Let them cease then their endeavours to pull away one of the main props of civilization. Have they any thing to offer in lieu of what they are seeking to take away? If they have, it is yet kept in reserve. Let them produce it, and it will doubtless have a candid examination. If they have not any thing to offer, let them forbear their efforts to demolish what they have not provided the means of rebuilding. Let them be silent, and quietly enjoy that liberty of opinion, which the present age is full willing to indulge. They are in no danger of persecution, unless they rashly draw it on themselves by setting mankind afloat from all the restraints of religion.

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FOR THE CHURCHMAN'S MAGAZINE.

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*THE ROVER.*

I HAVE some time since made declaration of my full faith and assurance, that the whole of religion consists in *hearing*; and that every one who can *hear* the most eloquent *speaker*, and the best *sermon*, is in the sure road to endless happiness; and also of my full determination to *rove* in pursuit of these blessings. This I can assure the world I have been doing for a long time, in which pursuit I have taken a very extensive tour, to the no small gratification of my *ears*. But very lately, as I was in full pursuit of this, my heavenly object, I fell in company with an aged gentleman, of a cheerful countenance, and of a very decent deportment; who very soon (according to the New-England custom) asked my name, place of nativity, &c. &c. to which I gave him direct answers: last of all, he requested to know the object of my pursuit. I very readily and frankly told him, that I was in pursuit of *eternal happiness*, and with an air of triumph, informed him that I had not the least doubt of my being in the most direct road to the great object of my pursuit. For I informed him that I had heard all the most *eloquent* preachers in the country; and that among them, I had heard some tell their congregations, that God had given mankind no *means*, by the most sincere and devout use of which, they could render themselves objects of his mercy; and that, if they, with the greatest devotion of mind, attended public worship; if they supplicated his mercy with the most humble contrition of spirit, and partook of the commemorative sacrament of the dying love of our most blessed Redeemer, with all the love and affection which is in the power of a son of fallen Adam; it is all positive wickedness; it is treasuring up wrath against the day of wrath; it is rendering themselves objects of the divine displeasure, and qualifying themselves to receive, at the great and terrible day of accounts, this tremendous sentence, "depart ye cursed, into everlasting fire, prepared for the devil and his angels;" unless they have had the superlative privilege of being from all eternity the *elect of God*, and in time have experienced the miraculous and irresistible power of divine grace; and that whenever they undergo this wonderful operation, they are then placed in a state of perfect security, of finally entering into the joy of their Lord;

and that unless our all-gracious Creator should, according to his eternal decrees, vouchsafe this supernatural effusion of irresistible grace, they may depend upon having their everlasting abode with apostate spirits. And I have heard another, perhaps the next Sunday, exhort the congregation to be watchful, to be vigilant, to be up and doing, "to use all diligence to make their calling and election sure, to work out their own salvation with fear and trembling; that now is the accepted time, now is the day of salvation; now is the time for them to come and buy wine and milk, without money and without price, and to partake of the waters of life freely; to seek the Lord while he may be found; to call upon him while he is near; that if the wicked man will forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, he will have mercy upon him; and to our God, and he will abundantly pardon; that to all those, who by patient continuance in well-doing, seek for glory, honour and immortality, eternal life shall be the reward; that whatsoever a man soweth, that shall he also reap; that every man shall be judged according to the deeds done in the body; and that God is no respecter of persons." Indeed, the time would fail me, to enumerate the number of good things I have heard said, and all with such smoothness of diction, such sweetness of voice, and such eloquence of speech, as would have charmed even the ear of an angel. I make little account of the seeming contradictions I have heard; for indeed, sir, I consider the matter and substance of preaching to be of no consequence at all, in comparison with the mode and manner in which it is performed.

The old gentleman looked at me with a smile, and said, "My dear sir, you appear to have an excellent *heart*, but a very erroneous *head*; however, I am sensible that you are in the road, which mankind in general, at the present day, are travelling. I never hear one neighbour ask another on Sunday evening, whether he has attended public worship; whether he has been up to the house of prayer, to join with God's minister and the congregation, to confess their sins, and ask the forgiveness of them; to offer up their most ardent thanksgivings and praises for the numberless blessings, both spiritual and temporal, which he is continually bestowing on them; to request the continuation of them; to pray for his gracious aid and assistance, to enable them to live soberly, righteously, and godly lives for the time to come; and to hear what he says to them in his holy word. But my ears are continually wounded with this question: have you been to hear preaching to-day? Permit me to tell you, that you must not expect that your *ears* alone, will carry you to heaven; you must not expect to ride to endless happiness, on the shoulders of a minister; nor to be wafted to the regions of eternal glory, by the blast of pulpit eloquence. This is a plan of salvation, to which the holy scriptures give no encouragement; it is not embraced in the whole compass of divine revelation. The holy scriptures are the only rule to direct us how we are to obtain eternal glory; they teach us what we are to believe, and what we are to do. The scriptures of the Old Testament assure us that the promises of God can be obtained upon no



other terms than faith and obedience. For instance; Noah was to manifest his faith in God, by building the ark, that himself and family might not be destroyed in the waters of the deluge. Moses and the children of Israel, were to prove their faith, by attending to every particular ceremony of the passover, that they might escape the hand of the destroying angel. David, by building an altar at the threshing-floor of Araunah, to stop the pestilential sword of the Lord. Naaman, by washing himself exactly seven times in Jordan, to cure his leprosy. And the widow of Zarepta, by delivering up her last morsel of meal and oil, to support the Prophet of God, that they might not fail during a famine of three years and six months. In the New Testament, life and immortality are brought to light: a future state of endless happiness or misery, is clearly set before us: under this dispensation of light, the covenant of grace was introduced by the Son of God; our all-gracious Redeemer: he, who in the same nature fulfilled that law in which Adam originally transgressed, and through whose mediation (though we are sinners) we can have access to the Father. This dispensation requires of us a Christian faith, a divine temper of mind, and sincere repentance, together with evangelical obedience. The first comprehends what we are to believe, the second what we are to be, and the last what we are to do. The first step in the Christian religion, is to believe that Jesus Christ is the true Messiah, pointed out by the Prophets: This belief is founded upon the evidence for it, contained in the scriptures of the Old Testament concerning the Messiah; and we are to compare the fulfilment of them in the New, and see if Christ came with all those characters mentioned by the ancient Prophets. In this case, our faith will be built upon the foundation of the Apostles and Prophets, *Jesus Christ himself being the chief corner stone.* In short, sir, to obtain eternal happiness, we must be initiated into the Church, or body of Christ, by the sacrament of baptism. This is the way and means by which we are admitted into favour and covenant with God. In this new covenant, God grants us the five following privileges, viz.

1st. The forgiveness of all our own sins, if we have committed any, and the sin of Adam, so far as we are concerned.

2d. A title to the Holy Spirit, as being the life of that body whereof we, by baptism, are made members.

3d. The promise of a resurrection of the body, and of a glorious immortality in heaven.

4th. That a sincere and universal obedience to the law of God, will be accepted, although it be imperfect.

5th. That if we are so unhappy as to violate our baptismal vow, by gross and wilful sin, God will nevertheless pardon us upon our sincere repentance.

We must also receive the sacrament of the body and blood of Christ, or in the words of St. Paul, *the communion of the body and blood of Christ.* By the worthy partaking of this holy ordinance, we obtain the pardon of our sins, fresh supplies of the Holy Spirit, and a principle of immortal life to our bodies, as well as our souls. We must also constantly appear before God in his house, in the place of his more immediate presence, where his honour dwells,

and where, if we with penitent hearts confess our sins, devoutly implore the forgiveness of them, heartily thank him for the manifold favours and privileges he is constantly bestowing upon us ; with humility ask the continuation of them, and with attentive minds and obedient wills, hear what he saith to us in his holy word ; he hath promised to meet and bless us. These things being done upon gospel motives and evangelical principles, render us meet to be partakers of the inheritance of the saints in light. When we are thus qualified for happiness, Christ will intercede, in right of his own merits, that we may be put in possession of that degree of happiness our gospel obedience has fitted us to enjoy. These are the means I have made use of from my youth up, with a stedfast faith in the promises of God, through the merits of Christ, and a sincere desire to *walk in the commandments and ordinances of God, blameless.*

My dear Sir, take for once an old man's advice. Give over your whimsical ideas of obtaining eternal happiness simply by *hearing* ; and sincerely and devoutly make use of all the means of grace which our blessed Saviour hath instituted in his Church ; and you have the promise of God himself, that they will, through the merits of Christ, finally conduct you to the land of everlasting happiness, there to reign with him, world without end.

The good old gentleman spoke all this with such evident marks of benevolence and charity, and with such firm confidence in the the promises of God, upon the terms of a Christian faith, evangelical obedience, and sincere repentance, that I was arrested in my career of roving in pursuit of *preaching* : And I am now fully determined no more to *heave to myself teachers*, nor any longer to have *itching ears* : but to sit quietly down, and with the utmost sincerity of heart, make use of all the means of grace which our blessed Redeemer has appointed in his Church, under any lawful minister which God in his Providence shall place over me ; with the most certain assurance that they will, through the merits, mediation, and intercession of Christ, finally lead me to those rivers of pleasure which flow at God's right hand, where I shall partake of heavenly joys for ever and ever.

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## EXTRACTS.

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### *ADVICE TO A STUDENT,* CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

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#### PREPARATION FOR ORDERS. DEACONS.

YOU perceive then that the first, indispensable PREPARATION for holy orders is that of the heart and affections. To the schools of the Prophets, above all others, suits the ancient motto, *Let no unclean person enter here.* The love of God, the love of man, which flows immediately from it, the due government of ourselves, which is derived from both ; this compendium of all sound philoso-

phy; this sum of the law, and the Prophets, and the gospel; this rational criterion, by which we measure our hopes of the young, our esteem for those in maturer life, and our reverence for the aged; these virtues must surely constitute the primary qualification of him, whose office it is to set forth continually their religious obligation, to unfold their intrinsic reason, loveliness, and utility, and so recommend them to the understanding and affections of mankind. If the truths upon which these duties are founded have not obtained the full assent of your own understanding; if they have made no impression upon your own affections; above all, if they have not influenced your practice; wave, for the present at least, all thoughts of a profession, which will enhance your prior, unsatisfied obligations, and will render your failings more painful and dishonourable to yourself, and more displeasing and pernicious to the world. Wait for the more happy season, when *viva voce* instruction, reading, meditation and example, shall have better formed your principles, and regulated your life. Become a faithful servant of God, and a true disciple of Christ; and then you may aspire, with comfort and confidence, to be a minister of religion, and a preacher of the gospel.

The second preparation for holy orders is the acquisition of an adequate portion of learning; first, elementary and general, such as is expected in every educated person; which has been hitherto, and will for some time continue to be, the object of your pursuit; secondly, special or professional, such as will be requisite for the performance of your office; which is the subject of our present enquiry.

Upon this head, the first question which arises is, at what age, or at what standing in the university, I would advise you to turn aside out of the wider path of general learning, into the line of study which leads directly to the knowledge of your intended profession. This is a point which deserves the well-advised consideration of every scholar who designs himself for a particular calling. Here are two extremes to be avoided. On the one hand, he may suffer greatly by entering too early on his professional study: which can never be advantageously pursued without previous application to general literature, philological and philosophical. Without some knowledge of the learned languages, and an acquaintance with a few of the best classical writers, his means of information will be limited, and his manner of communicating his sentiments will be ungraceful. The study of the sciences strengthens the understanding, habituates it to calm and orderly discussion, and furnishes it with topics of argument, illustration and ornament, upon every subject. On the other hand, these preliminary acquirements, however generally necessary, and always desirable, must not be suffered to encroach too far upon the only time which the shortness of human life, and the exigency of particular situations, allow to the attainment of the substantial knowledge of the profession itself. I have known many a young academic destined to the bar fall into the first error; and lose much of an enlarged education by his impatience to engage in Blackstone's Commentaries, when, after the example of this author himself, (as we may fairly infer from his work, and have other reasons to believe) he ought to have been applying himself to logic, ethics

and metaphysics, forming his taste by Longinus, Cicero and Quintilian, and accustoming his mind to sound argument, demonstrative or probable, by a book of Euclid, and a prelection of Sanderson. But the student designed for the Church more frequently commits the second; and (if it be not very speedily and industriously remedied) the more pernicious mistake. He improves and amuses himself, more or less, according to his talents, industry, and opportunities, in the pursuit of general learning, till the eve of his expected ordination. He then suddenly undertakes to write for the pulpit, upon the strength of a few successful efforts in a poem, essay or declamation: he depends upon his mathematical knowledge for an intuitive comprehension of the reasoning of St. Paul; and expects that his intimacy with Sophocles or Demosthenes shall compensate for the want of even a superficial acquaintance with the sacred historians, the Prophets and the Evangelists. A partial ground, and palliation of this his error may be, that the statutable regulations, I believe, of both our universities, very rationally suppose the first four years to be spent in the cultivation of such introductory and general learning, as is necessary, useful or ornamental to every profession, to every course of mature study, and to every active, or even retired situation in life. And it is most happy when a scholar designed for a profession is enabled by family circumstances, or the assistance of a foundation, to form himself entirely upon this eligible plan. It is particularly desirable for students who are to be candidates for the ministry; because while others, after they leave the university, usually pass to some second scene of professional education, these remove precipitately to the immediate employments of the profession itself.

If therefore you have the command of your time, you cannot do better than to follow the usages of your university. You will pursue the general stated course of education for four academical years, or three civil years complete at the least; and then devote the three years following to your particular preparation for orders; adding to each of these periods so appropriated, as much time as your plan of life will allow. But if your circumstances do not admit of this distribution; if you foresee that you are doomed to be a candidate for deacon's orders, or even to aspire to the sole care of a parish, immediately upon taking your first degree, you will remedy the evil of your situation as well as you can. You are obliged to compress the main business of six or seven years into something less than four. To effect this object in any satisfactory degree, the only means, I conceive, are; first, to use extraordinary diligence; secondly, to abridge discreetly your academical or general studies; thirdly, so to select and arrange them, that a considerable part of them may bear a direct and immediate reference to your professional studies; and fourthly, to begin your preparation for orders, concurrently with your other employments, at the opening of your second year.

Whichever of these may be your situation, whether you are likely to be a candidate for orders at four, or five, or six years standing, or later, the following hints may be useful to you.

From this your first residence in the university, have your profession constantly in your view. Besides that this foresight will have a happy influence upon your sentiments and manners, it will also (which is the immediate subject of our present consideration) give a reasonable bias to the train of your literary thoughts and general studies.

Attend with alacrity and spirit to the usual academical courses of logic, ethics and metaphysics. These studies are more easy, useful, and even necessary than they who slight them are apt to imagine. A small portion of time and industry will suffice for them. They will have a considerable effect, through your whole life, upon the clearness of your thoughts, and the precision of your language. The technical terms and distinctions belonging to them are frequently commodious in learned discussions; and they occur so familiarly in the writers of the last century, and in some who lived in the beginning of the present, that you would do well to acquire them, were it only as you learn dead or foreign languages, for the sake of conversing freely with those who use them.

Learn the elements of the Hebrew language without delay. You never will have more time for this undertaking, or better relish, or more ready ability. Your future progress in this tongue (or other kindred ones) will depend upon circumstances, which you cannot now foresee, nor need to consider. You may be assured that even a superficial knowledge of it will be useful and agreeable to you; and without an improved acquaintance with it you will not be a complete divine.

Whatever may be your present or future acquirements in Grecian learning, secure to yourself a knowledge of the language and phraseology of the New Testament. This book is to be your manual and your guide through life; the authentic oracle to which you are constantly to resort, for doctrine and for precept, in order to the edification of yourself and others. Your early proficiency in it will be your passport into the sanctuary: your further progress will be very much the measure, and the mean, of your worthy administration there. You may have heard concerning an eloquent father of the Eastern Church,\* that he was accustomed, I suppose in his younger days, to have Aristophanes always under his pillow; and of a venerable English Bishop,† that he had read Tully's Offices twenty times over, and in his old age had the book by heart: But as it is evident from the writings of both these divines, that they were perfectly conversant with a volume of higher order and origin, so I hope that you will at no time suffer it to be driven from your table by any classic author, ancient or modern, however entertaining or improving. I wish you indeed, at a convenient season, and the sooner the better, to be acquainted with the ancient poets, orators and philosophers: But how preposterous would it be to offer yourself for the ministry of the gospel, better informed in the ethics of a Grecian school, the moral sayings of a tragedian, or the dying conversations of the Athenian martyr, than with the sermons, and parables, and last injunctions of our blessed Saviour? I will add, how

\* Chrysostom.

† Sanderson.

scholarlike and disgraceful, after some years residence in a university, to know little or nothing of either? The phraseology of the Septuagint (I speak not here of the other uses of this version) is a natural comment on the language of the New Testament. You will have a ready opportunity (and without any expence of time) of carrying on your acquaintance with both together, by reading them, as is usual, with the lessons in your college chapel. The lasting benefit of four years PERSISTENCE in this easy task is scarcely to be calculated.

Whatever book of any kind you are about to read, acquaint yourself with the life of the author, and the principal incidents of his times. His sentiments usually take some degree of tincture from these circumstances, and his writings naturally allude to them: This knowledge, consequently, will enable you to accompany him with greater facility and advantage. For this reason, after the usual application to some sketch of ancient and modern history, I wish you to be particularly conversant with the transactions of England, and and of other nations so far as relates to learning and religion, and with the lives of eminent men, from the beginning of the sixteenth century down to the present time. This knowledge is easily and pleasantly attained, while your curiosity is active, and your memory vigorous.

Among your classics, be careful not to omit Cicero. In his ethical and theological compilations and researches, you have the result or compendium of *all* which philosophy, with such assistance as it may have had from primitive traditions or later communications with the Jews, could do in morality and religion. Its excellencies will shew you the folly of depreciating reason; and its defects will convince you of the fatuity of rejecting revelation. And when you turn to his arguments and declamations in active life; you will perceive how unsteadily the divine meditations of his closet affected his practical sentiments; or, it may be, only his public professions. Besides these more solid advantages to be derived from reading the works of Cicero, I just mention another, which may happen to be useful to you, a fluency and correctness in writing or speaking Latin.

After the ethical books of Cicero, particularly his Offices, let me advise you to read the prelections of Bishop Sanderson. I propose them to you on two grounds. The first, as I would recommend the criticisms of Aristotle or Longinus, not only for the general justness of his decisions upon the cases before him, but also for his manner of stating and resolving, and for the habit of method and precision which you will in all probability learn from him: as the performances of great masters in every art, not only instruct or entertain you, but inspire you with a relish for the art itself, improve your taste and judgment in it, and (if you advance so far) facilitate and heighten your execution. And you will agree with me in thinking that few arts or sciences are of more importance, especially to a professed divine or moralist, than casuistry, or the application of law to particular cases, in order to guide the conscience of yourself and others in all situations and circumstances. My sec-

and reason for recommending to you these prelections is, that the plan of them (as became the chair whence they were given) is to determine every question by the joint authority of scripture and reason; that is, by the Word of God, explained, or, if occasion be, supplied, by the reason of the thing. This is to refer the conscience at once to its "proper and adequate rule."\* Any decision proceeding upon narrower grounds, is a mere hypothetical prolusion, applicable to no existing case; as if an English counsellor (I believe I borrow the allusion from a living author of great merit) should give an opinion founded solely on the common law, without regard to the statute law, or on the letter of the statute simply interpreted, without any respect to the principles and spirit of the common law. Many passages in these prelections allude to the history of the times near which they were written,† and refer to questions, ecclesiastical and civil, fiercely agitated in those days: You are not concerned in the accuracy of every phrase and statement on these topics.

Accustom yourself early to composition in English and Latin, and even, occasionally, and in small portions, in Greek. Do not imagine that the time you shall spend in cultivating the syntax and elegances of a classical language will turn to no account towards your facility or correctness in writing and speaking in your own. Consider any such suggestion as an ignorant plea of indolence. You will find the fact quite opposite; and the reasons may easily be given. However, after a season, incline most to English composition, and exercise yourself constantly in some kind of it or other, original, abridgment or translation. Whatever extracts you make from any writings, wherein the matter, and not the style, is the object of your notice, digest the sense, and set it down nearly in your own words. Read, at the same time, some of our best English prose writers, such as Mr. Dryden, Dr. Swift, and Mr. Addison, and our higher poets. After essays on other subjects, such as your studies or inclination may suggest, you will naturally turn your thoughts to the kind of composition, which will hereafter demand your principal attention. And as your preparation for orders approaches, you will do well to write upon some moral or theological subject, with which you are competently acquainted; sometimes from your own fund entirely, at others with the assistance of some good author.

Lastly, have always in use some treatise of morals and practical divinity, for the employment of Sundays, and occasional hours on other days. This is a point of spiritual prudence in every man; it particularly becomes a scholar; and still more a scholar with your views. This habit will keep your attention alive to every duty, and will preserve your mind in a proper tone, for the life which you are to lead, and for the particular studies in which you are soon to be engaged.

[*To be continued.*]

\* This point is more fully discussed in Chap. VIII.

† A. D. 1646—7.

**FORM OF BAPTISM AMONG THE GREEKS.**

From a very scarce book, entitled, "An Account of the Greek Church, by Thomas Smith, B. D. and Fellow of St. Mary Magdalen College, Oxford. London, Printed by Miles Fletcher, for Richard Davis. 1680. 8vo.

ALTHOUGH there be no time prescribed for the baptism of infants, yet they seldom either defer it beyond the eighth or tenth day, or hasten it before, unless in case of violent sickness, and for fear of sudden death. For they believe such an absolute necessity of this Sacrament, which they ground on those words of our Saviour, *St. John*, iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," as that they entertain hard and cruel thoughts of the state of infants, which by some misfortune and casualty are deprived of it. To prevent which mischief, and secure their fears, where there is a real and certain danger of imminent death, in the absence of a priest, who is at all other times the only lawful minister of this sacred rite, it is allowed to lay-persons of either sex, as it is expressly laid down in their public confession of faith, written in the vulgar Greek, and printed in the year 1662—"It is not lawful and proper for any one to baptize, but a lawful priest, except in time of necessity: and then a secular person, whether man or woman, may do it."

At all other times, the infant, if well, is to be brought to Church: In the entrance of which, toward the *Narthex*, is the font, usually large, and about a foot and a half deep, which they call by several names, as the *Laver*, or *Pool*; (alluding to that in Jerusalem, mentioned in the 5th chapter of *St. John*, whose waters had a miraculous virtue in them of healing divers diseases; or to that other in Siloam, *St. John* ix. 7. where the blind man, by the command of Christ, washed, and received his sight; the waters of baptism having the same effect upon the mind by virtue of our blessed Saviour's institution, as they had upon the body.)

The water made use of is usually consecrated for this purpose on the feast of the Theophania, or Baptism of our Saviour, and that with great solemnity, after the celebration of the other blessed sacrament: for which there is a peculiar office. This they call *the great sanctification*. But because a sufficient quantity of water for the whole year may not be blessed at that time, and (besides) what is reserved may be apt to putrify, and so be unfit to be used, every month, or sooner, in great cities, they furnish themselves with more.

In the winter, that the tender body of the infant may not suffer by cold, they for the most part warm the water (perfumed with sweet herbs) upon which the priest breathes and makes a cross, and then poureth oil upon it in the form of a cross three times, with which having anointed the child, and holding him upright with both his hands, and his face turned toward the east, he performs the mystical right with this form of words: "The servant of God, such a one, is baptized in the name of the Father, and of the Son, and



of the Holy Ghost, now and forever. *Amen.*" At the mention of each person of the Trinity, the priest dips the child under water; at which time, the godfather, if it be a male child, who is here always single, answers, *Amen*, in all thrice; which threefold immersion they for the most part rigidly retain, according to the custom and practice of the first ages; though they do not scruple to vary from it upon occasion, being content sometimes to pour water upon the face of the infant three times, in acknowledgment of the mystery of the Holy Trinity, in whose name the infant is christened. But whether the sacramental rite be either by immersion or by affusion, the effect of the sacrament is the same, that is, the washing away of original sin, derived from the first parent of mankind, and an undoubted seal of eternal life, the baptized persons being regenerated and made members of the body of Christ.

The form of baptism is always pronounced passively in the way of declaration: "The servant of God, such a one, he or she, is baptized," &c. not actively, "I baptize thee." For which Gabriel, archbishop of Philadelphia, assigns these two poor reasons, or shifts rather: the one, that although our blessed Saviour, at the institution of this sacrament, used the active voice, when he said, "Go teach all nations, baptizing them in the name, &c." yet it is read passively in St. Mark, chap. xvi. 16. "He that believes and is baptized, shall be saved:" the other, that this way of expression savours more of modesty and humility; which he pretends to fetch from St. Chrysostom. Whereas there is but little difference in the forms, and none in the sense: "Such a one is baptized," that is, he adds by way of explanation, "by me," being indeed the very same with, I baptize such an one. The zealous men of both communions are certainly to blame, while they are so eager and fierce in defence of their own form, and use bitter and severe invectives one against another for a matter of so small moment, as this variety of expression seems to be. But as to the latter words, "in the name of the Father, and of the Son, and of the Holy Ghost," in which both agree; the Greeks universally hold them so necessary and essential to the sacrament, that unless they are entirely and distinctly pronounced, they think that it is not so much the sacrament of baptism which is celebrated, as a ludicrous imitation, or heretical and profane abuse of it.

They never use the same water a second time: but if two or three infants are to be baptized at the same time, so often they empty and fill the laver. But the water which has been made use of for this or the like sacred purpose, is not thrown away into the street, like other common water, but poured into a hollow place, under the altar, where it is soaked into the earth, or finds a passage.

Soon after, a prayer or two being interposed, the priest proceeds to anoint the newly baptized infant, lately covered with its mantle and swaddling clothes: for in the Greek Church, Chrismation is inseparable from Baptism, and though reckoned as a distinct mystery, as indeed it is, is in a manner a necessary appendage and complement of it; according to the 48th canon of Laodicea, which orders *the baptized persons to be anointed with the heavenly Chrism*;—"Which Chrism," as Matthæus Blastares explains it out of *Zona-*

ras and Balsamon, whose words for the most part he retains, "being sanctified by prayer and the invocation of the Holy Spirit, sanctifies the persons anointed with it, and makes them partakers of the heavenly kingdom of Christ; unless impenitence and impiety of life afterwards alienate and render them unworthy of it.

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## POETRY.

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FOR THE CHURCHMAN'S MAGAZINE.  
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### A FRAGMENT—(CONTINUED.)

YON venerable pile that lifts sublime,  
Above the Tarpeian rock, his hoary brow,  
And awful crowns the capitoline hill;  
The fabled residence of founder Jove;  
And hence believ'd, by hostile foot untrod;  
Unviolated even by the Gaul,  
Victorious else; no reverence now commands:  
But spoil and ravage strew the reeking earth  
With tribunitial thrones, and rostral seats,  
And curule ebon chairs of august state,  
In splendid fragments mixt; and echo sad,  
While agonizing empire groans her last,  
Wails sympathetic from the inmost dome.  
From side to side rebounds the hollow moan,  
Through all the courts and areas high o'er arch'd,  
Where long the assembled majesty of Rome,  
In her grave senate, likest kings pronounc'd,  
Sage consultation held, weighing the fate  
Of conquer'd thrones and supplicating realms:  
By adverse storms unmov'd, as rooted oaks,  
Crowning the hillock's rugged brow; and deaf  
To every joy, save what ambition found;  
Grasping as nature's bounds, and fell as death.  
There, Tully, flash'd the lightning of thine eye,  
The thunder of thy voice tremendous roll'd  
That struck, astounded, from his throne of blood  
The impious Cataline: that shook the soul  
Of mighty Julius; from his trembling hand  
Wrested the uplifted sword, and sav'd a friend:  
Or with invective's maddening bolts transfixt  
The bosom of that matchless profligate,†  
And his more venom'd spouse; who thee pursu'd  
With unrelenting hate, and dire revenge.  
Thou greatest, wisest, best of Romans, doom'd  
To swell the stream of guiltless blood, that shed  
On faction's altar, stain'd thy country's fame  
With black ingratitude, and foul disgrace.  
Where hover'd sad thy disembodied soul,  
When now thy once-lov'd city bow'd her neck,  
To fierce barbarian hordes an easy prey?  
Heardst thou the savage shout discordant fill  
The echoing halls, and hallow'd groves, thy haunts,

\* • Marcellus.

† Mark Anthony.

Thy philosophic muse's calm retreats,  
 Sacred to contemplation and repose ?  
 Saw'st thou, indignant, sacrilegious hands,  
 With fiend-like rage, profane the abode of arts,  
 Fair science plunder of her rich attire,  
 And all her trophy'd monuments despoil ?  
 If mortal scenes thy notice drew, thou saw'st :  
 Nor could'st with glowing eloquence essay  
 To rouse the long extinguish'd patriot flame.  
 And ye, surnam'd *the thunder-bolts of war* ; ‡  
 Of Afric's tawny race, the deadly foes ;  
 Fain would your spirits burst to mortal sight,  
 And guide once more war's grim embattl'd files.  
 Great Pompey, reckless of his cruel fate,  
 And Cæsar, wean'd from mad ambition's cup,  
 Though all Pharsalia's plains|| were crimson'd o'er  
 By their destructive feuds ; would gladlier join  
 Their social bands, and chase from Latium's bosom  
 Those ravagers, insulting o'er their urns,  
 Back to their native woods, smitten with dread.  
 But vain the patriot's voice, the hero's arm,  
 To wake the once proud mistress of the world,  
 Benumb'd and dead to every noble sense.  
 For see, the hapless Belisarius comes :  
 Though last, not least of Roman worthies, fam'd  
 For virtue, sacred love of country's weal,  
 And prowess high ; his arm a host ; he spake ;  
 The spoilers fled : despairing science hail'd  
 Him saviour, sent on Heaven's high behest.  
 Young hope reviv'd, saw former days return,  
 When shouting throngs, around the victor chief,  
 Join'd the glad pomps, mounting the sacred hill ;  
 While Tyber's flood exulting roll'd amain.  
 O hope fallacious ! Triumph short and vain !  
 Rank jealousy, with envy's jaundic'd eye,  
 By vice exalted on the tottering throne  
 Of Cæsar, soon the brightening prospect marr'd,  
 Hurl'd, sightless, from the summit of renown,  
 The peerless hero, safeguard, prop, and stay  
 Of sliding Empire ; and extinguish'd quite  
 Her wasted taper's last irradiant flame.  
 As when dark clouds invest the waning day,  
 And muttering thunders roll, if veering winds,  
 Perchance, scarce lift the curtain of the west ;  
 The parting sun effulgent shoots athwart  
 The horizontal gloom his brighter beams,  
 Then sinks in night : so sunk thy glories, Rome.

[To be continued.]

‡ The two Scipios.

|| Where Cæsar and Pompey fought for the supreme authority of Rome, and consequently of the world.

## THE GARDENER AND ROSE-TREE.

A FABLE.

*Affectionately addressed to Mrs. J. H——, on the death of her child,  
by her truly sympathizing friend,* S. P.

“IN a sweet spot, which Wisdom chose,  
Grew an unique and lovely Rose,  
A flower so fair was seldom borne—  
A Rose almost without a thorn.  
Each passing stranger stopp'd to view  
A plant possessing charms so new :  
“*Sweet Flower !*” each lip was heard to say—  
Nor less the owner pleas'd than they :  
Rear'd by his hand with constant care,  
And planted in his choice parterre,  
Of all his garden this the pride,  
No flower so much admir'd beside.

Nor did the Rose unconscious bloom,  
Nor feel ungrateful for the boon ;  
Oft as her guardian came that way,  
Whether at dawn, or eve of day,  
Expanded wide—her form unveil'd,  
She *double fragrance* then exhal'd.

As months roll'd on, the spring appear'd,  
Its genial rays the Rose matur'd ;  
Forth from its root a *shoot* extends—  
The parent Rose-tree downward bends,  
And, with a joy unknown before,  
Contemplates the yet embryo flower,

‘ Offspring most dear (she fondly said,)  
‘ Part of myself ! beneath my shade,  
‘ Safe shalt thou rise, whilst happy I,  
‘ Transported with maternal joy,  
‘ Shall see thy little buds appear,  
‘ Unfold, and bloom in beauty here.  
‘ What though the Lilly, or Jonquil,  
‘ Or Hyacinth no longer fill  
‘ The space around me—*All* shall be  
‘ Abundantly made up in *thee*.

‘ What though my present charms decay,  
‘ And passing strangers no more say  
‘ Of me, “*Sweet flower !*”—Yet *thou* shalt raise  
‘ Thy blooming head, and gain the praise ;  
‘ And this reverberated pleasure  
‘ Shall be to me a world of treasure.  
‘ Cheerful I part with former merit,  
‘ That it my darling may inherit.  
‘ Haste then the hours which bid thee bloom,  
‘ And fill the zephyrs with perfume !’

Thus had the Rose-tree scarcely spoken,  
Ere the sweet cup of bliss was broken—  
The Gard'ner came, and with one stroke  
He from the root the offspring took ;  
Took from the soil whereon it grew,  
And hid it from the parent's view

Judge ye, who know a mother's cares  
For the dear tender babe she bears,  
The parent's anguish—ye alone  
Such sad vicissitudes have known.

Deep was the wound; nor slight the pain  
Which made the Rose-tree thus complain:

' Dear little darling ! art thou gone,  
' Thy charms scarce to thy mother known,  
' Removed so soon, so suddenly  
' Snatch'd from my fond maternal eye,  
' What had'st thou done, dear offspring, say,  
' So *early* to be snatch'd away.  
' What ! gone for *ever* !—seen *no more* !  
' For *ever* I thy loss deplore.  
' Ye dewes descend, with tears supply  
' My now for ever tearful eye;  
' Or rather come some *northern blast*,  
' Dislodge my yielding roots in haste.  
' *Whirlwinds*, arise—my branches tear,  
' And to some distant region bear,  
' Far from this spot, a wretched mother,  
' Whose fruit and joys are gone together.'

As thus the anguish'd Rose-tree cry'd,  
Her owner near her she espy'd;  
Who in these gentle terms reprov'd  
A plant, though murmur'ing, still belov'd:—

' Cease, beauteous flower, these useless cries,  
' And let my lessons make thee wise.  
' Art thou not mine? Did not my hand,  
' Transplant thee from the barren sand,  
' Where once a mean unsightly plant,  
' Expos'd to injury and want,  
' Unknown and unadmir'd, I found,  
' And brought thee to this fertile ground;  
' With studious art improv'd thy form,  
' Secur'd thee from the inclement storm,  
' And through the seasons of the year,  
' Made thee my unabating care?  
' Hast thou not blest thy happy lot,  
' In such an owner—such a spot?  
' But now, because thy shoot I've taken,  
' Thy best of friends must be forsaken.  
' Know, flower belov'd, e'en this affliction  
' Shall prove to thee a benediction;  
' Had I not the young plant remov'd,  
' (So fondly by the heart belov'd)  
' Of me thy heart would scarce have thought,  
' With gratitude no more be fraught:  
' —Yea—thy own beauty be at stake  
' Surrender'd for thy offspring's sake.  
' Nor think, that, hidden from thine eyes,  
' The infant plant *neglected* lies—  
' No—I've *another garden* where  
' In richer soil and purer air  
' It's now transplanted, there to shine  
' In beauties fairer far than thine.

'Nor shalt thou always be apart  
 'From the dear darling of thy heart ;  
 'For 'tis my purpose *thee* to bear  
 'In future time, and plant thee there,  
 'Where thy now absent off-set grows,  
 'And blossoms a CELESTIAL *Rose*.  
 'Be patient, then, till that set hour shall come,  
 'When thou and thine shall in new beauties bloom :  
 'No more its absence shall thou then deplore,  
 'Together grow, and ne'er be parted more.'

These words to silence hush'd the plaintive *Rose*,  
 With deeper blushes reddening now she glows,  
 Submissive bow'd her unrepining head,  
 Again her wonted, grateful fragrance shed—  
 Cry'd, 'Thou hast taken only what's thine own,  
 'Therefore thy will, my Lord, not mine, be done.'

FOR THE CHURCHMAN'S MAGAZINE.

**HEATHEN MORALITY.**

[Continued from page 33.]

IN thy manners be affable ; in thy words polite. Affability consists in saluting every one ; politeness in addressing them with ease. Be polite to all ; intimate only with the virtuous ; so wilt thou avoid the enmity of the one sort, and conciliate the friendship of the other. In company address not too frequently the same persons, nor be too prolise on the same subjects, for there is satiety in all things.

Accustom thyself to voluntary labour, that thou mayest be able to endure what shall be necessary.

Do thy utmost endeavour to command those passions, which it would be base in thee to serve ; such are avarice, anger, pleasure, grief. And this thou wilt do, if thou desirest wealth, for the sake of the dignity it will add to thy state, and not from the love of possessing ; if when angry, thou conductest towards those who offend, as thou wouldst have them, in a like case, conduct towards thee ; in the enjoyment of pleasures, if thou deemest it dishonourable to command thy servants, but obey thy lusts ; in adversity, if thou considerest the calamities of others, and rememberest that thou thyself art a man.

Keep more sacredly thy word, than thou wouldst a pledge ; for the virtuous man should so conduct, that his word may be more worthy of credit, than his oath.

In proportion as the abandoned are to be distrusted, put confidence in the upright. Commit a secret to no one, unless it be for his interest, as well as for thy own, that the matter be concealed.

If an oath be requested of thee, for two reasons give it ; to purge thyself from dishonour, or to save a friend from danger. But in a pecuniary cause, swear not at all, though thou mightest do it with a safe conscience ; for to some thou wilt seem perjured, to others avaricious.

Make friendship with no man, until thou hast discovered in what manner he hath conducted towards his former intimates ; for such as he was to them, expect to find him towards thee.

Be slow in contracting friendships ; but when once contracted, let

them be perpetual ; for frequently to change familiars is as suspicious as to have none.

Try not the integrity of friendship to thine own danger ; and yet remain not ignorant of the dispositions of thy companions. This thou mayest do by feigning to need their aid, when thou needest it not ; or by communicating to them, as a secret, what thou art willing should be known ; then if betrayed, no injury will follow ; and thou wilt have obtained thy wish, by knowing their want of integrity.

Friends will be known in the hour of affliction, and in a day of danger. For as gold is tried in the fire, so pure friendship is manifested by adversity.

Wouldst thou be a perfect friend to thy friends, wait not until they ask thy aid ; but voluntarily offer it, when circumstances so require.

Deem it no less unworthy to be outdone in beneficence by thy friends, than vanquished by the malevolence of thy enemies.

Esteem those to be real friends, who condole in thy afflictions, and envy not thy good fortune ; for there are many, who envy prosperity, as much as they compassionate adversity.

Make mention of thy absent friends to those who are present, lest thou shouldst be suspected of neglecting them when they are absent.

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#### RELIGIOUS INTELLIGENCE.

Extract of a letter from a Student of Divinity, belonging to Boston, and now in London, to a Minister of the Gospel in Massachusetts, dated London, September 16, 1805.

“ THERE is now in London, a converted Jew, by the name of Trey, whom, doubtless, you have heard of, who is preaching the gospel to his deluded countrymen, *and with considerable success*. Many young Jews steal from their rigid parents, at the hazard of their lives, to hear him preach. It is astonishing what persecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the spirit of their fathers, “ *crucify him.* ”—The good people here expect much from his exertions ; he is a man of great abilities, and the most fervent piety.”

There is now lodged in the hands of ROBERT RALSTON, Esq. of Philadelphia, the sum of 1000 guineas, to be sent to the East-Indies, for the purpose of procuring a translation of the Bible into the language of that country, and in circulating it among the heathen natives. The work, it seems, is to go on under the patronage of the Baptist Missionary Society, in London. Additional donations to the above sum, are solicited from the piously disposed citizens of the United States. And to this end, a number of gentlemen of the clerical profession, mostly Presbyterians and Baptists, of the city of Philadelphia, have joined in an address commendatory of the design ; in which, among other things, they say, “ Nothing, it appears to us, can be more deeply interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favourite tenets of any particular sect of Christians. It is to print and

propagate, among a race of heathen, who are sunk and degraded by the vilest and cruellest system of superstition and idolatry, *the pure word of eternal life, contained in the Holy Scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow: since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the Scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: for their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and, through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the Scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

"Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the Scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work: and the local situation of the mission is such as will render its distribution throughout India easy and immediate. The missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, Professor of Oriental languages in the College of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual."

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ANECDOTE.

A MERCHANT in Boston sent a present of chocolate, sugar, &c. to the Rev. Dr. Byles, with a billet, desiring his acceptance, as a comment upon Gal. vi. 6. "*Let him that is taught in the word, communicate unto him that teacheth in all good things.*" The Doctor, who was then confined by indisposition, returned his compliments,



thanking the layman for his excellent family expositor, and wished him to give a practical exposition of Matt. xxv. 36. "*I was sick and ye visited me.*"

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#### MONTHLY OBITUARY.

DIED, on Friday, the 20th of December last, the Rev. SAMUEL KRENE, jun. in Talbot County, (Md.) In him the Church of Maryland lost an esteemed minister, an excellent scholar, and accomplished gentleman; and society a most pious and exemplary man. He died a little before he had reached his 40th year, about 10 years of which he had laboured under a consumptive complaint, which, the greater part of that time, had precluded him the exercise of his ministerial functions. He had made choice of the clerical profession from principle and inclination, having been brought up and educated by an uncle, a clergyman, of the same name, who had the happiness to see his own piety of disposition and correctness of principle copied by this his beloved and adopted son; and in pursuance of this sacred character, preferred to one more lucrative, for which his talents would have eminently fitted him. Though he was not enabled to exercise many years the public duties of his holy office, yet it pleased God to make his sickness generally edifying and particularly useful to many. By a resignation free from murmuring, a temper towards God truly filial and submissive, a faith correct and lively, a sense of divine things deep and habitual, and a devotion ardent and manly, added to a life and conversation correspondent herewith, he became a standing lesson to those around him; and many friends and acquaintances especially, will acknowledge gratefully the impressions which were either received or strengthened by visiting him in his last illness. This small tribute to his memory is rendered by one who knew him many years, and esteemed and loved him in them all.

Also, on the 28th December last, Mr. CLAYTON THOMAS, son of Mr. Samuel Thomas, of Wye, Queen Ann's County, (Md.) a young man of amiable character, promising parts, and liberal education. In him was early nipped the bud of expectation, and sickness was dispensed to arrest his first progress in professional studies. His parents and friends, however, had the consolation to find that he lived to attain, what many attain not in the longest life, "*the pearl of great price*"—I mean a true and purifying faith in the Divine Redeemer. This he enjoyed long enough to have it refreshed and strengthened by a frequent perusal of the sacred pages, especially of the New Testament. He continued some time, and at length went off the scene of mortality, rejoicing in God his Saviour. Deep was his grief, and most ingenuous his sorrow, to think that he had ever been a stranger to "*the love of Christ, which passeth knowledge.*" If "*the righteous*" according to the Prophet (*Isa. lvii. 1.*) "*are taken away from the evil to come,*" what solace must it be to the friends of deceased youth, to think that they are rescued from the snares and pollutions of an infidel generation, and received to the arms of that Jesus in whom they have believed. "*Remember,*" O young man or young woman, whosoever thou art that readest this, remember "*thy Creator in the days of thy youth.*"

By the Editor's present distance from the press, an inconvenience which he hopes soon to remove, some errors have crept into the first number, which the reader is desired to correct.

Page 9, line 19th from the bottom, for *Antonius*, read *Antoninus*. Same page, l. 14th, from the bottom, for *worded*, read *recorded*. P. 33, l. 7th, from the top, for *or*; read *for*. P. 38, l. 28th, from the top, for *broad*, read *brood*.

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✠ EVANGELION is received, and is under consideration.

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THE

## Churchman's Magazine.

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[VOL. III.]

MARCH, 1806.

[No. 3.]

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### REFLECTIONS FOR MARCH.

THE excellent Bishop Horne, in one of his sermons, remarks to this effect; that the garden of Eden was probably so formed as to be an emblematical representative of things in heaven: So that while man continued in that blessed abode, he could not open his eyes without receiving instruction. Every thing he saw was continually reading to him a lesson of wisdom, pointing out the duties which he owed to his Creator and daily Benefactor, and exhorting him to temperance and self-government. And hence Paradise may be considered as a school of learning, in which the first happy pair were to be kept in a constant course of training and improvement, until they should have acquired that degree of knowledge, and such a conformity to the heavenly state, as would render them capable of enjoying the reality, which they had seen shadowed out in their terrestrial abode; and then they were to be translated immediately to Heaven, as Enoch and others afterwards were. This is an ingenious conjecture; and though supported by nothing explicit in the Word of God, yet it is highly worthy of attention. It is full of instruction and use. It represents the Almighty Creator in a light worthy of himself, who creates nothing in vain, or for an inconsiderable end. All his works were in the beginning, and still are instructive if we will but open the eyes of our understandings, and attend to the lessons they present for our perusal. Although man is excluded from Paradise, yet he has before him the natural world, which is intended not only for the support of his body, but also to furnish food for his mind. He is debarred from the original school of spiritual wisdom; but another is open before him; all the apartments of which are inscribed with the marks of divine wisdom and goodness: *For the heavens declare the glory of God, and the firmament sheweth his handy works. Day unto day uttereth speech, and night unto night sheweth knowledge.* The instruction arising from the order and course of material things is doubtless less perfect, than it was in man's original abode; but still much spiritual wisdom is derivable from a just view of these things. How far the first transgression deranged the order of the material world, we can-

not say, not being informed in the word of God. Possibly however there may be some truth in the poet's fiction :

"Some say he bid his angels turn askance  
The poles of earth twice ten degrees and more,  
From the sun's axle; they with labour push'd  
Oblique the centric globe." MILTON.

If so, to this we owe the change of seasons and the varying course of the year. But whenever, and for whatever reasons they were introduced into the natural world, they are certainly the appointment of God. If they took place consequent upon the fall, as a punishment for man's transgression, or as introductory to the curse denounced upon the earth, that it should *bring forth thorns and briars*; still they are instructive; and the more so for the very reason assigned: For they are to be considered as an innovation and derangement of the original plan of God's work, and consequently an imperfection: They therefore impress perpetually on our minds one of the most fundamental doctrines of religion; that we are fallen creatures; that we are not as we came from the hands of the Creator; but that a great derangement has taken place in our natures; and imperfection is stamped on the whole course of our lives and actions. In every part of the written word, we learn that this is the case. And when the volume of nature is fairly open to our view, it teaches the same doctrine. In the irregular and constantly varying changes that take place in the state of the elements, now stormy, and presently calm; now cold, and now hot; and always uncertain, not to be calculated; we behold an expressive emblem of the passions of men, broken loose from the dominion of their natural lord and sovereign; committing riot and disorder, and defacing the fair image of God impressed at the creation. Even our best propensities, by running into extremes, become mischievous, and productive of misery. Sometimes our passions run high and fervid, like the heat of summer; at others, they are cold and sluggish as the frost of winter. The love of God, that best of all emotions, that kindly warmth, which leads man to breathe his desires towards his Creator and sovereign Lord, is often found to degenerate into enthusiasm on the one hand, and into languid formality on the other; as too much heat or too much cold prevail in our hearts. Charity, beneficence, and good will to men, are ever running into like extremes; for with all the passions of man, it is sometimes summer and sometimes winter. They are sometimes too warm for the health of the soul; at others so cold as to deprive it of all becoming and worthy action. If this is the case with the best and noblest propensities of our nature; if they thus find an ever constant representative in the deranged and varying course of the material world, well may we expect to observe in the worst passions, a still more striking parallel. Consider then what frequently takes place, at this season of the year. Suddenly do the heavens lower, and grow black with clouds; the winds muster all their forces; the forests bend and roar; the works of art tremble and totter, or are torn from their foundations, and scattered in fragments across the fields: The stately edifice, however strongly reared, scarcely withstands their rage;

While within, the quaking inhabitants stand in doubt of their lives. Now look at him who indulges immoderate anger, and behold a counterpart. Behold the tempest rising in his veins, fury darting from his eyes, and the clouds lowering in his whole countenance. See his frame shaken almost to dissolution: all the fences, which calmer moments had erected around his virtue and humanity, demolished and blown away. Hear the horrid oaths and imprecations which he utters against God and man. Take notice, in short, how the rational creature is almost destroyed, and the brute substituted in its room. How certainly on the brink of destruction totters the fortress of his Christian hope; the defence of his soul from final perdition. Already his character is shattered and trembling, just to a fall. Already he has suffered immense loss in the tempest of anger, which he can never recover. Much time and pains will it cost him, to re-edify the partition wall between virtue and vice, which is broken down and scattered to the four winds of heaven. Much more resolution than before will be necessary, in order to stand firm on a new provocation; and to command that boisterous passion which has once become master; which has thrown down the fortress of reason, that should repel its fury. Consider well these things, and learn a lesson of wisdom and virtue from every tempest that blows. Think how gloomy and lowering is the cloud of anger, and check the first symptoms of passion as soon as they arise. Call to your aid the power of his grace, *who stilleth the raging of the sea*, and speak the storm into a calm.

But we may derive instruction from contemplating the season in various other points of view. Now the air, in a more peculiar manner, is fickle and changeable. To-day keen and blustering, to-morrow mild and gentle. Now frowning and angry seem the heavens, swift fly the clouds, by turns obscuring the sun; but soon all is bright and serene. And just such is the state of man in his sublunary abode. Changeable are his passions, and changeable his external condition. He loves and hates by turns. He pursues and avoids the same thing at different times. Now ardently seeking what he will with abhorrence presently reject. Now warm in friendship; but soon cold in neglect and disdain. Now storming with anger, hatred or envy; anon gentle and humane. At one time true and just; at another, deceitful and dishonest: constant in nothing but mutability. This arises from the corruption of our nature by the first transgression; which has dimmed without entirely blinding the eyes of our understanding; which has perverted, without entirely taking away the will to follow the dictates of wisdom. Hence we know in part, and we resolve in part; and therefore in execution there is always an instability and uncertainty, derogatory to the character of a reasonable being.

But there is also an instability in man's condition: For the clouds of misfortune will overshadow his days: the tempest of evil will beat upon his head; the sunshine of prosperity will suddenly be overcast; his comforts will be blown away by the changing winds that are always shifting the scene of human life. He who rules over all is frequently permitting the joy of our hearts to vanish from

our sight. Then every thing around us is gloomy and sad; the voices of joy and rejoicing is silent. But what then? Look unto the beclouded heavens, and remember the sun will soon appear; brightness and serenity will soon overspread the face of the earth; and a calm day will follow. With these thoughts, and with the reflection that he who rules the seasons is the God of life, be comforted and rest in hope. In the day of prosperity, bear also in mind, that ere long it will most certainly be overcast with adversity, and be hence prepared to submit with tranquillity to the coming evil. Thus, let not the changes in the daily course of time, pass by unnoticed and unimproved to some valuable purpose; for to him who studies with diligent care their instruction, they will teach wisdom and understanding, virtue and piety, that peace and happiness may be his portion. Let all ponder well these things, and practice these precepts of nature and nature's God; and thus while the snows are dissolving, and the earth is softening to receive the vegetable seed, their hearts will also be opened to receive the seeds of divine grace, that shall hereafter bring forth a plentiful crop of virtue and righteousness, in the fear of God.



#### LIFE OF ST. POLYCARP,

BISHOP OF SMYRNA.

[Continued from page 10.]

POLYCARP being arrived before the tribunal, the Pro-consul said—*Regard thy great age; swear by the genius of Cæsar; repent, and say with us, take away the impious.\** The holy martyr, with a stern countenance, beckoning to the multitude with his hand, sighed, and looking up to heaven, exclaimed, *take away the impious.* The Pro-consul still urged him to swear, promising him liberty if he would blaspheme Christ; which he with a noble scorn refused; and with a dignified air, peculiar to innocence, made the following generous confession:—*Four score and six years have I served him, and he never did me any harm; how then shall I now blaspheme my King and my Saviour?* But nothing will satisfy a malicious, misguided zeal: The Pro-consul still importuned him to swear by Cæsar's genius: to which he replied—*Since you are so vainly ambitious that I should swear by the Emperour's genius, as you call it, as if you knew not who I am, hear my free confession. I am a Christian. If you have a mind to learn the Christian religion, appoint me a time, and I will instruct you.* The Pro-consul advised him to persuade the people: he answered—*To you I rather choose to direct my discourse, for we are commanded by the laws of our religion to give to Princes and those in authority, all that due honor and reverence that is not prejudicial and contrary to the precepts of the gospel. As for them, (meaning the multitude) I think them not competent judges, to whom I should apologize or give an account of my faith.*

The Pro-consul finding his firmness such as was not to be moved by flattery, undertook to frighten him with threats. *I have wild beasts at hand, said he, to which I'll throw you unless you recant.*

\* This was considered as paying divine honours.

*Call for them, cried the martyr, for we are immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from vice to virtue.* Since thou makest so light of wild beasts, added the Pro-consul, I have a fire that shall tame thee, unless thou repentest. *Thou threatenest me with a fire,* answered Polycarp, *that burns for an hour, and is presently extinct; but art ignorant, alas, of the fire of eternal damnation and the judgment to come, reserved for the wicked in the other world.\* But why delayest thou? Bring forth whatever thou hast a mind to.* After saying this, and much more to the same purpose, with a pleasant and cheerful confidence in the hope that was set before him, the Pro-consul and the surrounding multitude, in silent astonishment, were struck with a reverential awe. But the moment prejudice had blunted the edge of conviction, the crier was ordered to proclaim three times, in the middle of the Stadium, (as was the manner of the Romans in all capital trials) *Polycarp has confessed himself to be a Christian!* To which the Jews and Gentiles responded, shouting aloud, *This is the great Doctor of Asia, and the Father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities:* demanding him to be cast to the lions. After they were denied this, they unanimously exclaimed, *burn him alive!* Accordingly sentence was passed; and with incredible activity they collected faggots and other combustible matter. The fire being prepared, Polycarp untied his girdle, laid aside his garments, and proceeded to unloose his shoes, when the Christians present prevented him by their assistance, shewing him due reverence and respect.

When the officers were about nailing him to the stake, agreeably to custom, he begged them to desist, assuring them that he who gave him strength to endure the fire, would enable him, without nailing, to stand inmoveable in the hottest flames. They listened, and only tied him; when, standing like a sheep for the slaughter, designed as a grateful sacrifice to the Almighty, clasping his hands, which were tied behind, he poured out his soul to heaven in the following prayer:

O Lord God Almighty, the Father of thy well beloved and ever blessed Son, Jesus Christ, by whom we have received the knowledge of thee, the God of angels, powers, and of every creature, and of the whole race of the righteous, who live before thee; I bless thee, that thou hast graciously condescended to bring me to this day and hour, that I may receive a portion in the number of thy holy martyrs, and drink of Christ's cup for the resurrection to eternal life, both of soul and body, in the incorruptibleness of the Holy Spirit; into which number grant I may be received this day, being found in thy sight as a fair and acceptable sacrifice, such a one as thou thyself hast prepared, that so thou mayest accomplish what thou, O true and faithful God, hast foreshewn. Wherefore I praise thee for all thy mercies; I bless thee, I glorify thee, through the eternal high Priest, thy beloved Son, Jesus Christ; with whom, to thyself, and the Holy Ghost, be glory now and forever, Amen. Which last

\* The Universalists, who assert that the Apostles and primitive Fathers denied future punishment, would do well to notice this.

words he pronounced with a more clear and audible voice; and having finished this prayer, the ministers of execution blew up the fire, which, increasing to a mighty flame, soon encircled the body of the martyr, who stood in the midst, and yielded up his soul to his God and Saviour.

Thus died this apostolical man, A. D. 167, about the hundredth year of his age; for those eighty-six years of which he himself speaks, wherein he had served Christ, cannot be said to commence from his natural birth, but from his baptism or new birth; at which time it is not probable he was under sixteen or twenty years of age. Besides, his converse with the Apostles; and consecration by St. John, of which we are well assured, reasonably suppose him of some competent years; for we cannot think he would ordain a youth or a very young man, a Bishop, in so considerable a city as Smyrna. Some have conjectured, from a passage in his epistle, that he lived even when St. Paul wrote, (though not then converted to Christianity) and if so, he must have been of a much greater age. But, however this may have been, Irenæus expressly assures us that he lived to an extreme old age, and then suffered a glorious and illustrious martyrdom for the faith. The Christians gathered up his bones as a choice and inestimable treasure, and decently interred them; and where these were buried they used to assemble annually, to celebrate the birth day of his martyrdom; both to do honour to the memory of the departed, and to prepare and encourage others to give a like testimony to the faith, when need should so require. These considerations it was that gave origin to those solemn anniversary commemorations, which were generally kept in the primitive Church. And let Christians of the present day remember, that to the firmness and unshaken resolution of such men as Polycarp, Christianity owed, under God, much of its final triumph over heathenism and pagan idolatry; and consequently their memory deserves to be cherished with the utmost veneration. Think of a man an hundred years old or more, submitting to death in the most terrible form, rather than renounce his faith! How wonderful must have been the effect of such an instance of fortitude on many, at least, of the bystanders! How apt to make converts to a religion which inspired men with such noble sentiments! It was truly and aptly said by the ancients, that *the blood of the Martyr was the seed of the Church*. Enjoying unmolested as we do, the profession of our faith, we should not heedlessly overlook, how much of the blessing we owe to those who laid down their lives, in defence of the gospel; but with grateful hearts piously thank God, that he hath cast our lot upon better times and circumstances.

I cannot better close the story of Polycarp's martyrdom, than with the preface which the Church of Smyrna has in the beginning of it, as what eminently represents the illustrious faith and patience of those primitive Christians. "Evident it is (say they) that all those martyrdoms are great and blessed which happen by the will of God; for it becomes us Christians, who have a more divine religion than others, to ascribe to God the sovereign disposure of all events. Who would not stand and admire the generous greatness of their

mind, their singular patience, and admirable love to God? Who when their flesh was with scourges so torn off their backs, that the whole frame and contexture of their bodies, even to their inmost veins and arteries, might be seen, yet patiently endured it inasmuch that those who were present, pitied and grieved at the sight of it, while they themselves were endued with so invincible a resolution, that none of them gave one sigh or groan: the holy martyrs of Christ letting us see, that at that time when they were thus tormented, they were strangers to their own bodies; or rather that our Lord stood by them to assist and comfort them. Animated by the grace of Christ, they despised the torments of men; by one short hour delivering themselves from eternal miseries. The fire which their tormentors put to them seemed cool and little, while they had it in their eye to avoid the everlasting and unextinguishable flames of another world; their thoughts being fixed upon those rewards which are prepared for them that endure to the end, such as *neither our hath heard, nor eye hath seen, nor hath it entered into the heart of man*; but which were shown to them by our Lord, as being now no longer mortals, but entering upon the state of Angels. In like manner those who were condemned to be devoured by wild beasts, for a long time endured the most grievous tortures; shells of fishes were strowed under their naked bodies, and they forced to lie upon sharp pointed stakes driven into the ground, and several such like engines of torture devised for them, that, if possible, by the constancy of their torments, the enemy might drive them to renounce the faith of Christ." And at the end of the epistle they particularly remark concerning Polycarp, that he was not only a famous doctor, but an eminent martyr, whose martyrdom all strove to imitate, as one who, by his patience, conquered an unrighteous Judge, and by that means, having attained an immortal crown, was triumphing with the Apostles, and all the souls of the righteous, glorifying God the Father, and praising of our Lord, the disposer of our bodies, and the Bishop and Pastor of the Catholic Church throughout the world.

As to his writings, he is known to have left sundry epistles and homilies, or sermons; all of which are lost, except one epistle, which appears to be written in the style and manner of the Apostles. It is full of useful precepts and short rules of life and manners, addressed to all sorts of people. We are told it was venerated in ancient times next to the canon of scripture, and read in the public assemblies of the Asiatic Church. Presuming the reader will be gratified with a specimen of a writer who lived so near the time when revelation was given, an extract is subjoined.

POLYCARP AND THE PRESBYTERS THAT ARE WITH HIM, TO THE CHURCH OF GOD WHICH IS AT PHILIPPI.

I REJOICED with you greatly in our Lord Jesus Christ, that ye entertained the patterns of true love, and (as became you) conducted onwards those who were bound with chains, which are the ornaments of saints, and the crowns of those that are the truly elect of God, and of our Lord: and that the firm root of your faith, for



merly published, does yet remain; and bring forth fruit in our Lord Jesus Christ, who was pleased to offer up himself even unto death for our sins : whom God raised up, having loosed the pains of death : in whom, though you see him not, ye believe, and believing, ye rejoice with joy unspeakable and full of glory ; wherinto many desire to enter, knowing that by grace ye are saved, not by works, but by the will of God through Jesus Christ.

Wherefore girding up your loins, serve God in fear and truth, forsaking empty and vain talking, and the error wherein so many are involved, believing in him who raised up our Lord Jesus Christ from the dead, and gave him glory, and a throne at his right hand ; to whom all things both in heaven and in earth are put in subjection, whom every thing that has breath worships, who comes to judge the quick and the dead, whose blood God will require of them that believe not in him. But he who raised him up from the dead, will raise up us also, if we do his will, and walk in his commandments, and love what he loved, abstaining from all unrighteousness, inordinate desire, covetousness, detraction, false witness ; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing, but remembering what the Lord said, when he taught thus : Judge not, that ye be not judged ; forgive and ye shall be forgiven ; be merciful, that ye may obtain mercy : with what measure ye mete, it shall be measured to you again : and that blessed are the poor, and they which are persecuted for righteousness sake, for theirs is the kingdom of God.

Likewise let the deacons be unblameable before his righteous presence, as the ministers of God in Christ, and not of men ; not accusers, not double-tongued, not covetous, but temperate in all things, compassionate, diligent, walking according to the truth of the Lord, who became the deacon, or servant of all : of whom, if we be careful to please him in this world, we shall receive the reward of the other life according as he has promised to raise us from the dead : and if we walk worthy of him, we believe that we shall also reign with him. Let the young men also be unblameable in all things, studying in the first place to be chaste, and to restrain themselves from all that is evil. For it is a good thing to get above the lusts of the world, seeing every lust wars against the spirit ; and that neither fornicators, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God, nor whoever commits base things.

Wherefore it is necessary that ye abstain from all these things, being subject to the presbyters and deacons, as to God and Christ : that the virgins also walk with a chaste and undefiled conscience. Let the presbyters be tender and merciful, compassionate towards all, reducing those that are in error, visiting all that are weak, not negligent of the widow and the orphan, and him that is poor, but ever providing what is honest in the sight of God and men ; abstaining from all wrath, respect of persons, and unrighteous judgment, being far from covetousness, not hastily believing a report against any man : not rigid in judgment, knowing that we are all faulty, and obnoxious to punishment. If therefore we stand in need to pray the Lord that he would forgive us, we ourselves ought also to forgive.

For we are before the eyes of him, who is Lord and God, and all must stand before the judgment seat of Christ, and every one give an account of himself. Wherefore let us serve him with all fear and reverence, as he himself has commanded us, and as the Apostles have preached and taught us, and the Prophets who foreshewed the coming of our Lord. Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive vain men. For every one, that confesseth not that Jesus Christ is come in the flesh, is Anti-christ; and he who doth not acknowledge the martyrdom of the cross, is of the devil, and whoever shall pervert the oracles of the Lord to his private lusts, and shall say, that there is neither resurrection nor judgment to come, that man is the first-born of Satan. Leaving therefore the vanity of many, and their false doctrines, let us return to that doctrine, that from the beginning was delivered to us: let us be watchful in prayers, persevering in fasting, and supplications, beseeching the all-seeing God that he would not lead us into temptation; as the Lord has said, the spirit indeed is willing, but the flesh is weak. Let us unweariedly and constantly adhere to Jesus Christ, who is our hope and the pledge of our righteousness, who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth, but endured all things for our sakes, that we might live through him. Let us then imitate his patience, and if we suffer for his name, we glorify him; for such a pattern he set us in himself, and thus we have believed and entertained.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you; a thing as yet not granted to me. As it is said in these places, be angry and sin not; and let not the sun go down upon your wrath. Blessed is he that is mindful of these things, which I believe you are. The God and Father of our Lord Jesus Christ, and Christ Jesus the eternal High-Priest, and Son of God, build you up in faith and truth, and in all meekness that you may be without anger, in patience, forbearance, long-suffering, and chastity, and give you a portion and inheritance amongst his saints, and to us together with you, and to all under heaven, who shall believe in our Lord Jesus Christ, and in his Father, who raised him from the dead. Pray for all saints. Pray also for kings, magistrates, and princes, and even for them that hate and persecute you, and for the enemies of the cross, that your fruit may be manifest in all, that you may be complete in him.

Ye wrote unto me, both ye and Ignatius, that if any one go into Syria, he might carry your letters along with him: which I will do so soon as I shall have a convenient opportunity, either myself, or by some other, whom I will send upon your errand. According to your request we have sent you those epistles of Ignatius, which he wrote to us, and as many others of his as we had by us, which are annexed to this epistle, by which ye may be greatly profited. For they contain in them faith, and patience, and whatever else is necessary to build you up in our Lord. Send us word what you certainly know both concerning Ignatius himself, and his companions. These things have I written unto you by Crescens, whom I have hitherto commend-

ed to you, and do still recommend. For he has unblameably conversed among us, as also I believe amongst you. His sister also ye shall have recommended, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all. Amen.

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FOR THE CHURCHMAN'S MAGAZINE.

### *A SERIOUS QUESTION.*

ARE YOU A CHRISTIAN? Yes—you will doubtless reply. What reasons have you to think so? You will perhaps say, I have been baptized, and thereby admitted into Christ's Church. Good. If by your own desire, since you came to years of discretion, you have been baptized, you did right. If it was done by the procurement of others, in infancy or childhood, when you was incapable of presenting yourself, they did for you what was very right, and agreeable to the will of God. But have you ever once considered, since you was baptized, the nature of that transaction? Do you know any thing of the benefits thereby conferred upon you, and the obligations under which you was laid? Do you know any thing what it is to be regenerated in heart and life? To have *put off the old man with his deeds*, and to have *put on the new man, which after God is created in righteousness and true holiness*. Have you not rested satisfied with that regeneration which is outward in the flesh, by the washing of water, without any care for that which is inward in the spirit? Being enlisted under the banner of Christ, have you taken any care to see that you bear true and faithful allegiance to his authority? Yes, you doubtless say: I remain a member of the true Church, that Church into which I was baptized. I admit her doctrines and discipline to be conformable to the mind and will of Christ. Good again. But do you ever rightly consider what it is to be a true and faithful member of Christ's visible Church? Do you take all due care to promote peace and harmony, unity and Christian fellowship? Are you zealous for the prosperity of Zion? Do you seek to promote true religion and vital piety among your neighbours? You say that you are a member of the true Church. Now have you ever taken any pains to understand what is the nature of that Church—what are its appointed laws and ordinances? Certainly, you say: I hold that Jesus Christ founded his Church on the Apostles, and gave them power to appoint successors, and they others, and so on to the end of the world. All this is very right. But have you considered also the spiritual nature of this Church; how it is intended for the communication of spiritual blessings to men, in union and fellowship with one another? Do you understand any thing of that spiritual communion, or endeavour to practise it in your heart? You will no doubt again reply in the affirmative, and say you go to Church, and attend, at all appointed times, upon the sacred ordinances—the worship of God, and the holy eucharist. All very good again. But here a great many questions present themselves, more than I have room to ask, or, it is feared, than you can satisfactorily answer. When you are repairing to the house of

God, what is the state of your mind? Do you go with the same light and trivial thoughts as you would carry with you to a scene of amusement—a house of merriment? Or do you dwell in contemplation on that awful majesty, whose peculiar honour dwells where you are going? Do you consider what a heinous sin you will commit by trifling in his more immediate presence; and that you must give account for every idle thought you indulge on so solemn an occasion? And when you have taken your place, how is your mind employed? Have you any reverence for him in whose presence you are—any sense of what you come about? Do you think at all of the worship due to the great King of Heaven, the sovereign Lord of the universe? Or is your mind wandering on your worldly business or pleasures? Do you not act as though you came there merely to be seen; or at best, out of idle curiosity to hear or see something new? No, you reply: I join my voice in the public service of the Church, where required so to do? True perhaps; but where is your heart all the time? Is it humbled to a deep sense of unworthiness, when you confess your sins? Does it ascend with ardent longing towards heaven, when you utter petitions for spiritual and temporal blessings? Is it lifted up in grateful emotions, when you praise God with your lips? Is it warmed with a holy flame, when with your voice you ascribe unto God blessing, and honour, and power, and everlasting dominion. And while his holy word is reading, are you attentive to catch instruction? Do you with humility and reverence listen to the dictates of eternal truth? Is, in short, the whole frame and bent of your thoughts such as bespeaks a sense of your dependence on the power and goodness of God, for every blessing you hope to enjoy in this life or the life to come? Does a sacred awe seize your whole soul? Do veneration and reverence command all your senses, and make you wholly attentive to the business you are about? Unless this is the case, permit me to tell you, you are not what you profess to be: You are not a Christian: You are but mocking God. While you draw near to him with your lips, your heart is far from him. You are making him vain oblations which he will not accept. Your incense is an abomination, *even the solemn offering*. Your prayers reach not the court of heaven, but fall back to your own condemnation. Your heartless praise dies upon the tongue, and shall redound to your ruin.

But you say you attend all the solemn ordinances of the Church. I hope you do. You come then to the Lord's table; and you come in a reverend and decent manner, no doubt; for we never see any do it otherwise, so far at least as concerns the external appearance. And are you therefore a Christian? Stop a little before you pronounce sentence in your own favour. What is the internal frame and temper of your heart on this solemn occasion? Do you feel any real love and gratitude to God? Are your affections warmed and elevated under a sense of his goodness? When the consecrated bread is broken, does it lead you to contemplate your dying Saviour's body broken on the cross? And when the wine is poured out, do you look up and behold his sacred blood streaming from his wounded side, and trickling from the nail prints? Do you consider, that it

was for your sins he was thus wounded—to wash away your defilement, his blood thus streamed from the tree on which he hung—that your sins helped to point each nail; and drive to his wounded heart the soldier's spear? For you he bled! for you he died! O boundless love! O goodness infinite! No tongue can tell, no heart conceive the wondrous mercy of our God! In these and such like meditations, do you wait absorbed, for the spirit of God, by the instrumentality of his holy ordinance, to be shed abroad in your heart, to fill you with love divine—to purge out *the old leaven, the leaven of malice*—to warm and quicken your affections for divine things, rendered cold and sluggish by sin; to make you holy, harmless, and undefiled before God, that in the end you may sit down at his table in heaven? All these are characteristic marks of the true Christian; and if you have them not, you have no right to claim the sacred title. Search then your own heart—look and see if you do not comply with the ordinances of religion merely for form's sake. Is it not all a cold, heartless, and unmeaning formality? Or what is worse, is it not the disguise of hypocrisy, the better to impose on the world, and pass for righteous, while you enjoy the pleasures and advantages of sin? To this question I expect you will reply, No. Nay, and on the whole, I am willing to give you credit for sincerity, that you really think as you say. I am willing to hear you further say, that you carry your religion into your life and actions—that you endeavour to be true and just in all your dealings—charitable and kind to those who need—sober and temperate in your enjoyments—peaceable and quiet in your behaviour towards all men—and that you endeavour to comply with our Lord's golden rule, by doing to others as you would they should do unto you. All this is very well: But then many a heathen hath done this, to as great a degree of perfection as perhaps you will dare to pretend. Is this then any certain proof that you are a Christian? With what motives and views do you do these things? Is it not to gain and preserve a good reputation among men? Is it not to promote your own profit and advantage in the present life? Or have you any view to the glory of God? God has commanded you to perform these good works, and the command is sanctioned by the severest penalties, even everlasting destruction from his presence, and from all joy. Now do you not obey from fear, from a slavish dread of punishment, without any love to his holy will? Do you not expect—have you not a secret lurking notion, that by your own strength you can assuage his wrath, and purchase an interest in his favour? Is there not remaining in your heart a seed of pride—a root of bitterness, which would arrogate a power belonging only to God, a power to expiate sin against his divine majesty? A Christian, and yet think to be profitable unto God, as a man unto his neighbour! A Christian, and yet think to merit aught at the hand of your Creator!

Here comes a question, in answering which you will need search well every corner of your own heart, or you are in danger of deceiving yourself. Are you not already deceived by the delusive reasonings of pride, which will not bow before God? Have you well considered that you are a fallen and depraved creature? That you have no power

of yourself to help yourself? That you are ruined, lost, undone, and absolutely without help in yourself? That you are naked, and blind, and destitute? And that you must forever perish, but for the mighty power of that Saviour, who came into the world and died to redeem you from all iniquity—to give you a clean heart, and renew within you a right spirit? If you do not see and really feel this to be the case with you; whatever you may pretend, you are no Christian. You may be one in form, but not in essence and power. You may have partaken of the external regeneration in the flesh by baptism, which indeed brought you into a condition to partake, according to promise, of the covenanted aids of God's Holy Spirit. But it seems you have not profited withal. You are not really and truly regenerated in heart and affections. And hence you are not bringing forth the fruits of the spirit. You have not fled unto your only ark of safety, the atoning blood of your saviour. The supreme love of him dwells not in your heart, to establish your faith upon immovable foundations; and to render you steadfast, *always abounding in the work of the Lord*. You do not renounce dependance on yourself, and look unto him, in whom alone you can have acceptance with God; and therefore you do not render to him the service he requires. You see not the absolute need of a Saviour, and therefore your faith is wavering. You feel not yourself interested that it should be strong; and therefore it is weak. Incapable to withstand the assaults of temptation, and unable to buoy you, with comfort, above the evils of this transitory state. You feel not the infinite importance of religion to your soul's everlasting welfare; and therefore your zeal is luke-warm; your service of Almighty God is cold and languid; it comes not from the heart; and you have no relish; you take no delight in coming before God with homage and praise. Prevaricate not with yourself, but answer to your own heart truly; is not this the reason why you have so much of the form, and so little of the spirit of Christianity? Do you halt between two opinions in such a case? Then permit me to tell you, you hesitate whether you are a Christian or a heathen! For here lies the fundamental point of distinction between the two. The real Christian sees and feels that he is a fallen and depraved creature; and therefore that he stands in need of a Saviour. By faith he sees that a Saviour is offered in Jesus Christ, and in him he puts his trust for acceptance with God. Here we have something radically distinct from mere morality, which may be explained and enforced by reason only—something worthy the immediate intervention of God. Throw away these things, and you at once sink into nothing more than a heathen. Entertain them coldly—but half believe them, and what are you better? Do you then feel the truth and infinite importance of these points of faith? If you do not, claim no more the character you have assumed. If you do, go on in the spirit and power of your faith, and God shall give you strength to resist temptations; and finally land you in a future world of glory.

FOR THE CHURCHMAN'S MAGAZINE.

*ON CHRIST'S CURING THE BLIND MAN.*

[Continued from page 55.]

WHAT hath been said with regard to baptism applies equally well to all the other means of grace, as the worship of God, and the holy eucharist, in a particular manner. It is a mean appointed by God to serve as a continual medicine for our spiritual maladies. To be received indeed, in faith and love unfeigned, or it will not be effectual. The medicines of the soul are not like those of the body; they must be received in faith, or they have no effect; but when so received, God acknowledges and blesses his own appointment to our growth in grace, in knowledge, virtue and holiness. The eyes of men's benighted understandings are more and more opened; the wounds of sin are healed by degrees; they gain new strength from day to day to resist temptations; and they become more and more sound in the faith; nearer and nearer unto perfect men in Christ, having all their spiritual senses quickened, to know good and evil, and to serve God in fear. This appears to be the intention and effect of the sacred rite, when received in faith. The power and wisdom of God can surely make it effectual to these purposes; and we must not doubt his promise. What shall we say then of those, who from day to day, and from year to year, neglect or refuse to avail themselves of this medicine of the soul? Is it because they have no faith in God's promise, or because they fear they are not worthy; or yet because they do not want to be healed of their spiritual maladies? We have reason to think that all these considerations have some influence. Some wish to enjoy the pleasures of sin a little longer, and so will not repent and lead such a life as may entitle them to hope that God will accept of their service; some fear they are not worthy, and do not put on resolution enough to become so in their own estimation: while many others, not sufficiently considering or rightly understanding the nature of the institution, have no proper faith in the promises of God. They do not consider it as one of the means of grace. They do not understand that God through it communicates the aids of his Holy Spirit to the soul, as we have endeavoured to shew: not understanding what they are to expect from its efficacy, it is not wonderful that they have no faith. And no doubt this want of faith often originates in men's unwillingness to suppose that God works by means. Let us then attend more particularly to this point. The very nature of man points out the propriety, and indeed, in some sense, the necessity of this method of communication between God and man. While we remain in this world, we are not pure spirits, but mixed beings, consisting of body and soul. The body is material, and must be operated upon by material things. Hence the necessity of material symbols as emblems of things spiritual, and not discernible by bodily senses. Such were sacrifices under the law. Such was the tree of life, in the Paradisiacal state, before man fell, when he had all his spiritual faculties entire: and such

are the symbols and rites of the gospel. The soul in our present state is not operated upon, but through the medium of the senses. We cannot communicate our thoughts to each other, but by signs and representations, either to be seen or heard. And God has chosen to operate on our souls in the same way : not but what possibly he might have done otherwise, being all-powerful and all-wise. But this method seems most consonant to our nature. It is a method to which, from necessity, we are accustomed. A method suited of course to our propensities, and likely to have a powerful effect. If people would seriously consider this circumstance, they would not make so light of the instrumental parts of religion as they often do. Nor would they be so apt to resolve the whole into the immediate operation of God's spirit on the soul, without the intervention of any means. On the one hand, they would not be tempted to explain away the external sacred rites of the gospel, into mere lifeless and unmeaning forms which signify nothing, and produce no effect ; nor on the other, would they reject and set at naught the gospel, because it requires such external rites. They would not be so likely to reduce religion to a mere shadow of speculative notions and opinions, resting in the head, without affecting the heart : nor would they neglect so frequently the practice of the positive duties which God requires, until they come to think them of no importance. An empty faith would not be so likely to usurp the place of practical obedience. Consider the sacred symbols and ordinances of the gospel as acts of condescension in God, adapting his dispensations to our wants and necessities, while clothed in a material, mortal, and perishing body ; and we shall receive them with gratitude. Our religion will be as it were embodied, and show itself in our actions. It will have something to strike the senses, and maintain a lively impression on the soul ; something more than words, and abstract notions, which make but a slight impression on most men, while surrounded by so many sensible objects. Tell men they owe to Almighty God, worship and adoration—they acknowledge it, yet they do not feel the force of the obligation. Bring them to comply with God's appointments in solemn and reverential acts of adoration, and it attaches their feelings to his service : so apt are we to be influenced by sensible things more than by reason and reflection. Such is the nature of man, to which God has adapted the religion of his appointment.

If any other reasons are necessary to be offered why God thus appointed sensible signs or symbols, as means of grace, they may be found in this consideration : It was in order to try our faith, whether or no we will believe in the promises and power of God, to save by little as well as great means. The faith of Adam, in paradise, was tried in this way, and we are still on the same trial : not indeed that God wants to make the experiment for his own information, but that it is necessary for us, in order to acquire the habit of faith and dependence on God. In this world we are at school, and have to learn, as the first and most important thing, that we are dependent creatures. When we have learned this, we are fit for entering on our state of manhood in another world, in which our dependence on God will be visibly our whole enjoyment. To this end, our pride must be subdued ;



we must be brought to be habitually sensible that we now depend on him, and must obey his will, or not expect any of the blessings of the spiritual life. And surely nothing is more likely to produce this effect, than that he should require of us certain acts of homage, to which he promises the bestowment of his favours. Will you then put faith in his promise, or will you not? If you do, and comply with his commands, you act as worthy children of so great and good a Parent, and are contracting a habit which will fit you to be admitted into his immediate presence, in a state of more perfect manhood. But if your pride rebels; if with Naaman, the Syrian, you say in your hearts, *are not the waters of Damascus better than these? may I not wash in them and be clean?* If you turn away in a rage, or in contempt, from the gospel ordinances, because they are a small thing, and in themselves of no significancy or power to infuse holiness; remember you deserve and shall meet with the same reproof as fell upon him—*My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he only says to thee, wash and be clean?* To expect that God should exert his Almighty power for our salvation, while we do nothing, suits very well with our pride and indolence of disposition. But this does not appear to be his design. Let us then comply in sincerity with all his appointments, and look to his power for the effects he promises. If he bids us wash in the pool of Siloam, let us wash and receive sight. If he tells us the waters of baptism are sanctified to the mystical washing away of sin, let us not linger nor delay in coming to them, and bringing ours to partake in their benefits. If he tells us that so many as come worthily to the Lord's table, are partakers in his body and blood, to the purifying and refreshing of their souls; let us not keep back whenever we have opportunity, because it may seem a small matter to convey such blessing as are promised. In fine, let us put full and entire faith in all God's promises; comply with all his appointments, and then we may hope to be made partakers in all the blessings of the gospel dispensation. Our sins shall be pardoned, our spiritual infirmities healed by the great Physician of souls; our blindness removed, our lameness made whole, and we become fit for the presence of God above.

FOR THE CHURCHMAN'S MAGAZINE.

#### ON EPISCOPACY.

[Continued from page 53.]

FROM the Churches of Jerusalem and Antioch, let us proceed to the history of St. Paul's travels, which takes up most of the remainder of the Acts. And here again we shall find a manifest distinction between the orders of ministers. In the beginning of his travels, when Barnabas accompanied him, John, whose surname was Mark, attended on them as their minister, or deacon, Acts. xiii. 5. This person was an Evangelist or Teacher, as we learn from several expressions of St. Paul, who mentions him as one of his fellow-workers, Col. iv. 11, and says, 2 Tim. iv. 11, he was profitable to him for

the ministry.\* Yet still he being of the lowest order of ministers, the two Apostles are always mentioned as *principals* in the business they were upon. Thus Sergius Paulus, deputy of Paphos, being desirous to hear the word of God, is said, (Acts. xiii. 7,) to call for Barnabas and Paul, without any mention of Mark. And this is the more to be observed, because when any of the *second order* are joined with the Apostles, they are represented as their *associates*, and not their *ministers*, as may be observed of the *Elders* at Jerusalem.

When Paul parted from Barnabas, he took with him *Silas*, or *Silvanus*. This man was a Prophet, (Acts xv. 32,) and consequently was of the order next below the Apostles. For, 1 Cor. xii. 23, God placed in the Church, *first Apostles, secondly Prophets, thirdly Teachers*. Afterwards St. Paul admitted some others into his company, and especially *Timotheus* or *Timothy*, Acts xvi. 3. He was an *Evangelist*, and preached the gospel to the *Corinthians*, 2 Cor. i. 19, but still he ministered as a *Deacon* to St. Paul, Acts xix. 22, so that now there were in this company an *Apostle*, a *Prophet*, and a *Deacon*. When these are mentioned together, it is always in this order, *Paul, Silvanus, and Timothy*; *Silvanus* being superior to *Timothy*, as *Paul* was to *Silvanus*. And the two former of these are all through the *Acts* described as principals in preaching the gospel and planting Churches. And this agrees with what St. Paul tells the *Ephesians*, ch. ii. 20, that they are built upon the foundation of the *Apostles and Prophets*, *Jesus Christ himself being the chief corner stone*; making the *Prophets*, or *Presbyters* the copartners of the *Apostles* in the foundation of the Christian Church. Hence *Paul* and *Silas* only were apprehended at *Philippi*, as being the chief persons, though *Timothy* was then in their company, Acts xvi. 19. In the next chapter they are all mentioned together, *Paul, Silas and Timothy* in the same order: yet the disciples at *Thessalonica* are said to consort with *Paul and Silas*.—Afterwards *Paul* and *Silas* are sent away by night, without any mention of *Timothy*; who being only their *Deacon* or *Minister*, may be considered as included in their company, when those whom he attended are spoken of. It is also probable that there were several other *Deacons*, or *Evangelists* of less note, in this company, whose names are not mentioned with the rest, particularly *St. Luke*, the writer of this history, who repeatedly speaks of the company in the first person. We endeavoured, says he, to go into *Macedonia*, assuredly gathering that the Lord had called us to preach the gospel unto them: By which he plainly intimates that he himself was among them, though no man is mentioned by name but *Paul* and *Silas*. In other places, where *Paul* only is mentioned, having then no *Apostle* or *Prophet* with him, there were several other ministers of the lowest order in the company. Thus, (Acts xix.) the planting and increase of the Church at *Ephesus*, is ascribed entirely to *St. Paul*, when it is plain, ver. 22, that not only *Timothy*, but also

\* This word might better have been rendered *deaconship*, as all know, who are acquainted with the original language. Both here and elsewhere in this enquiry, *ministry* and *ministering* would be nearer the original text, by being understood to mean the office and exercising the office of a deacon.

*Erastus*, with others who ministered, attended on him as *Deacons*; so that in *St. Paul's* travels we constantly find several orders of ministers; sometimes *Apostles* with one or more *Deacons*, as when *Paul* and *Barnabas* travelled with *Mark*: sometimes an *Apostle*, a *Prophet*, or *Presbyter*; and one or more *Deacons*, as when *Paul* and *Silas*, with *Timothy*, and others of the lowest order, went together; sometimes an *Apostle* attended by *Deacons* only, as in the latter part of this history, where none but *Paul* and his *Deacons* are mentioned.

We may further observe, that there are several other passages, both in the *Acts* and *Epistles*, from which it is manifest, that in all places, where a sufficient number of people had been converted, to be formed into regular Churches, there were orders of standing and fixed ministers appointed. Thus *Paul* and *Barnabas* returning to visit the Churches they had lately planted, ordained *Elders* in every Church, *Acts* xiv. 23. *James*, who writes to the twelve tribes, wherever scattered abroad, speaks as one in authority, and directs the sick among them to send for the *Elders* of the Church to pray over them, and anoint them with oil in the name of the Lord, *James* v. 14; so that in all places where the twelve tribes were scattered, which was all over the Roman empire, there were *Elders* in the Church when this epistle was written. *Peter*, who writes to the Churches scattered in various places, exhorts the *Elders* to feed the flock of God, and the younger, or inferior, to be obedient to their *Elders*, 1 *Pet.* v. 2, 5.—*St. Paul* having called the *Elders* of *Ephesus* to *Miletus*, gives them a solemn charge, as though he had authority over them, to take care of the flock over which the Holy Ghost had made them overseers, *Acts* xx. 17. 28. He tells *Titus*, who in the conclusion of the epistle is said to be ordained first Bishop of the Church of the *Cretans*, that he had left him in *Crete*, to set in order the things that were wanting, and to ordain *Elders* in every city, chap. i. ver. 5. so that in the extensive island of *Crete*, there were to be *Elders* in every city; and *Titus* was to ordain them all; which seems to indicate that one *Elder* could not ordain another. In the epistles to *Timothy* this matter is made still more clear and plain. At the close of the second epistle we are told that he was ordained first Bishop of the church of the *Ephesians*. And he received his orders, not merely by the laying on of the hands of the *Presbytery*, 1 *Ep.* iv. 14. but (2 *Ep.* i. 6.) by the laying on of *St. Paul's* hands, who was not a mere *Presbyter*, but was invested with full apostolical power. These epistles mention three distinct orders of ministers in that Church. In the first was *Timothy* himself, who appears to have been raised to that office on purpose to superintend the Churches in that place, when *St. Paul* was about to leave them. Inferior to him were two other officers, which appear to have been at his disposal; and accordingly that great Apostle gives him particular instructions respecting them. The power of ordination and of church government appears to have been committed to him, though there had been *Elders* previously appointed in the same place. He is instructed how to proceed in ordaining men to the ministry, as though that business devolved wholly upon him. Lay hands suddenly on no man, says the great Apostle to him; as though none but he had the authority of laying

on of hands, or ordaining ministers. Be cautious how you admit men into holy orders; let them first be proved, and then receive them. *The doctrine which thou hast received of me, the same commend thou to faithful men, that they may be able to teach others also.* Again, *Receive not an accusation against an Elder, but before two or three witnesses.* And again, *Let the Elders that rule well be counted worthy of double honour.* These directions are given to him as a man in authority, having jurisdiction over the *Elders* formerly ordained in the Ephesian Churches, with power to degrade them from their office, in case of misdemeanor, and to commend them if they faithfully performed the duties of their station. And here let it be well observed, that unless *he* was higher in office than *they* were, they would not be amenable to him for any part of their conduct. It would not be for him to receive accusations against them, to examine witnesses, and if he found them guilty, to rebuke them before all, as he is directed. With respect to *Deacons* also, the Apostle gives him particular instructions. *Likewise must the Deacons, says he, be grave, not double-tongued, &c. And let these also first be proved; then let them use the office of a Deacon, being found blameless.* Again, *they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* That *Deacons* in the Christian Church are an order of ministers, I think has been already proved from the case of the *seven* mentioned in the vi. ch. of *Acts*. And Christian writers immediately after the Apostles, frequently and expressly declare, that "the *Deacons* are the institution of God," and "are ministers of Christ," in the same rank as the *Levites* were in the Jewish Church. Thus we see that there were two orders of ministers in the Churches of Ephesus, in subordination to Timothy their Bishop. And finally, it is to be observed, that the epistle to the Philippians is addressed to the *Bishops, Deacons* and *Saints* at Philippi; from which it is manifest, that here also, besides the Christian people who are called *Saints*, as they are in other places, there were two orders of ministers distinguished by the names of *Bishops* and *Deacons*.

And now, from what has been said, it appears, that in the time of the Apostles there were *three* distinct orders of ministers, by whom the Christian Church generally was governed. So that we may well observe how the government of our *mystical Israel* was typified in the *literal Israel*, where the *chief Priests*, with the *Priests* and *Levites*, exactly represented the Christian *Apostles, Presbyters* and *Deacons*; and thus the prediction of Isaiah was accomplished, *that God would declare his glory among the Gentiles, even all nations, and take out of them Priests and Levites.* Isa. lxvi. 19. 20. 21.

[To be continued.]

#### CASTELLIO'S TRANSLATION OF THE BIBLE.

THE difficulty of rendering one language into another, so as to retain completely the sense of the original, is known to be great, by those who are in any measure acquainted with the sub-

ject. And when we consider, that the Scriptures were written in a language that has long since ceased to be spoken, and in an age when very different manners and customs prevailed, from what we now observe; that difficulty becomes much greater. It is therefore not at all surprizing that, to the mere English reader, there should frequently appear to be a want of perspicuity in the sense, which may create doubts and difficulties. Much less is it wonderful, that under the hands of different translators, there should be a difference, and sometimes an opposition in the sense. Hence, where there is a material difference, a comparison of different translators must be useful, by enabling the unlearned to understand the word of God more correctly. Although our common Bible may be considered as, in the main, sufficiently faithful; yet a comparison of it with Castellio's latin version, without recurring to the original, will at once evince, that it might in many places be mended. The connection is so much more perspicuous, and the sentiments follow each other in a manner so much more apt and natural, that we are at once led to doubt, whether our English translators have preserved the sense, as dictated by the Holy Spirit, and handed down in the written word. Of this we have an instance in the 7th Psalm, 11th, 12th, 13th and 14th verses; which in our Bibles run thus:

11. God judgeth the righteous, and God is angry *with the wicked* every day.

12. If he turn not, he will whet his sword: he hath bent his bow, and made it ready.

13. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

The objection to this passage turns upon the abrupt transition at the 14th verse; there being no change of the pronoun, or any thing else, to indicate a change of subject, save the absurdity which would otherwise follow. The Psalmist, by a poetic figure common in scripture, ascribes to God the actions of men, when hostile towards one another. He represents him whetting his sword, bending his bow, and making it ready against the wicked; and preparing instruments of death for the persecutors: Then it follows, *he travaileth with iniquity, and hath conceived mischief*; which cannot be applied to God, but must be understood of ungodly men; while there is nothing in the wording that indicates this change of subject. The sense is consequently confused, abrupt, and unnatural.

But according to Castellio's rendering, the transition from God to the wicked is made at the 12th verse, which, it will presently be seen, makes the sense run smooth and natural; when put into English, thus:—

11. *God is a righteous Judge: God threateneth every day.*

12. *But he [that is, the wicked, mine enemy] is so far from correcting himself, that he whets his sword, bends his bow, and makes it ready;*

13. *Having collected the instruments of death for this end, and prepared his arrows to attack me;*

14. *Lo, he travaileth with iniquity; he conceiveth mischief, and bringeth forth wrong.*

Here the three last verses of the passage are all of a piece. They accord with one another, and with what follows. By changing the subject from God to man, the figurative style of our common translation is changed into the plain and simple. And the wicked man is represented in his true character, preparing to execute his malice by dealing death and destruction; conceiving mischief, and bringing forth wrong. This rendering of Castellio is confirmed, by considering what is the scope and design of the whole psalm; which, by its title at the head, appears to be David's vindication of himself, and complaint of the malicious intentions of his enemy. Hence we naturally should look to see him enlarging on the nature and evidences of such evil designs, rather than on the power and justice of God to restrain and punish them: which he has done by Castellio's rendering of the passage under consideration. And on the whole, as the sense is more perspicuous and natural, than in our common Bible translation, it should have the preference, as probably most conformable to the sense of the original.

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#### JOHN CALVIN, ON THE LIBERTY OF THE WILL.

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VOLITION is now to be examined, on which primarily turns the question of free will; for to this faculty belongs choice, as we have seen, more than to the understanding. And in the first place, lest what has been said by philosophers should seem to prove the rectitude of the human will, that it is universally agreed, all creatures, by natural instinct, seek their own good; let it be observed, that the essence of free will cannot be considered, as belonging to this desire of good, which proceeds more from the inclinations of nature, than from any deliberation of the mind. And the schoolmen confess there is no action of free will but where reason deliberates on both sides of the choice. They therefore suppose that the appetite must present something to be the object of choice, and that deliberation must precede to pave the way for choice. But if you consider what is this natural desire of good in man, you will find it to be common to him and brutes; for they also seek their own good; and wherever there is the appearance of good that affects their senses, there they seek. But man neither discerns by his reason, nor pursues with good will, what is really his highest good, considering the excellency of his immortal nature; nor does he so much as apply to his reason, or give his mind to deliberate upon it; but irrationally and inconsiderately pursues, like the brute, the inclinations of his nature. Be it then that man is impelled by the instinct of nature to his own good, yet it makes nothing for the liberty of the will; for to this end it should appear, that by right reason he distinguishes what is good, chooses it when known, and pursues it when chosen. And lest a scruple should remain upon any one's mind, here is a double fallacy to be considered. For in the first place, this desire of good is no effect of the will, but merely a natural inclination; and the good de-

sired is not supposed to be that of virtue and righteousness, but simply a condition, to wit, the well being of man. In the next place, however strongly man may desire to obtain what is good, yet he pursues it not; for there is no one by whom eternal felicity is not desired, and yet there is no one who aspires after it, but by the impulse of the spirit of God. Since then the natural desire of happiness which belongs to man is no proof of the liberty of the will, any more than there can be said to be in metals and stones, an inclination to the perfection of their nature; from other topics let us enquire, whether the will is so altogether vitiated and corrupted that it can produce nothing but evil; or whether it retains some small part uninjured, from whence good desires may arise. \* \* \* \* \*

\* \* \* \* \* Here let this important distinction be well observed, that man, being vitiated by the fall, sins voluntarily, not unwillingly, nor of force; by a strong bias of the mind, not by violent constraint; by the impulse of his own lusts, not by external coercion; and that such is the depravity of his nature, that he can move no way but to do evil. If this be true, it is clear and manifest, he is subject to the necessity of sinning. And Barnard, admitting this doctrine of Augustine, thus writes: Man alone among animals is free; and yet by the intervention of sin, he also is subject to restraint; from the will however, and not from nature, not being deprived of his inborn liberty. For what is voluntary is free. And a little after; by a strange and unaccountable kind of depravity, the will itself in man, being perverted by sin, produces a necessity, yet so that that necessity (being voluntary) is no excuse for the will; nor does the will (being enticed) exclude necessity: for this may be said to be a kind of voluntary necessity. Afterwards he says, we are subject to the yoke; but yet a yoke of voluntary servitude. So that we are wretched on account of our servitude; but inexcusable inasmuch as it is voluntary; because the will, when it might have been free, submitted itself a servant of sin. Finally he concludes; thus the soul, in a wonderful and unhappy manner, is held a bond slave, and yet free, under this voluntary and wretched free necessity. A bond slave, because under necessity; yet free, because it is voluntary; and what is more wonderful and more wretched, it is so much guilty as free, and so much a slave as guilty; and therefore so much a slave as free. Hence the reader will see that I advance nothing new, but what was antiently taught by Augustine, conformably to the sentiments of all pious men; and almost a thousand years afterwards maintained in the cloisters of monks.

CALV. INST. B. II. CHAP. II. III.

## EXTRACTS.

### *ST. CYPRIAN, ON INFANT BAPTISM.*

THE following extract will shew what was the faith and practice of Christians relative to baptism, at the time it was written, which was about the year of Christ 250. It is addressed by St. Cyp-

rian, and a number of other Bishops met in council, to one Fidus; who seems to have been of the opinion that infants ought not to be baptized until the eighth day, after the manner of the Jewish circumcision. About this point there appears to have been some dispute among the early Christians; though none, whether baptism was to be administered in infancy. The extract, it will be seen, determines not only what was the practice, but also what was understood to be the nature and essence of baptism; to wit, an adoption into the covenant of grace, and thus actually conferring a title to the gifts of God's Holy Spirit, upon the receiver.

NOW as to the case of new born infants, who should not, according to your opinion, be baptized within the second or third day ~~after~~ their births; but should rather wait the time appointed by the law for Jewish circumcision, and so not receive the sanctification of baptism until the eighth day; I must tell you that we were all here assembled in council of another mind; and no one of us came into your sentiments; but on the contrary, we all concluded that the grace and mercies of God were to be denied to none, who should come into the world. For since our Lord hath said in his gospel; *The son of men hath not come to destroy men's lives, but to save them*; as far as in us lies, we should certainly use our endeavours that no soul be lost: For what, I beseech you, can be imagined wanting to an human creature formed in the womb by the hands of God? Children after they are born seem indeed to us to receive an increase of growth and stature, as each day, by which in this world we compute the succession of time, advances; but in the account of God, whatsoever is made by him is immediately perfected by his glorious power.\*\*\*\*\*And so there is no difference with God; except you could imagine, that the grace which is conferred upon the baptized is dispensed in different proportions, according to the difference of age in its several recipients; whereas in truth the Holy Ghost is given to all in equal measures, through the divine indulgence and benignity, without any regard to their bulk or growth. For as God *accepteth no man's person*, so neither doth he respect the age of any one; since he approves himself equally the father of all, and opens to all alike the attainment of his heavenly grace.

As to what you object of an infant's uncleanness during the first days after its birth, and that none of us care within such a period, to kiss it;\* we cannot agree with you, that this should be any hindrance to it from receiving the grace of heaven; since we find it written, that *to the pure all things are pure*. Nor ought any of us at last to be squeamish with regard to a creature, which God hath vouchsafed to make. For though an infant in this case comes fresh from the birth, yet still we should not be nice in kissing it, or giving it the usual token of peace, when it is baptized; but should rather consider, as our religion would direct us on such an occasion, that the hands of God are but just taken from it; which therefore in a fair con-

\* In those times it was the universal practice to kiss the person or child baptized, in token that they were received into the fellowship of the faithful.



struction we may be understood to him, when we embrace what was so lately made by them. In the Jewish circumcision of the flesh, the eighth day was indeed observed; but then that was but a type and figure of somewhat to come after, which is now completed and finished by the coming of Christ. For because it was the eighth day (that is indeed the first after the Jewish sabbath) wherein our Lord was to rise from the dead and quicken us, and appoint for us a spiritual circumcision; this same eighth day, or first after the Sabbath, thus signalized by our Lord's resurrection, was heretofore appointed as a type; which ceases in course when its anti-type appears, and when the spiritual circumcission is given us to supply its room.

Upon the whole therefore we think that no one is now, by any law, restrained from the grace of baptism; and particularly that the carnal should not be suffered to hinder the spiritual circumcission; but that every person should by all means be admitted to the grace of Christ; especially since St. Peter hath said in the Acts of the Apostles, that *God hath shewed him he should not call any man common or unclean*. If any thing could hinder an human-creature from the attainment of grace, one would think it should rather be the guilt of those more heinous sins, which adult and grown persons are most apt and likely to commit. But now if remission of sins be granted to these most heinous offenders, who have long ago sinned against God; and if none of them be denied the grace of baptism; how much less reason is there for denying it to infants; who being but newly born, can be guilty of no sin, except that by being derived from Adam, according to the flesh, their birth hath communicated to them the infection and punishment of his offence; who therefore are the more easily admitted to the pardon of their sin, because it is not so properly their own as another's. Wherefore we came in council, dear brother, to this resolution; that no one should be denied by us access to the grace of God, who is kind, and merciful, and indulgent to all of us. And as our rule hereupon is general, so we think the equity of it more particularly extends to new born infants; which therefore we would have observed with an especial regard to them, who by their tears and deprecations, as soon as they are born, seem to implore our help in the most moving manner, and to have the best title of any to the mercies of God. We heartily wish your welfare, dearest brother, and so take leave of you.

CYP. EPIST. 64.

#### ADVICE TO A STUDENT,

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

##### PREPARATION FOR ORDERS. DEACONS.

I COME now to the plan which I mean to recommend to you, as your actual preparation for holy orders. I propose it to you in two views: one, as an immediate qualification for a useful parish Priest, supposing all your literary prospects to terminate in that venerable character: the other, as the foundation of your subsequent studies, in case you should aspire to add to it that of an able and learned Divine. I shall be careful to contract it within such bounds

and accessible, as to render it on either supposition, with fair ability and reasonable industry, a PRACTICABLE scheme. I begin with the preparation for Deacon's orders;

The foundation of all Christian knowledge being laid in the scriptures of the Old Testament, these are to be your first study. The history of the creation, the fall, and the patriarchal ages; the mosaic institutions; the principal transactions of the chosen people; and the prophecies; are all, either so intimately connected with the evangelical dispensation, or so continually alluded to by the sacred historians and preachers of it, that it is impossible, without a general acquaintance with the Old Testament, to obtain a competent understanding of the New. Yet, to read the whole volume of the ancient scriptures with accurate examination, is an undertaking beyond your present abilities and opportunity; and it will, I hope, make a considerable part of your future studies. In the mean time, therefore, I propose to you an introductory method, easy, pleasant, and satisfactory. Read the English Version, with the commentaries of Bishop Patrick and Mr. Lowth; occasionally consulting the Septuagint, and, if you are already equal to it, the Hebrew. Throughout the historical parts have your eye upon Archbishop Usher's "*Annals of the old and new Testament*," and mark the synchronisms and after the Captivity, take up Dean Prideaux's "*Connection of the Old and New Testament*;" an able and useful work, composed by the learned author in a state of infirmity; a lively admonition to the younger student, to lay up a treasure of literature, and to be as useful as he can in his office and situation, while he is blest with health and vigour of mind and body. About this time you will read Bishop Stillingfleet's "*Origines Sacre*," which proves, with much good learning and sound argument, "the truth and divine authority of the scriptures, and the matters therein contained;" and the posteriority in time, and defect in authenticity, of other ancient histories; a book, by the way, which inculcates the same lesson of early activity, by an example something different; for it is said to have been published in the author's twenty-eighth year. Be not alarmed at the length of this work, or at the extent of the learned author's researches. When you begin the Prophets, read Bishop Sherlock's "*Six Discourses on the Use and Intent of Prophecy in the several Ages of the World*."

You cannot easily imagine beforehand the advantages which you will derive from a steady application to this easy and entertaining course of study: First, in the solid and extensive information which it will afford you; and secondly, in the inclination, as well as ability, which it will give you, to pursue the train of enquiry which is to follow.

When you have in this manner gone through the Old Testament, take up the New in the original Greek. Read the Gospels and the Acts of the Apostles; with the whole of Dr. Trapp's short Commentary on the Gospels; and Dr. Hammond's and Dr. Whitby's commentaries on the Gospels and the Acts, in parts, as you shall find occasion. Then read the Epistles, in such manner only as to become, (if you are not already) master of the literal construction, and to have a good general idea of the subject and scope of each; reserv-

ing the detail of the argument, and the examination of the more difficult passages, for a second reading at a future time, which I shall mention. Keep Archbishop Usher's *Annals* in your view.

When you begin to read the holy scriptures, provide a book, wherein you may enter an abstract of the content upon any text important or difficult, or likely to escape your memory, together with the date of principal events; leaving a blank page opposite for your future insertions, whether of explanatory notes, or of such parallel expressions as may occur to you in other ancient writers. I do not mean that you should form a perpetual commentary; which would fatigue and retard you: your present object is to obtain a general knowledge of the whole bible; to take a comprehensive, transient view, of the authentic records and predictions which God hath been pleased to afford us of his dispensations to mankind. You will afterwards with more ease and advantage re-consider particular parts of the sacred volume, as your knowledge shall enlarge, and your judgment ripen. This book of extracts, gradually filled up, will be useful to you all your life.

While you are reading the New Testament, or immediately afterward, I advise you to take in hand Bishop Pearson's "*Exposition of the Creed.*" This work states, with admirable clearness and fulness, the meaning of each article, the foundation of it in scripture, an answer to all heretical notions opposing or perverting it, a confirmation or illustration of it drawn from the writings of antiquity, and lastly its practical necessity and application. You will peruse this volume with equal profit and pleasure; and in no long time. Read it over again, after a short interval, in whole or in part, accordingly as you shall find your digestion and memory more or less perfect.

To this book you will do well to subjoin Bishop Burnet's "*Exposition of the Articles of the Church of England.*" You have therein a summary review of the evidences of the doctrines maintained by the universal Church; and a state of the principal differences unhappily subsisting, near the times of the reformation, between the Church of England and other Christian congregations.

I now recommend a second and more accurate perusal of the Gospels and the Acts of the Apostles, with the same commentators consulted occasionally; adding to them for general reference upon all the scriptures, as soon as it shall be convenient to you to procure it, "*Poole's Synopsis.*"

During the whole time of your preparation, I advise you to have constantly in hand a volume of English sermons. This habit will afford you several advantages. A well written sermon is an agreeable recreation after more severe application. You will often read one at short intervals of leisure, which would not, perhaps, otherwise be so usefully employed. By this practice alone you might gain, in time, a general view of the whole body of divinity, and a clear comprehension of many principal passages in the holy scriptures; as there is scarcely a topic of doctrine or precept, or an important or difficult text, phrase, or term, which is not discussed by some one or more of our preachers; and frequently in a more perspicuous and finished manner, than is to be expected in any one system or general com-

mentary. You will, moreover, improve your judgment in writings, and also acquire a copiousness of language, and particularly a command of terms and phrases suited to the subjects of your future compositions. In the great variety of these valuable works, it is not easy to select a few, in preference, for your present perusal. I should, however, begin with the following. Archbishop Tillotson, for the number and importance of his subjects, and the plainness and clearness of his explanations. At this early period of your theological studies, the novelty of the matter, and the pleasure of receiving information, may counteract any tendency which you may feel to disrelish the simplicity of his manner. Dr. Barrow, for his well known fullness of matter, and his habit of exhausting his subjects; and also for his energy frequently, and sometimes for his eloquence, of expression. Bishop Bull, for the special importance of some of his subjects, and his pious discussion of them. Archbishop Sharp, for his sound doctrine and solid sense, his forcible expression, and popular, yet not mean, style. Bishop Taylor, for his lively and fruitful imagination, and his rich vein of pious eloquence. Lastly, Mr. Norris, for the clearness of his conceptions, his thorough investigation of the point in hand, and his powerful application to the understanding. In reading his sermons, you have no concern with his philosophical notions; of which, however, it is but justice to observe, that, whether they are demonstrably true or not, they have this estimable quality in their favour; they are at least in perfect harmony with truths most universally acknowledged, and most important to mankind; and they form, both in probability and tendency, a decided contrast to the speculations of certain other profound reasoners, from the atoms of Democritus\* down to the visions of his latest followers; who, while they demand a considerable sacrifice of your philosophy, go to the utter subversion of your faith, and consequently to the subtraction of that large fund of present happiness, which is derived from the contemplation of a gracious Providence, and the prospect of a future state.

And while you are profiting by the works of these learned and religious persons, you will feel an affectionate reverence for their memory: you will be thankful to God for the benefit of their labours: you may perhaps be incited to imitate them. It is indeed the honourable lot of but a few, to instruct and entertain posterity by their writings; to transmit to after ages such fair and forcible representations of TRUTH, as may lead them, in the way of VIRTUE, to HAPPINESS. You may be one of those few. But every minister, and every Christian, may, in his proportion, be a blessing to those who shall live after him, by the oral instruction and good example which he shall have given to his parish, or to his family and neighbourhood. "Though dead, he may yet speak†:" the benefit, outliving the benefactor, may be transmitted to distant places and generations; and be diffused in a long and wide-extended series, known only to Him who has the whole chain of effects and causes, natural and moral, within his view.

When you shall have pursued this plan of study with attention

\* For these, when you shall have leisure, see Cudworth's *Intellectual System*, Book I.

† Heb. xi. 4.

and success, you may fairly offer yourself a candidate for the order of deacons. You may indeed, at first sight, be inclined to think that I have required of you more than is necessary, or, perhaps, practicable: On the point of necessity, you will probably come over to my opinion upon a very slight review. I would ask you, would you wish to become a minister and preacher of a religion, without obtaining a tolerably clear conception of its *essences*, *doctrines*, and *laws*? without taking a general view of the *anecdotes* in which they are contained? without conducting these enquiries with the deliberate attention of a man of sense; and with some degree of accuracy suitable to a man of education? Is it so great a consumption of time and thought, to read and digest a clear summary, proof, and illustration, of the *ARTICLES OF FAITH*, which you are to state and explain to your congregation? Is it a superfluous acquirement to know the principal points of *DISAGREEMENT* in doctrine or discipline, which have divided the Church of Christ; and particularly those which distinguish that branch of it, in which you are educated a member, and desire to be appointed a "watchman"? Can you deem it unnecessary to be instructed in the nature of the Christian covenant, the benefits which it offers, the conditions which it imposes, the detail of those conditions in the several duties of a good life? and how is this knowledge to be obtained without application to the *original sources*, and to the *learned labours* of those who have drawn it thence, and *prepared* it for your use? Or, lastly, would you be ambitious to be a writer or a speaker, in any science, or on any subject, without a moderate comprehension of its elemental parts and leading topics: without some previous attention also to the *rules of composition*, and to the *idiom and powers* of the *LANGUAGE*, although vernacular, (which circumstance, while it renders the attainment more easy, makes the failure more disgraceful;) without some acquaintance with a few of the best writers; and some preparatory practice? I add nothing concerning the high importance of this undertaking, and of the due execution of it, to yourself, and to numbers, more than you can calculate at present, or perhaps will ever know.

The weight of this representation I will not labour to impress, by any repetition or enlargement, on a mind like yours. You have too great reverence for the temple of God, to desire, were it permitted, without much studious premeditation to precipitate yourself into it, as "the horse rusheth into the battle\*"; nor would your virtuous parents so far forget their veneration for things sacred, and their respect for themselves, as to will you to incur spontaneously the judicial degradation of the relicks of the house of Eli; mercenarily presenting yourself before the altar, without ability competent to the services of it; and saying, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread."†

But while I urge the necessity of this preparation, I have no design or apprehension of discouraging you. I mean only to excite your industry by a true representation of things. I think this preparatory learning as attainable as it is necessary. I verily believe it may be acquired, with fair ability and industry, within the time which I have

\* Jerem. viii. 6.

† 1 Sam. ii. 36. See Patrick *in loc.*

above stated, and even under the least advantageous circumstances. But if several months more should be found requisite, you will surely have no reason to think your talents and labours ill applied; whether you consider the dignity and importance of the office to which you aspire; the comparative time and industry which are given to the other learned professions, and are necessary to a proficiency in elegant arts, or even vulgar trades; or lastly, the substantial improvement of your mind, by an acquaintance with many collateral branches of learning, as well as with that particular kind of knowledge, which claims the attention of every scholar, and is, truly, in some degree or other, the "one needful" study of all mankind.

As through your whole preparation, so particularly at the season immediately preceding your ordination, you will be frequent in your prayers to God, for his grace to confirm you in your good intentions, and to prosper your endeavours. At this time read with great deliberation and attention the ordination service for deacon and priest: the latter as well as the former for two reasons. One reason, because, if you are immediately entrusted, as it sometimes happens, with the care of a parish, you undertake much of the duty and responsibility of a priest, though you are not yet bound by his specific vows, nor empowered to exercise his characteristic functions. The other reason, because when you are about to pass the threshold of the sanctuary, whence it will not savour much of religion or good faith, or respect for the laws of your national Church,\* to go back, it is prudent to enquire and consider what will be your engagements, when you shall come to be admitted into the inner court.

One of the best companions and comments to these offices will be Bishop Burnet on the pastoral care; the sixth chapter in particular. You will add Archbishop Secker's charge to the diocese of Canterbury in 1766, and Bishop Fleetwood's charge to the diocese of Ely in 1722.

Now, or at any other season of more leisure, you may read Chrysostom de Sacerdotio: who, though speaking of other times, and principally of a higher order in the Church, may yet afford some useful hints, and matter of consideration, to a parochial minister of the present day. This noted book will also give you a taste of the style of this eminent writer, and some idea of the customs and manners of his age. Of his style, you have a good specimen in his character of St. Paul, (IV. 6. p. 182. Ed. Hughes) and in his illustration of the Christian warfare. (VI. 12. p. 266.)

\* See Canon 76.

## POETRY.

### THE COUNSELS OF REDEEMING LOVE.

1. THE Eternal speaks—all Heaven attends;  
 Who that unhappy race defends,  
 While justice aims the blow?  
 See nature tremble at their fates;  
 Death with his iron sceptre waits;

- Hell open her adamantine gates,  
And triumphs at their foe.
2. Which of the bright celestial throng,  
With love so warm and heart so strong,  
Dares languish on a cross?  
Who can leave liberty for chains,  
Abandon extacy for pains;  
What Angel fortitude sustains  
The inestimable loss.
3. He said—and death-like silence reign'd;  
Deep was their awe; the radiant band  
The mighty task declin'd:  
At once, Heaven's Prince the silence broke,  
And, ardent, thus the sire bespoke—  
"None but thy Son can ward the stroke;  
Then let the task be mine.
4. Mine be the feeble infant state;  
Mine, in return for love, be hate;  
A manger be my throne!  
Pain, when thy glory calls, is bliss;  
When man's in danger, torture's peace—  
Shame praise—a Paradise the abyss—  
Then yield thy darling son."
5. The Almighty radiance smil'd assent;  
Loud was the shout that ether rent;  
All Heaven was in amaze.  
Go my lov'd image, said the sire,  
Be born in anguish to expire.  
Earth, triumph—Angels, strike the lyre  
To everlasting praise.

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A HYMN FOR EASTER.

YES, the Redeemer rose,  
The Saviour left the dead,  
And o'er his hellish foes  
High rais'd his conquering head.  
In wild dismay,  
The guards around  
Fall to the ground,  
And sink away.

Lo, the angelic bands  
In full assembly meet,  
To wait his high commands  
And worship at his feet.  
Joyful they come,  
And wing their way  
From realms of day,  
To Jesus' tomb.

Then back to Heaven they fly,  
The joyful news to bear;  
Hark! as they soar on high,  
What music fills the air!

Their anthems say,  
Jesus who bled  
Hath left the dead,  
He rose to day.

Ye mortals, catch the sound,  
Redeem'd by him from hell,  
And send the echo round  
The globe on which you dwell.  
Transported cry,  
Jesus who bled  
Hath left the dead  
No more to die.

All hail, triumphant Lord,  
Who sav'd us with thy blood;  
Wide be thy name ador'd,  
Thou rising, reigning God.  
With thee we rise,  
With thee we reign  
And empires gain,  
Beyond the skies.

CON: THE ATTRIBUTES OF THE DEITY.

FLY, vain presumption! fly; nor rashly dare  
 To tax creative wisdom's power divine;  
 To arraign, in impious pride, that guardian care,  
 Those mercies, which throughout creation shine.  
 Say, man, can thine impartial eye  
 One blot in all his ways descry?  
 Can aught imperfect in his words appear?  
 Is there, between thy God and thee,  
 One rigorous, one unjust decree?  
 Profaneness can't assert it without fear.  
 Say, can that source impurity possess  
 From whence must issue all our happiness?  
 Can e'er injustice, with unhallow'd feet,  
 Attempt to approach that holy judgment seat,  
 Where truth's bright essence hath eternal shone,  
 And mercy bears a transcendant from her throne?  
 The Almighty Sovereign since the world began,  
 In perfect goodness hath his laws ordain'd;  
 Abundant tokens hath display'd to man  
 Of love celestial, pure and unrestrain'd;  
 Of wisdom, whose extent to find  
 Surpasseth far the finite mind—  
 Wisdom as universal as his pow'r.  
 Enthron'd in majesty on high,  
 He hears seraphic symphony,  
 His boundless grace and noble acts adore.  
 There God, in his supremacy reveal'd,  
 Developes what his wisdom hath conceal'd  
 From mortals' sight; yet let not mortals blame  
 The omniscient mind, but to their Maker's name  
 Be glory, praise, and adoration given  
 By men on earth, and perfect saints in Heaven!

ORIGINAL DOCUMENTS.

WITH this number we commence the publication of *Original Documents and Letters*, which will exhibit a pretty full view of the progress and issue of a negotiation, important to the welfare of the Episcopal Church in this country; which of course must be read with interest by all her real friends. An *American Episcopate*, it is known, was a favourite object with many, both here and in England, long before the political separation of the two countries. But obstacles were in the way, arising from the connection between the Episcopal office and the civil state in Great-Britain. Nor were those obstacles altogether removed by the dismemberment of the States from the mother country; but were left for *Bishop Seabury* to combat; for which task few men were ever better qualified. By him they were finally surmounted; for it must be admitted that his application to the *Scotch Bishops* opened the door for the subsequent consecrations in England; and thus the Church was completely organized. So much time has now elapsed that very few, it is believed, of our readers, are in any measure acquainted with the length of the negotiation, and the exertions that were made by *Bishop*



Seabury and the Clergy in Connecticut, to accomplish so desirable an object: We therefore insert these documents in full confidence that they will be acceptable.

[No. I.]

LETTER TO THE ARCHBISHOP OF YORK.

NEW-YORK, APRIL 21, 1783.

MY LORD,

THE Clergy of Connecticut, deeply impressed with anxious apprehension of what may be the fate of the Church in America, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your Grace on that important subject.

This part of America is at length dismembered from the British Empire; but, notwithstanding the dissolution of our civil connection with the parent state, we still hope to retain the religious polity; the primitive and evangelical doctrine and discipline, which, at the reformation, were restored and established in the Church of England. To render that polity complete, and to provide for its perpetuity in this country, by the establishment of an American Episcopate, has long been an object of anxious concern to us, and to many of our brethren in other parts of this continent. The attainment of this object appears to have been hitherto obstructed by considerations of a political nature, which we conceive were founded in groundless jealousies and misapprehensions that can no longer be supposed to exist: and therefore, whatever may be the effect of independency on this country, in other respects, we presume it will be allowed to open a door for renewing an application to the spiritual governors of the Church on this head; an application which we consider as not only reasonable, but more than ever necessary at this time; because if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed and published in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen. The peculiar situation of the Episcopal Churches in America, and the necessity of adopting some speedy remedy for the want of a regular Episcopate, are offered, in the publication here alluded to, as reasons fully sufficient to justify the scheme. Whatever influence this project may have on the minds of the ignorant or unprincipled part of the laity, or however it may, possibly, be countenanced by some of the clergy in other parts of the country; we think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.

To lay the foundation, therefore, for a valid and regular Episcopate in America, we earnestly entreat your Grace, that, in your Archi-Episcopal character, you will espouse the cause of our sinking Church; and, at this important crisis, afford her that relief on which her very existence depends, by consecrating a Bishop for Connecticut. The person, whom we have prevailed upon to offer himself to your Grace for that purpose, is the Reverend Doctor

Samuel Seabury, who has been the society's worthy Missionary for many years. He was born and educated in Connecticut—he is personally known to us—and we believe him to be every way qualified for the Episcopal Office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times.

All the weighty considerations which concur to enforce our request, are well known to your Grace: we therefore forbear to enlarge, lest we should seem to distrust your Grace's zeal in a cause of such acknowledged importance to the interests of religion. Suffer us then to rest in humble confidence that your Grace will hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel, an Overseer in this part of the household of God.

That God may continue your life and health, make you in his Providence an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church over which you preside in particular; and that the present and future sons of the Church in America may have cause to record and perpetuate your name as their friend and spiritual father,—and, when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the Clergy of Connecticut, by whose order (in convention assembled) and in whose behalf this letter is addressed to your Grace by your Grace's most obedient, humble servant,

(Signed) ABRAHAM JARVIS,  
Minister of the Episcopal Church in Middletown,  
and Secretary to the Convention.

[No. II.]

TESTIMONIAL.

WHEREAS our well beloved in Christ, Samuel Seabury, Doctor of Divinity, and missionary of Staten-Island in this Province, is about to embark for England, at the earnest request of the Episcopal Clergy of Connecticut, and for the purpose of presenting himself a candidate for the sacred office of a Bishop; and that when consecrated and admitted to the said office, he may return to Connecticut, and there exercise the spiritual powers, and discharge the duties which are peculiar to the Episcopal character, among the members of the Church of England, by superintending the Clergy, ordaining candidates for holy orders, and confirming such of the Laity as may chuse to be confirmed.—We the subscribers, desirous to testify our hearty concurrence in this measure, and promote its success; as well as to declare the high opinion we justly entertain of Doctor Seabury's learning, abilities, prudence and zeal for religion, do hereby certify, that we have been personally and intimately acquainted with the said Doctor Seabury for many years past—that we believe him to be every way qualified for the sacred office of a Bishop; the several duties of which office, we are firmly persuaded, he will discharge with honour, dignity and fidelity, and consequently with advantage to the Church of God.

And we cannot forbear to express our most earnest wish that

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Doctor Seabury may succeed in this application, as it will be the means of preserving the Church of England in America from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be able to remove.

*Given under our hands, at New-York, this twenty-first day of April, in the year of our Lord one thousand seven hundred and eighty three.*

JEREMIAH LEAMING, D. D.

CHARLES INGLES, D. D.

*Rector of Trinity Church, New-York.*

BENJAMIN MOORE, D. D.

*Assistant Minister of Trinity Church, New-York; and others.*

[No. III.]

LETTER TO THE ARCHBISHOP OF YORK.

NEW-YORK, MAY 24, 1783.

MY LORD,

THE Reverend Doctor Samuel Seabury will have the honour of presenting this letter to your Grace. He goes to England, at the request of the Episcopal Clergy of Connecticut, on business highly interesting and important. They have written on the subject to your Grace, and also to the Archbishop of Canterbury, and the Bishop of London. But, as they were pleased to consult us on the occasion, and to submit what they had written to our inspection, requesting our concurrence in their application, their letters are dated at New-York, and signed only by the Rev. Mr. Jarvis, the secretary to their convention, whom they commissioned and sent here for that purpose.

The measure proposed, on this occasion, by our brethren of Connecticut, could not fail to have our hearty concurrence. For we are decidedly of opinion, that no other means can be devised to preserve the existence of the Episcopal Church in this country. We have therefore joined with Mr. Jarvis in giving Doctor Seabury a testimonial, in which we have briefly, but sincerely, expressed our sense of his merit, and our earnest wishes for the success of his undertaking.

Should he succeed and be consecrated, he means (with the approbation of the society) to return in the character, and perform the duties of a missionary, at New-London in Connecticut; and on his arrival in that country, to make application to the Governor, in hope of being cheerfully permitted to exercise the spiritual powers of his Episcopal office there; in which, we are persuaded, he will meet with little, if any opposition. For many persons of character in Connecticut, and elsewhere, who are not members of the Episcopal Church, have lately declared they have no longer any objection to an American Episcopate, now that the independency of this country, acknowledged by Great-Britain, has removed their apprehensions of the Bishops being invested with a share of temporal power by the British government.

We flatter ourselves that any impediments to the consecration of

a Bishop for America, arising from the peculiar constitution of the Church of England, may be removed by the King's royal permission ; and we cannot entertain a doubt of his Majesty's readiness to grant it.

In humble confidence that your Grace will consider the object of this application as a measure worthy of your zealous patronage, we beg leave to remind your Grace, that several legacies have been, at different times, bequeathed for the support of Bishops in America, and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Doctor Seabury, in case he is consecrated, and settles in America. We conceive that the separation of this country from the parent state, can be no reasonable bar to such appropriation, nor invalidate the title of American Bishops, who derive their consecration from the Church of England, to the benefit of those legacies. And perhaps, this charitable assistance is now more necessary, than it would have been, had not the empire been dismembered.

We take this opportunity to inform your Grace, that we have consulted his excellency Sir Guy Carleton on the subject of procuring the appointment of a Bishop for the province of Nova-Scotia, on which he has expressed to us his entire approbation, and has written to administration, warmly recommending the measure. We took the liberty, at the same time, of mentioning our worthy brother, the Rev. Doctor Thomas B. Chandler, to his excellency, as a person every way qualified to discharge the duties of the Episcopal office in that province, with dignity and honour. And we hope for your Grace's approbation of what we have done in that matter, and for the concurrence of your influence with Sir Guy Carleton's recommendation in promoting the design.

We should have given this information sooner to your Grace, but that we waited for Doctor Seabury's departure for England, which we considered as affording the best, and most proper conveyance.

If Doctor Chandler, and Doctor Seabury should both succeed, as we pray God they may, we trust that, with the blessing of Heaven, the Episcopal Church will yet flourish in this western hemisphere.

With the warmest sentiments of respect and esteem, we have the honour to be,

My Lord,

your Grace's most dutiful sons,  
and obedient, humble servants.

JEREMIAH LEAMING, D. D.

CHARLES INGLES, D. D.

*Rector of Trinity Church, New-York.*

BENJAMIN MOORE, D. D.

*Assistant Minister of Trinity Church, New-York ; and others.*

*His Grace the Archbishop of York.*

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**ON THE OBSERVATION OF LENT.**

THE season of LENT, having been appointed by the primitive Church to commemorate the time when our blessed Lord endured FASTING and TEMPTATION in the wilderness, has been appropriated

to the *necessary* exercise of HUMILIATION in every age from that time to the present ; and the spiritual advantages it bestows will be a powerful inducement with sincere Christians to perform such "an acceptable service" in "sincerity and truth."

We find it was the constant practice of devout persons in all ages, as is recorded in regular succession throughout the whole scripture history, "which was written for our instruction by holy men of God, who spake as they were moved by the Holy Ghost."

The *necessity* and *importance* of such methods hath ever been acknowledged, and indeed they *cannot* be denied, as a very necessary part of the Christian life, since our great Redeemer, who was frequent in this exercise, observed to his disciples, that after he (their bridegroom) was taken from them, "THEY SHOULD *they* FAST in those days," directing them not to do it from a vain ostentation, or "appearance unto men to fast," by an *affected* show, but conduct themselves with the same due propriety as at other times, that they might "do that which was pleasing in the sight of God ; and their heavenly Father, who seeth in secret," and knoweth all the purposes of the heart, "will reward them openly," by the manifestation of his good pleasure, and make it a powerful means to "attain the end of their hope," by "perfecting holiness in the sight of God."

It was called the LENTEN or SPRING FAST, because it was appointed at that season of the year ; and the proper observation of it consisted in such *frequent* exercises of FASTING, PRAYER, and HUMILIATION, with the other useful duties of attending the public service, receiving the holy communion, &c. as were most suitable to the circumstances of each individual, whose *sincere* use of their *best* endeavours would certainly be acceptable as a reasonable service to God, "presented by our merciful High Priest, who ever liveth to make intercession for us" at the throne of grace.

The general method among the primitive Christians was to observe strict fasting till evening, and then partake of *moderate* refreshment, and continue this for some time, repeating it with short intermissions. Others only continued it till three o'clock in the afternoon, as their situation and circumstances required ; and each employing their best endeavours, according to their several avocations ; and thus, like St. Paul the Apostle, they exercised themselves "in fastings *often*," as a fit means to accompany and excite sorrow for (our mortal enemy) sin, and most effectual to ensure the success of our addresses under those spiritual calamities.

But as general neglect has produced great carelessness about this duty, it may be urged that none *can* or *will* do it, which reflects upon their *neglect* and enforces *immediate* compliance. Our excellent Church appoints a *weekly* fast on Friday ; and if that was duly observed, and persons *initiated* to the practice, there would be no difficulty in the exercise ; and as one fault cannot excuse another, the only consequence is, an *immediate amendment* and *alteration* for the better.

Yet as this may not perhaps be attempted suddenly, or all at once, on account of the effects it might produce, so we must faithfully exercise our *best* endeavours, and, beginning with small trials, proceed onward in a regular and *persevering* manner, until we have ac-

complished the arduous and beneficial task ; in order to which, the omission of a meal, or a delay beyond the usual time, may be increased to more material attainments, until the whole can be accomplished in such a manner as will prove most suitable to the condition, and beneficial to answer the ends assigned ; provided we deal *impartially* with ourselves, " without dissimulation and without hypocrisy," between God and our own souls ; not making any neglect on *our* part an excuse for the non-performance of duty in a proper manner ; and the time thus gained may be improved by the exercise of devotion in the most advantageous way, by directing it in such a manner as will be most conducive to our benefit, and agreeable to our engagements in life.

By this means we shall not only master the holy season of LENT, and become able to improve it to those admirable purposes for which it was designed, but also the *weekly* and *other* fasts of the Church, which are of equal obligation and advantage ; and if such a method was *regularly* practised and *early* initiated into the minds of young Christians, as " precious lambs of Christ's flock," they would be *convinced* of its importance, and have every reason to persevere with " steadfastness unto the end."

The BENEFITS derived from this practice are so numerous as hardly to be repeated ; and the ancient fathers were excessive in their high encomiums upon it, calling it a victory of nature ; the sense of obedience ; the death of vice ; life of virtue ; the wall of chastity ; fortification of modesty ; the ornament of life ; dispelling of concupiscence ; clearing the mind ; making us humble and meek ; and the spirit more resolved and firm ; acquainting us with ourselves ; the wings of the soul ; diet of angels ; purification of the spirit ; and St. Basil reckons it, the signet mark of God in the forehead, signed by the angel for the saints to escape his wrath ; and St. Chrysostom calls it, an imitation of angels ; condemning things present ; a school of virtue ; nourishment of the soul ; a bridle for the mouth ; mollifying anger ; calms the passions ; excites reason ; clears the mind ; disburthens the flesh ; acquiring a composed behaviour, free utterance, right judgment, and clear apprehensions ; with many *others*, which abundantly testify their high esteem, founded upon those rational motives which always excite to every virtuous and excellent deed.

The great *advantages* it affords " to bring the body into subjection," and " make it obedient to the higher powers," are abundantly manifest ; and the more these predominate in those who find them " a law in their members, warring against the law of their mind," the more earnestly should they " strive for the mastery," by the proper use of such means as are appointed to produce those happy effects, and be truly thankful they *are* attainable, inasmuch as *STRENGTH* is at stake ; for in the words of a celebrated father in the primitive Church, " he loseth *all* that loseth his soul." We are assured our spiritual enemy is " continually walking about as a roaring lion, seeking whom he may devour," and is ever on the *watch* to *deceive* the unwary ; therefore it behoveth us to be supplied with " the whole armour of God," that we may be " able to resist" and quench " all the fiery darts

of the devil," and not deceived by evil concupiscence, or led away into "the path of the wicked," but zealously "persevere in this good fight," that "we may come off more than conquerors, through him who loved us, and hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people *zealous* of good works," by "being holy, as he is holy, in all manner of conversation and godliness, *daily* endeavouring to follow the blessed footsteps of his most holy life," wherein "he hath left us an example that we *should* follow his steps" while on earth, as the most *sure* and *certain* way to attain a blessed IMMORTALITY in Heaven, through the merits of his bitter death and passion."

JUVENIS.

EUROP. MAGAZINE.

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### ON RELIGIOUS PRESUMPTION.

FROM BISHOP HALL'S REMEDY OF PROFANENESS.

THE way not to presume upon salvation, is, in an humble modesty to content ourselves with the clearly revealed will of our Maker, not prying into his counsels, but attending his commands : It is a grave word wherein the vulgar translation expresses that place of Solomon,—*he that searcheth into Majesty shall be overwhelmed with glory.* Amongst those sixteen places of the Bible which in the Hebrew are marked with a special note of regard that is one, *the secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law,* Deut. xxix. 29, wherein our main care must be, both not to sever in our conceit the end from the means, and withoutal to take the means along with us in our way to the end. It is for the heavenly Angels to climb down the ladder from heaven to earth ; it is for us only to climb up from earth to heaven : Bold men ! what, do we begin at God's eternal decree of our election, and thence descend to the effects of it in our effectual calling, in our lively and stedfast faith, in our sad and serious repentance, in our holy and unblameable obedience, in our unfailable perseverance ? This course is saucily preposterous ; what have we to do to be rifling the hidden counsels of the highest ? Let us look to our own ways ; we have his word for this, that if we do truly believe, repent, obey, persevere, we shall be saved ; that if we do heartily desire, and effectually endeavour, in the careful use of his appointed means, to attain unto those saving dispositions of the soul, we shall be sure not to fail of the success. What need we to look any further, than conscionably and cheerfully to do what we are enjoined, and faithfully and comfortably to expect what he hath promised : Let it be our care not to be wanting in the parts of our duty to God ; we are sure he cannot be wanting in his gracious performances unto us : But if we, in a groundless conceit of an election, shall let loose the reins to our sinful desires, and vicious practices, thereupon growing idle or unprofitable, we make divine mercy a pander to our uncleanness, and justly perish in our wicked presumption.

FOR THE CHURCHMAN'S MAGAZINE.

*HEATHEN MORALITY.*

[Continued from page 78.]

IN thy dress be neat, not splendid; for in neatness is magnificence; in splendour, luxury.

Affect not great wealth, but moderate enjoyment.

They are to be contemned who eagerly amass wealth beyond what they know how to enjoy; for it is with them as it would be with one, who should purchase a horse not knowing how to ride.

Do thy endeavour to make thy riches contribute to thy use and enjoyment; for to those who know how to enjoy them, they are of use; and to those who know how to use them, they are an enjoyment.

For two reasons value thy riches, that thou mayest be able to suffer a great loss, and to assist the friend whom thou lovest in his adversity. But for any other consideration in life, affect nothing beyond mediocrity. Be content with what thou hast; yet seek to improve thy circumstances.

Reproach no one for his calamities; for fortune is common to all; nor can they provide against futurity.

Do good to the virtuous; for a benefit conferred upon a good man is a treasure well laid up. If you deserve well of the wicked, it will happen to you as to him who feeds a stranger's dogs; for they will bark no less at him who feeds them than at others; and the wicked will as soon injure those who deserve well of them, as those who deserve ill.

Avoid no less a flatterer, than an impostor; for both will injure those who put confidence in them.

If you embrace those as friends who gratify you in your vices, you will never find any to encounter odium in your defence, even in the best cause.

Be civil and not supercilious to those who contribute to thy convenience; for even servants hardly endure the pride and arrogance of a master; while civility is grateful and pleasant to every one.

Among the properties of civility are, not to be contentious, nor apt to contradict on every occasion; not roughly to oppose the anger of familiars, although they may be unreasonably angry; but to give way to them when disturbed, and when their anger is cooled, chide them; not to interrupt sport with serious discourse, nor serious discourse with trifles, for whatever is ill-timed, is offensive; not to perform a good office in an ungracious manner, a fault of which many are guilty; who though ready to serve a friend, yet seem to do it grudgingly; not ready to accuse, for it is odious; not prone to reproach, for it engenders wrath.

Wisdom, first of all, requires that you avoid the house of revelry; but when circumstances draw you thither, rise before excess. For when the mind is perverted by wine, it happens to it as to chariots which have shaken off the driver: As these are hurried at random



without a guide, so the soul is driven upon many crimes, reason being subverted.

In that thou art immortal, exalt thy mind ; in that thou art mortal, moderate thy desires.

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MONTHLY OBITUARY.

DIED, of a consumption after a long illness, on the 7th inst. Miss ANNE NICHOLS, daughter of Mr. Ely Nichols, of Trumbull, in the 21st year of her age. This young lady in the course of her sickness, seemed to place her affections principally on things above; her greatest concern was, what she must do to be saved; what she must do in order that the merits of Christ might be sufficient for her. She gladly received the sacrament of the Lord's Supper sometime before her death; waited with patience for her Saviour's call, when her soul should quit this earthly tabernacle, in joyful hope of a better world, and a sweet remembrance at the resurrection of the just, through the merits of a Redeemer. In her the bereaved parents have lost a dutiful child; the surviving children, a kind sister; and the young circle of her acquaintance, an amiable christian friend.

In New-Haven, on the 17th ultimo, Mr. ISAAC WELTON, of Waterbury, aged 20. In the death of this young gentleman, the community at large, and his friends and connections in particular, have to lament a heavy loss....Correct and engaging in his manners, diligent and persevering in his studies, benevolent and humane in his disposition, he had almost completed the usual term of residence at Yale-College, of which he was a member, and was beginning to think of entering soon into the active and useful scenes of life. He bid fair to have become an ornament to whatever profession he should have chosen, and a comfort and support to his surviving parent, who was lately called to lament the death of her husband and his father. In the midst of youth and health, after only four days sickness, he was summoned by the king of terrors from this transitory life; with resignation and coolness he saw his end approaching, and took leave of his sorrowing friends, expressing a lively hope of future glory, through the merits of a Redeemer.

Death the destroyer aim'd a fatal dart,  
To realms unseen fled his immortal part.  
But faith and hope would fain descry his way,  
Triumphant waded to eternal day:  
In bliss supreme beyond the etherial skies,  
Where songs and choral symphonies arise,  
In ceaseless praise to him who reigns above,  
The King of Kings and God of boundless love.

THE Editor is obliged to apologise again, for errors in the second number, on the same plea of distance from the press, and to request the reader to make the following corrections.

Page 41, line 4th from the bottom, between the words *listless* and *languid* insert *and*. P. 44, l. 7th, from the bottom, for *agreement* read *argument*. P. 51, l. 2d, from the top, for *Heb. xx*, read *Heb. x*. P. 55, l. 7th, from the top, for *efforts*, read *effects*; same page, l. 16th, from the top, for *proposed*, read *supposed*. P. 74, l. 14th, from the top, for *reckless*, read *reckless*; same page, l. 16th, from the top, for *bosom*, read *bourn*. P. 77, l. 26th, from the bottom, for *prolize*, read *protiz*.

EVANGELION, on mature reflection, is judged inadmissible. The absurdity to which it has reference, it is believed, is local, and likely to disappear sooner without, than with opposition.

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THE  
Churchman's Magazine.

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[VOL. III.]

APRIL, 1806.

[No. 4.]

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REFLECTIONS FOR APRIL.

FOR man's transgression the earth was cursed, and made to bring forth thorns, and briars, and noxious weeds ; so that without continual labour and toil, it will yield no fruits for our comfortable subsistence ; but man is doomed to *eat his bread in the sweat of his face*. The hardened soil must be turned, moulded, and softened, to drink in the dews and gentle showers of heaven, or it will produce nothing but its native barren trash. Just was the sentence, most righteous the decree, which compels us thus to till the ground from whence we are taken. Most wise were the councils of heaven to inflict this punishment, for it continually reminds us of an important truth, which should ever be kept in view ; that our hearts are no less hardened and rendered barren of any thing good ; that they equally, nay rather much more, need cultivation, or they will yield no fruit unto holiness. True it is, we are said to be God's husbandry ; our hearts are the field in which he sows the seeds of divine grace : But at the same time we have something to do in cultivating this field : We must use our exertions in plucking up the thorns and briars, with which it is apt to be overrun, and in softening the barren sod. He who is the owner of the field hath assigned this for our task, while himself assists, and liberal scatters around the good seed.

Art thou, then, an husbandman ? Is it thy daily business and occupation, at this passing season, to turn the soil, that it may receive the warming influences of the sun, and to throw into it the seed, in hopes of a plentiful crop, when the heat of summer shall have brought it to maturity ? If so, from thy occupation learn a lesson of spiritual wisdom. Are thy pursuits of a different nature ? Art thou confined to the workshop or counting-house ; or to the higher walks of business or study ? Be it so ; yet still thou canst find time, in imagination at least, to walk abroad, and survey the innocent, the useful, and instructive labours of the field : Thou canst behold it, otherwise barren, streaked in furrows, receiving the falling showers, intermixed with bright sunshine, which soon shall cause the seed to shoot, and clothe in green the face of the earth. On this survey, look into thine own heart, and call to mind that he, whose husbandry we are, in like manner is sowing the seeds of his grace in our hearts ; where, if they are duly cultivated, will grow up a crop of virtue and holiness. To this kind of instruction thou art invited by him who came into the

world to teach man divine knowledge. He ever delighted to clothe his precepts and doctrines, in a garb drawn from the scenery of nature around him, or from the simple occupations of life ; particularly those of the husbandman were his favourite theme. And what could be more proper ? For even in Paradise, when man was innocent, one species of husbandry was his employment ; he was to *dress and till the garden*. And after he had been condemned to toil in the field, in order to overcome the barrenness of the earth, it was surely becoming the divine wisdom, to shew him how he might draw instruction from his punishment. Hear then the words of that divine teacher who spake nothing in vain. *Behold a sower went forth to sow ; and as he sowed, some seeds fell by the way side ; and the fowls came and devoured them up : Some fell upon stony places, where they had not much earth ; and forthwith they sprang up, because they had no deepness of earth ; and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprang up and choked them : But others fell on good ground, and brought forth fruit, some an hundred fold, some sixty, and some thirty.* How simple, and yet how animated and instructive this narrative ! How worthy of him who *spake as never man spake !* Who taught as one having authority, and not as the scribes ! Who needed not the pomp of diction, for his subjects were weighty, and proper to command attention from his hearers.

Listen then to the instruction, which God's word, united with the passing season, is presenting for your contemplation. Are you among those by the way-side, into whose hearts the seed cannot enter by reason of their hardness ? Are your affections unsusceptible of good impressions, from a view of God's mercy and loving kindness ? Is his word, when you hear it, snatched immediately away from your mind, and devoured by your evil propensities to sin and unholiness, those unclean birds which prey upon every thing good ? Has your heart never been opened and mellowed, neither by misfortunes and sorrows, of which no doubt you have had your share ; nor by the sunshine of prosperity, which God hath poured upon you from his bounty ? If afflictions cannot break up the hardness of your heart ; nor blessings descending from the hand of God, as the dew or rain of heaven, soften its obduracy ; you will be unfruitful : In vain will you hear his word ; in vain will you seek instruction from the operations of his hand. The influences of his grace will not enter there. The soil is uncultivated, unprepared, and it is idle to look for a crop. The husbandman does not expect his seed to grow in the common highway, where it must remain uncovered, if not carried away by the fowls of the air ; or if it gets root, must be trodden down by every passenger. In things of this sort pertaining to the present life ; men do not ordinarily want wisdom ; yet they are apt absurdly to expect a quite contrary result in the husbandry of their hearts, and that they will bring forth fruit unto God, though never cultivated ; though left open to the inroads of every sin, and exposed to every temptation that comes along ; though trodden down and hardened by every evil lust incident to corrupt human nature. Rouse up, then, your slumbering attention, and learn wisdom from every cultivated field which

**you behold.** If your occupation be labouring upon the soil, let your mind as well as your body be employed in such manner, that a plentiful harvest may spring from your labours. If you are enjoying competence and ease, disdain not the wisdom so cheaply bought ; the wisdom addressed to the heart from every furrow that the husbandman draws, and dropping into the understanding from every handful of grain he throws upon the earth.

But I will charitably hope you are not one of those by the wayside. What then ? Are you not among those characterized by the stony ground, into which the seed cannot enter deep enough to produce any fruit ? It becomes you seriously to consider, whether you are not a mere formal Christian, without the spirit and power of the gospel, dwelling in your heart, and bringing forth the fruits of holiness and peace : For many such there are who hear the word of God gladly, and for the time believe what they hear ; but who have no deepness in themselves ; no realizing sense of their own great demerits as fallen creatures ; no proper faith in the all-atoning sacrifice of a Saviour ; and no well grounded resolutions, that they will serve God with their whole heart. Such may now and then feebly resolve, that they will make a serious business of their religion ; but such half formed intentions are blasted and withered, by the first temptation that assaults their hearts. The seed may spring and grow up for a little time ; but soon the burning heat of anger, on some trifling provocation, will scorch its growth : The fervour of lust and desire after some trifling vanity of time, the gratification of some bodily sense, will drain away its nourishment, and leave it a withered, fruitless shoot. Are you then one of those who are thus heedlessly floating down the current of life, which will soon waft you into the boundless ocean of eternity, thinking it enough that you, in form, profess to know and believe the truth ? Look and see yourself depicted in the disappointed labours of the husbandman. Cast your mind forward to the coming season of harvest ; and behold yonder spot, in the midst of the luxuriant field : But half grown, black, and fruitless stand the withered straws. The stony soil beneath, with the sun's burning heat, has deprived them of moisture, and they have come to naught. Just such are you, in the field of the great husbandman ; just so unfruitful will you be found, when the harvest of the great day shall come, except you receive instruction, remove the stony hardness from your heart, and cultivate it deep, that the love of God and man, and a sense of all divine things may take strong root, grow up, and influence the whole tenor of your life and actions.

Mark again the diligent husbandman ; how he clears the ground before he puts in the seed ; how he roots up the thorns and briars and every noxious plant ; well knowing that otherwise he shall reap no harvest. You yourself perhaps are exercised in this very business, and yet neglect to learn any wisdom from your occupation. You do not consider that the cultivation of your heart needs the same care, or rather much greater, if you intend it shall produce any good fruit. You think not that it is a much ranker soil, than that which you till with your hands ; much more apt to bring forth poisonous and destructive weeds. These you clear not away, but suffer them to grow

in full luxuriance ; how then can you expect a harvest ? You toil from day to day in subduing the wildness of mother earth, but take no thought how much need there is of subduing yourself. In your solitary walks, and when on your pillow, the cares and business of life occupy your whole mind ; and the lessons of wisdom, which you should be learning from your employment, are crowded out of view. Or perhaps you are resolved to be rich and great, and so plunge eagerly into a round of business on a larger scale ; you study by night, and act by day ; you travel by land, and tempt the main ; you ransack all the sources of wealth ; you put in practice every art, every stratagem that promises success ; you intrigue ; you circumvent ; you strive to vie with this one, and outstrip the other ; you count your treasures ; you reckon your gains ; you triumph at your successes, and sicken at your disappointments ; your ship returns richly laden ; your heart beats high with joy ; or you hear she is swallowed up in the ocean ; down sink your spirits ; and despair shivers through your veins. Again you venture, and seek to repair your losses ; fear and anxiety prey upon your mind, and render you inattentive to every thing but your beloved hoards. Does your heart fail you, when you contemplate these alternate changes from joy to sorrow, and from sorrow to joy, that ever must attend an ardent pursuit of business or ambition ? Then perhaps you will enter on what you deem a wiser course of life : So on you drive from pleasure to pleasure ; constantly pursuing what as constantly flies your pursuit. Foiled and disappointed in one track, you turn about, and fix your attention on some new object. But still the phantom flies ; or if you are able to overtake it, you find you are embracing but a shadow ; it eludes your grasp, and instantly vanishes from your sight. This you call a life of pleasure and happiness. O folly ! O wondrous stupidity ! Amid all this turmoil of business or pleasure, what care have you taken, what care could you take of your heart ? What cultivation has it received ? None at all ; it is all overgrown with brambles and thorns. No one virtue can shoot up there, but it is immediately overtopped by ambition, love of gain, or lust of pleasure ; it is choked and rendered altogether unfruitful by some poisonous plant or another, that is left to shoot in full vigour from the native rank soil of fallen man. Where virtue cannot grow, peace and happiness will not dwell. Those heaven-descended guests will not associate with the heart that is perpetually absorbed in riches, ambition or pleasure : They fly the haunts of these unclean passions, to dwell only with the humble, the meek, and the virtuous.

Go forth then, and learn wisdom, purity, virtue, and peace from the cultivator's hand. Clear away the exorbitant desires of thy heart, and fit it to receive the good seed which God promises to sow. Let it enter deep into thy affections, and take root in thy soul. With continual cultivation encourage its growth. Weed away, as fast as they shoot up, every hurtful plant. Be a diligent, a wise, and prudent husbandman over thyself. Keep that little field, thy heart, well enclosed and secure from the encroachments and depredations of every disorderly passion ; and it will bring forth a plentiful harvest of good things, rewarding an hundred fold and more, thy care

and diligence. God, by his grace, will water, as with the dew of heaven, the seed of his own planting, and bring it to maturity in its proper time. Wait therefore on him, after using thine own diligence, in devout and humble confidence; that he may cause to come down the former and latter rain upon the fruits of the earth; and by his spirit, quicken in you the growth of every virtue.

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FOR THE CHURCHMAN'S MAGAZINE.

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*ESSAY ON INFIDELITY....No. III.*

IN my last essay, the utility of the Christian Sabbath was considered. How much that institution contributes to civilization, and to extend the blessings of social life, was largely shewn. This is a point to which the advocates of revelation do not seem to have sufficiently adverted: and infidels have been rather cautious of bringing it into view; knowing as we may well suppose, that they should gain nothing by assailing this part of the Christian fortress. Even *Paine*, who must be viewed as one of the boldest of this sort of men, so far as I recollect (and I make the observation from memory only, not having the book at hand) has ventured very little further than to hint a doubt of the utility of such an institution. It would therefore perhaps be unfair and uncandid, to say they wish to see it quite abolished. Abstractly considered, it is probable the wisest of them do not. At the same time they may well be asked, whether they think it would long continue to be observed, should they succeed in destroying all faith in its divine appointment? Have we not abundant reason to fear, that the avarice of some, and the indolence of others would soon bring it into utter disuse? The efficacy of human laws, should they be continued, would avail but little. Take away the belief that it is God's institution; the foundation would be removed, and inevitable destruction would follow. Yet infidels are perpetually labouring by their writings, and in their discourses, to remove this foundation. With regard to many of them at least, we may charitably hope they do it without considering the magnitude of the mischiefs they may do: without once thinking, if they should be generally successful, how certainly they would rend in pieces the best, most useful and stable institutions of civil society. They have seized upon the corruptions which have been engrafted upon genuine Christianity, by the folly or wickedness of its professors: These they have magnified, distorted, and caricatured; until they have produced in their imaginations, a hideous monster, which deserves to be scouted from the earth. On these evils, which they represent as resulting from a pretended revelation, they have ruminated until their own understandings are actually bewildered, so that they do not see the benefit they are reaping from what they so much labour to decry. On these evils, they have descanted, and expended their wit and their satire, until they have shaken or quite overturned the faith of many, who from their avocations and circumstances, are indifferently qualified to investigate subjects of this sort, or duly to appreciate arguments somewhat complicated; and who therefore, are under the ne-

cessity of following a guide. This being the case with them, have we not abundant reason to think they will rather follow such a one as flatters their passions, gratifies their indolence, and inspires them with hopes of impunity in whatever vices they may choose to indulge. He who will not admit this consequence, must be either little versed in human nature, or himself very perverse and viciously inclined. We wish for nothing but fair and candid treatment : Let the good which Christianity has done and is doing to the world, be put into one scale, and its enemies have full liberty to place in the other, all the evils they can find or surmise, that have risen from its corruptions, and the misdirection of its principles by wicked men. Let them meet us fairly on this ground alone, and we need not fear the result.

I again wish it to be well remembered, that I enter into no discussion of the arguments for, or against the divine authority of the Scriptures, and their consequent obligation on reasonable creatures. I take the Christian system as it has been, and is professed in the world, and found all I have to say on what must be admitted to be matter of fact. *Bishop Horne* in his *Letters to Infidels*, informs us that it is his design to *carry the war into the enemy's country*, and to attack them on their own ground. In the spirit of the same allusion, it is mine to dispossess them of the *out-works* which they imagine they have secured, from whence successfully to annoy the *citadel*. If these are maintained, in vain will be *Hume's* metaphysical dexterity ; *Voltaire* may discharge to no purpose his sarcasms, or *Paine* his grosser scoffs. They must attack from a distance : Their weapons must drop short of their mark, or fly harmless over the garrison within.

Decidedly believing this to be the most eligible way of defending revelation against the attacks of its enemies, I proceed to examine the happy influence which Christianity has had in bettering the morals of men, and making them more observant of the duties which they owe to themselves and each other. Much vice and wickedness indeed, still prevail where the gospel is professed, and among those who pretend to believe in, and live by its precepts. But what then ? The proper question to be settled is, are vice and impurity so flagrantly practised ? are such vile abominations tolerated and approved, as were before the light of the gospel shown ? No one who is acquainted with this subject, will dare pretend he can find room hardly for a comparison. Enormities, it is well known, were openly encouraged by the very best of the heathens, which decency hardly permits to be named. In the language of an Apostle however, hear them enumerated ; *For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature : and likewise also the men, leaving the natural use of the women, burned in their lust one toward another ; men with men, working that which is unseemly. \* \* \* \* Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.\** Not that all these vices

\* Rom. i. 26, 29, 30, 31.

were openly tolerated and practised without rebuke; but many of them were: and such as were deemed odious by the wiser and better sort, could not be restrained in any tolerable degree, by the authority of their precepts and example, or by the force of human laws. Among those directly encouraged was that vile abomination first mentioned by the Apostle. This, it is known, was very universally practised by the gravest of their philosophers, who professed to be instructors and patterns of morality. And who can read, but with indignation, the Roman poet, whose verses have so long delighted, and we may say instructed the learned in many useful things, where he celebrates his love of a beautiful boy. Horrible perversion of the human character! If it had not been generally esteemed innocent, such a testimony, with a great many others that might be cited, would not have come down to this late posterity, to be an everlasting stigma upon heathen morality, however excellent it may have been in other respects.

The philosophers indeed taught and inculcated a system, which in many points was pure and exalted; and what they taught, in some good degree they practised in their lives. But still it was most wretchedly defective, in a great many important particulars. Lewdness, debauchery and intemperance are very hardly treated as vices; but at most, no more than follies easily pardoned. And when we consider that the religion they professed, directly encouraged and required the practice of these vices, in the impure worship which they addressed to their fancied deities, the patrons of wine, and of lust; what could be the consequence but the most abandoned licentiousness? Revelling and drunkenness, with the gratification of every impure desire, were the rites with which those divinities were supposed to be well pleased: Consequently in the season when their festivals were kept, the temples were converted into brothels; they were filled with intoxication and disorder: Neither did the monstrous perversion end here, and remain concealed within the walls of a temple; for whole troops of naked *Bacchanals*, as they were called, used to sally forth, and with all the extravagant actions of drunkenness, scour the town and the country. Now what instruction, what precept, what force of example, had there been any in the world, could resist so much temptation? But the worst part of the picture is yet to be presented: For the philosophers purposely confined their instruction to a chosen few; and never even attempted to enlighten and reform the vulgar; but left them to wallow in all the vices which their depraved hearts should prompt them to commit. Without instruction, without precept, without the motive of honour and ambition to gain and preserve a fair reputation, and with but faint hopes or fears of any good or evil, except from present things; perhaps a great part of them, altogether without any motive drawn from the consideration of a future life; what could they consider as their greatest good, but the gratification of their animal desires? What of course must have been their characters, but a compound of vice, ferocity, and brutality? We need neither human nor divine history to inform us that this must have been the case. When we see so much vice prevalent among men, with all the advantages and glorious mo-

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cives of the gospel before them, what must they have been without those advantages? The question does not need to be answered: Every one must immediately answer for himself.

That the common people were thus neglected, take the following proof among hundreds that might be adduced, from one of the gravest and best of their writers on morality.\* *I would have you bear in mind, says he, that to the vulgar, every thing is permissible, (for this license results from the very circumstances in which they are born and brought up) but to the better sort, the neglect of virtue is unpardonable.* This singular concession in favour of vice is addressed to a young man, whom the writer is endeavouring to impress with sentiments of wisdom and virtue; and it goes to prove, that they not only neglected and despised the great body of the community, but unduly fostered the pride of those whom they deigned to instruct. The whole tendency of such partiality was to exalt the one class, and depress the other; to produce, consequently, insolence on one side, and abject meanness on the other. But had it been otherwise—had they endeavoured to instruct and reform all alike, yet what authority had they to enforce their precepts? By what sufficient motive could they urge obedience? They could not do it by the powerful considerations of future happiness or misery; for after all the fine things they have said concerning the soul's immortality (and they have said every thing that unassisted reason could say, and perhaps in the best manner too) still they appear very hardly to have believed in the doctrine, which they professed to teach. Their faith was, at the best, wavering and unsteady. They seem to have been aware, that with such lights as they had, this was an insecure ground upon which to rest their exhortations; and therefore had recourse to honour, ambition, and love of fame. They were very solicitous to remind their pupils of immortality on earth, a great name to descend to posterity, as a motive to virtuous actions; but said little to them of their condition after death. But what efficacy could such motives have upon those to whom they were offered, against unbridled appetites and passions? On some of the best inclined they doubtless did operate, to a considerable degree; though not enough to produce that undeviating virtue, and those sober manners, which constitute the character of a rational being. Even of these philosophers themselves, we find recorded many instances of gross immorality. How small then must have been the effect of their instruction, upon the generality of those whom they taught? There must have been few who did not give a loose to their desires when assaulted by temptations. They talked well in the closet, or in the school of philosophy; but in the world they acted the reverse. And the black catalogue of vices enumerated by the Apostle, were openly committed to a far greater extent than can be pretended, where Christianity is professed. Do modern unbelievers wish to reduce the world to the same state? I hope not. I believe not. No; they labour for they know not what; to gratify a pride of singularity; or to serve some other particular interest of their own; or by dwelling only on the dark side of things, and ascribing to Christianity the evils which have resulted from the wicked-

\* Isocrates.

ness of its professors, they have heated their imaginations, and bewildered their understandings so as not to make a fair estimate of the subject. None of them would willingly be thought the advocates of vice and immorality ; yet it is no new assertion to say, that they may be so in fact, by seeking to lessen or destroy the influence of that religion, which contributes so much to the improvement of manners ; which bars the way against licentiousness, and controuls the corrupt passions of men.

That such has been and is the effect of Christianity, notwithstanding the numerous vices that poison the peace of social life, I now proceed to shew. And what is become of those enormities, those flagrantly licentious practices which have been enumerated ? If they are not altogether banished from the earth, they are at least driven to hide themselves in obscurity. They are rendered so odious that few have the hardihood to venture upon them openly. Sobriety, temperance and chastity are exalted into virtues of the first rank, which, at the utmost, used to be placed among those of a lower order. Humility and meekness have taken place of their opposites, pride and ambition. Kindness and charity to the needy, which were scarcely so much as named among heathens, stand conspicuously forward on the list among Christians. And here it may be worth while just to notice, that all those noble institutions which do so much honour to the human heart, which display the godlike virtue of doing good ; such as hospitals and places of retreat for the necessitous, supported by the liberality of such as have the means and the disposition, owe their origin altogether to the spirit of Christianity. They were absolutely unknown in the world before the light of the gospel shown. This is a fact, with which perhaps many are unacquainted, and ought therefore to be informed of its truth. Of the beginning of these charitable institutions, we have very early and authentic notices, even in the word of God ; for we read that *the disciples every man according to his ability, determined to send relief unto the brethren which dwell in Judea : Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.\** But as I intend to handle this point more largely in some future essay, for the present I shall thus lightly pass it over, and go on to some considerations of a more general nature.

No sooner had the gospel spread itself over the Roman empire, than its professors were noticed to be more sober and regular in their manners, and more kind and benevolent in their dispositions, than their heathen neighbours. This their enemies were obliged to confess ; for it was a common saying amongst them, *See how these Christians love each other.* The favourable testimony of an enemy is always to be taken for true ; we cannot therefore doubt but there was something very remarkable in their conduct. And what wonder it should be so, when we consider the spirit and tendency of the religion they professed, and that what they professed they felt, and what they felt, they acted. And would to God, the same might be said, with truth, of us their successors ; for blessed and happy would be the fruits of such a conformity between our words, and our actions ; we should not so often, as we now do, give

\* Acts xi, 29, 30.

infidels a handle to condemn our profession. But the most remarkable testimony to the point we are upon, is that of *PLINY*, a learned and judicious man, and a Pagan ; who being governor of one of the Roman provinces in a time of persecution, wrote to the Emperor a sort of remonstrance which is still extant ; and in which he feelingly pleads the cause of Christians. He tells him (I pretend not to give his words, not having the book before me) " that his armies are full of them ; that many are in the magistracy ; that they are faithful, upright and obedient subjects ; and ought not to be molested on account of their religion. And there is no one, in the least acquainted with the early Christian writers, but knows that they not only opposed the debasing superstitions of their heathen neighbours, but strictly abstained from, and severely inveighed against the horrible vices that prevailed : And that to avoid every appearance of evil, they would not be seen in the company of the profligate—To avoid temptation, they avoided scenes of amusement, where vice might be recommended. That we their successors have sadly degenerated from this strictness of manners is not to be disputed. Since Christianity has become the fashionable religion, there are many, too many, nominal professors, who have none of the spirit and power of what they profess ; and consequently shew none of it in their conduct. But still it may be maintained, that neither these, nor others who make no profession, go to that flagrant enormity in vice, which prevailed in the pagan world. Either the force of example, the fear of shame and reproach, or some sparks of what they profess or see professed, keeps hold of their hearts, and restrains their conduct. Hence we are every day reaping important benefits from the Christian religion ; greater degrees of temporal peace and happiness ; which should make us cautious, had we no other reasons, (which God be thanked we have) of listening to those who would gladly destroy its influence.

H.

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FOR THE CHURCHMAN'S MAGAZINE.

## ON EPISCOPACY.

[Continued from page 99].

HAVING proceeded thus far in reasoning out of the scriptures upon the Episcopal form of Church government, it is perhaps unnecessary to pursue it any farther. I cannot, however, willingly dismiss the subject, without appealing to Christian writers, who lived immediately after the Apostles, to find whether my reasonings and conclusions are warranted by them.

And first may be noticed a passage from the writings of St. Clement, whom St. Paul, in his epistle to the Thessalonians, calls his *beloved labourer, whose name is in the book of life* ; and who, as ecclesiastical history informs us, was afterwards ordained a Bishop by St. Peter. This Clement, in an epistle he wrote to the Corinthians, says of the Jewish Church—" To the High Priest his proper offices were appointed, the Priests had their proper order ; and the Levites their peculiar services, or deaconships ; and the Laymen what was

“proper for Laymen.” This he applies to the *Christian Church*, and to its offices of *Bishop*, *Priest*, and *Deacon*, in order to show how exactly it harmonized with that of the Jews. And when it is considered that he lived in the very time of the Apostles, and was acquainted with several of them, his testimony must appear to be of great weight.

But again :—*St. Ignatius*, who suffered martyrdom but four or five years after the death of *St. John*, gives us a greater variety of testimony upon this subject. Ecclesiastical writers say he was consecrated *Bishop* by the hands of *St. Peter*, and presided over the Church at Antioch forty years or more ; of course he must have been well acquainted with the Apostles, and with the government of the Church in their days. Let us then hear what he says upon this subject. In writing to the *Trallians*, he observes—“Do nothing without the *Bishop* ; be subject to the college of *Presbyters* ;—and let the *Deacons*, who are the mystery of Jesus Christ, by all means please all men ; for they are not only *Deacons* of meats and drinks, but ministers of the Church of God. In like manner, let all of you reverence the *Deacons*, the *Bishop* and the *Presbyters* ; without these a Church is not named.” Again—“He is an alien, or out of the Church, who does any thing without the *Bishop*, and *Presbyters*, and *Deacons*.” In writing to another Church, he exhorts “the *Presbyters*, and *Deacons*, and *Laymen*, to do nothing separate from the *Bishop*,” or without acknowledging his authority. To the same Church he says, “I exhort you to do all things according to the mind or will of God, the *Bishop* presiding, and the *Presbyters* in room of the Apostles, and the *Deacons* entrusted with the ministry of Christ.” He also wrote to the Church at Philadelphia, which is mentioned in the book of Revelations, and directed his epistle to “those who were in unity with the *Bishop*, and *Presbyters*, and *Deacons*.” And this shows that there were three orders of ministers in that Church, and that he did not consider any as *Christians*, but those who acknowledged their authority, and adhered to their ministry. In that epistle he says, that, “as many as are with Christ, the same are with the *Bishop* ;” and as some had revolted from their *Bishop*, he tells them, that “those who repent, and return to the unity of the Church, shall be accepted of God, and live according to Jesus Christ.” This implies, that those who did not adhere to the *Bishop*, or to the Church which was governed by Bishops, did not follow Christ, and were not entitled to his promises. And in this way he continues his exhortation : “My brethren, be not deceived ; if any man shall follow him that makes a schism or separation in the Church, he shall not inherit the kingdom of God.”

Whether his opinion in this case was perfectly right or not, in thus cutting off from salvation all who did not adhere to their *Bishop*, is a point not now under enquiry. Let that be as it may, it clearly proves what he understood and knew to be the constitution of the Church ; that it had three orders of ministers, two of them in subordination to the *Bishop* ; and this is what now we undertake to prove.

He proceeds further in the same strain, recommending to the people unity and submission to their Bishop, and his inferior Clergy. "Endeavour (says he) to partake of the *one* Eucharist or Sacrament; for there is *one* flesh of our Lord Jesus Christ, and *one* cup in the union of his blood, and *one* altar; so there is *one* Bishop, with his *Presbyters*, and the *Deacons* my fellow servants, that whatever ye do, ye may do according to God." Again—"Give heed to the *Bishop*, and to the *Presbyters*, and to the *Deacons*: Without or separate from the Bishop, do nothing;" which relates to the Church. This venerable minister of Christ also wrote to the Church of Smyrna, which is mentioned in the Revelations; and this letter was written but a short time after St. John's death. He says to the people—"Flee divisions as the beginning of evils: All of you follow the *Bishop*, as Jesus Christ the Father; and the *Presbyters* as the Apostles; and reverence the *Deacons* as the institution of God. Let no one do any thing of what appertains to the Church without the *Bishop*," or without having respect to his authority. "Let that sacrament be judged effectual and firm which is dispensed by the *Bishop*, or by him to whom the Bishop has committed it." He concludes this epistle to the Smyrnians thus:—"I salute your most worthy *Bishop*, your venerable *Presbyters*, and the *Deacons*, my fellow servants." He also wrote another epistle to the same place, in which he thus exhorts the people:—"Give heed to your *Bishop*, that God may hearken unto you."

He then addresses the *Bishop* of Smyrna, who was a disciple of St. John, and afterwards died a martyr of Christ—"Let nothing be done without thy judgment and approbation." Here then are five epistles, written to four different Churches, all of which he mentions as having three orders of Ministers; and he exhorts the people in the strongest manner to adhere to this Episcopal form of government, because those who separated from the Church of Christ, would of course be separate from Christ himself. And if it is considered that this *Ignatius* was a scholar of St. John, was ordained by St. Peter, and was acquainted with several of the Apostles for more than thirty years, it must be acknowledged that he knew what orders of ministers the Apostles appointed; and they being inspired and likewise acquainted with their Master, must have known what was agreeable to his will. Consequently it ought to be acknowledged, that the Episcopal form of Church government, consisting of three orders, was of divine appointment, like that among the Jews.

But again: St. *Ireneus*, Bishop of Lyons, who was instructed by *Polycarp*, the disciple of St. John, and who lived within fifty years from the time of St. John's death, says thus:—"We can reckon those whom the Apostles appointed *Bishops* in the Churches, and who they were that succeeded them, down to our own times." This shows that the Apostolic authority in the various Churches was considered as descending in the line of Bishops, and that it had descended regularly to his time.

*Clement*, of Alexandria, also, who was called the most learned man of that age, lived about the same time. In a sort of *Catechism* which he wrote, after he had selected some texts of scripture, which

set forth the duties of Christians in general, he says, "There are many other precepts which concern men in particular stations—some which relate to *Presbyters*—others to *Bishops*—and others to *Deacons*." He also informs us in other parts of his writings, that *St. John*, after his return from Patmos, went about the country near Ephesus, and in some places ordained *Bishops*, and in others *Clergymen*, by direction of the spirit. And again, he speaks expressly of *Bishops*, *Priests*, and *Deacons*; and says he thinks they resemble the orders and degrees of angels.

*Tertullian*, about twenty years later, says, "That the power of baptizing is lodged in the *Bishop*; and that it may be exercised by *Presbyters* and *Deacons*, but not without the Bishop's commission."

About the year 200 of the *Christian era*, or a hundred years from the death of *St. John*, flourished the great *Origen*, who was scholar to *Clement*, of Alexandria, and was probably the most learned man in the Primitive Church. He gives decided testimony upon this subject. He teaches, "that besides duties common to all Christians, there is a duty peculiar to *Deacons*, another to *Presbyters*, and another to *Bishops*, which is the greatest of all, and required by the Saviour, who will severely punish the neglect of it." So that he plainly makes *Bishops* superior to *Presbyters* and *Deacons*, by the appointment of Christ. He also distinguishes the three orders by name, in several other passages, which could be mentioned.

*St. Cyprian*, who was twenty years later, declares, "That *Valerian*, the Roman Emperor, wrote to the Senate, that the *Bishops*, and *Presbyters*, and *Deacons*, should be prosecuted." He also says, many other things to the same purpose; among the rest, he affirms, "that *Bishops* are descended by succession from the Apostles;" and he severely blames the *Presbyters* and *Deacons*, for intruding upon the Episcopal authority. And to show that this order of Church government continued in the succeeding ages, we find that *Optatus*, about the year 365, says, "The Church has her several members, *Bishops*, *Presbyters*, *Deacons*, and the company of the faithful." And again, in addressing a heretic, who despised the orders of the Ministry—"You found in the Church, *Deacons*, *Presbyters*, and *Bishops*: You have made them *Laymen*, and thus have subverted souls."

And finally: *St. Jerome*, who wrote about the year 380, and who did not pretend to be any thing more than a *Presbyter*, declares, "That the Bishops are the successors of the Apostles, and that they hold the Apostles' place or office." And likewise, in another place, "We may know the Apostolical economy to be taken from the Old Testament; for the same that *Aaron* and his *Sons*, and the *Levites* were in the Temple, the *Bishops*, *Presbyters*, and *Deacons* are, in the Church of Christ."

But if quotations from the Ancient Fathers can be received in evidence upon this question, we have produced enough to decide it. Though, if necessary, we could mention hundreds more of the same kind, and to the same purpose. Indeed, so clear and forcible is the evidence of this kind—so constantly and invariably do the Primitive

Christians speak of three orders of ministers in the Church, and declare that none but *Bishops* have a right to ordain, that it appears almost impossible for any one who candidly examines their writings, any longer to doubt that Episcopacy was the original form of Church government. These writers have even given us the succession of Bishops in a number of Churches, from the Apostles downward, for three centuries, to the time of Constantine the Great; and from that time, for eleven centuries more, the Church throughout the world was Episcopal; and, even at the present moment, more than *nine tenths*, and it is believed more than *nineteen twentieths* of the professing Christians in the world, acknowledge the authority of *Bishops*, and adhere to the Episcopal mode of Church discipline. So that the people of this persuasion in America need not suspect themselves to be in the wrong, because they appear to be of the weaker sect; for they find a vast majority on their side; and though they are here called, as Moses called the Israelites, *the fewest of all people*, yet this Church shall never be forsaken; for Christ has promised to be with it, with that commission which he gave to the Apostles, and they to their successors, *always, even unto the end of the world*. Thus, however this Church may at any time be depressed by factions and divisions and unworthy members, it shall never be wholly abandoned: God will not *wholly take away his loving kindness from it, nor suffer his truth or promise to fail*, Psalm 39. 33. And, however that apostolical commission, which is given and perpetuated to the Bishops, may be despised, yet Christ himself will not forsake it: He will be *with it always*, and whatever affronts, neglects or indignities may be offered to those successors of the Apostles, he will always comfort them as he did his immediate disciples. *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

A. B.

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CASTELLIO'S TRANSLATION OF THE BIBLE.

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IT is the opinion of some, that the scriptures of the Old Testament give no intimations of a future state, and that the Jews looked for nothing beyond the grave. However erroneous may be this opinion, it is undoubtedly true that the doctrine of the resurrection and a future life, is less clearly unfolded in the Old, than in the New Testament; for we read that Jesus Christ *hath brought life and immortality to light in the gospel*. That is, by his own triumph over death, he hath purchased for men, and assured to them a resurrection to eternal life. At the same time it cannot reasonably be doubted but that the patriarchs and Jews, who understood the promises of a Saviour to come, believed in a future existence. Very clear intimations of which are to be found in many places of the Old Testament, as might be made to appear. While there are places in which it might seem natural to expect such intimations, and yet they are not to be found. Of this we have an instance in the 38th chap. of Isaiah; where is recorded king Hezekiah's prayer after he had been sick, and was assured, by the miracle of the shadow on the dial going backward, that he should have fifteen years added to his days. Here

we should naturally be led to expect some declaration of his faith, on that important point; and yet according to our common translation we find no single hint of any such faith. But according to Castellio's rendering of the 16th verse of this chapter, it is very clearly intimated; which in the English Bible runs thus: *O Lord, by these things men live, and in all these is the life of my spirit; so wilt thou recover me, and make me to live.* Here is nothing of a future state. And besides there is a great want of perspicuity and connexion with what precedes and follows. Hezekiah has been speaking of his sorrows and the gloomy state of his mind in his sickness: and the same subject continues in the following verse. By *these things* men do not live, but rather die. It is also worthy of note that the word *things*, being in italics, has nothing equivalent in the original, which may lead us the more to suspect that the translators mistook the sense. But Castellio has thus rendered the verse; *O Lord, though my life be prolonged, shall the existence of my spirit be terminated with these few years? If thou causest me to sleep in death, wilt thou restore me to life?* This to be sure is no direct declaration of his faith in a future existence: It is only an intimation of his humble hope in the mercy of God, that after those few years, to which his life had been lengthened, should expire, his soul might continue to exist, and he be raised to a new life. In his then situation, humbled under a sense of his own weakness, blindness and ignorance, in comparison with the power and wisdom of God, it was natural for him to express his faith in this uncertain and doubting manner, as a thing he so little deserved, that it was rather to be wished for, than certainly believed; though at the same time he might have no doubt of its truth and certainty. Just of the same nature is a passage in Solomon's prayer at the dedication of the Temple; *but will God indeed dwell on the earth, whom the heaven of heaven's cannot contain?* Yet he had an express promise, that God would call that house the place of his residence. On the whole, Castellio's sense being most conformable to the occasion, and more intelligible in itself, we have reason to think it the better translation.

ST. CYPRIAN TO DONATUS, ON THE GRACE OF GOD.

WHEN I lay covered and overwhelmed with a midnight darkness, and floating uncertainly upon the waves of an unsanctified and secular life, knowing not where to fix my feet, nor how to order my steps, and utterly a stranger to the light and truth; under those dispositions of heart and mind, which then prevailed with me, I thought (I remember) very hardly of the gospel promises, and that the method of salvation propounded by it was utterly impracticable, since a man must be born again in order to obtain it, and must derive from the sacred laver of regeneration the principle of a new life; must put off the old man, and without any change of his bodily constitution, must be entirely renewed in the spirit of his mind. For how (thought I with myself) is so great an alteration possible or practicable? How shall I do to leave off on the sudden, and as it were upon the instant, radicated and habitual customs; which time and



continuance have made natural to me, and which are closely riveted to the very frame of my being? These things now have taken deep root, are settled and established in me. When is it ever known, that a man becomes a learner of frugality, who hath been much and long accustomed to sumptuous fare, and to live in luxury and riot. How rarely is it observed, that any man becomes contented with plain apparel and unornamented dress, who hath been used to sparkle in gold and jewels, and embroidered garments? The man of ambitious views, who pleases himself, and glories in the ensigns of authority and power, can never well submit to the inglorious case of a private life; he who hath been used to the officious attendances of a crowd of dependents, must think himself much a sufferer, when he is left alone. In like manner there is almost a necessity, that wine should engage; that pride should swell; that anger should inflame; that greediness of gain should make uneasy; that cruelty should provoke and prompt; that ambition should amuse and please, and that lust should hurry the man into rash and destructive measures, who hath long indulged any one of these several inclinations.

These, and such as these, were frequently my soliloquies; for as I was deeply entangled and ensnared in the errors of my former life, which I judged it impossible for me ever to disengage from; so I really seconded the evil propensities of my nature by my choice, added strength to them by indulgence, and despairing of any possible cure, I began to look upon them as parts of myself, and to favour them as my own proper attainments. But when the saving waters of baptism had purged away the filth of my former conversation, when the light of heavenly truth shone in upon me, and found my soul purified, and prepared thereby to receive and entertain it; when the spirit of God had descended upon me, and I was thence become a new creature, begotten again unto a lively hope; presently all my doubts were settled; all obscurities became plain to me; the light shone in after a wonderful manner upon my former darkness; things appeared easy to me, which before seemed hard: I was now convinced they were very possible to be done. I distinguished thenceforward that heavenly principle, which I had derived from the spirit of God; it had now entirely devoted and attached me to his service.

You are my witness, and will recollect with me from what fatal mischiefs that death unto sin hath delivered us, as well as what blessings that living unto righteousness hath conferred upon us. You, I say, know all this without my recital of it; nor need I therefore make any invidious excursions into my own praises; although it should rather indeed be interpreted as a mark of gratitude than of boasting, to mention those virtues, which are the gifts of God, and expressly ascribed to the glories of his grace; so that now if we cease from sin, it is agreed to be owing entirely to his favour, and to the faith which is in him; as before our faults were justly chargeable upon human depravity. From God alone, I say, we derive our powers; in him we live, by him we are enabled to will and to do, and even in our present state are encouraged to look beyond it, and to forebode to ourselves a further and future good. Only let a religious fear and caution preserve us blameless; that so the merciful Lord, who hath

thus favourably visited us with his holy illuminations, may take up his abode in our hearts, and delight to dwell with us as lovers of righteousness. For negligence and sloth will follow presumption and security ; and then our old enemy will be sure to take his advantage when we are off our guard.

But if you keep close to the paths of innocence and virtue ; if you do not suffer your footsteps to be shaken in them ; if you rely upon God with all your heart, and all your might ; let then your proceedings correspond with your happy beginnings, and you will find your powers of action will be always equal to the progress of your faith. For it is not in heavenly as in earthly benefactions ; you are stinted to no measure nor boundary in receiving the gifts of God ; the fountain of divine grace is ever flowing, is confined to no precise limitations, hath no determinate channel to restrain the waters of life : let us but in earnest thirst for them ; and as much will flow in upon us as we are capable of holding, or as our faith enables us to receive. From thence, when we have qualified ourselves for the reception of it, by proper preparations of prayer, and all holy dispositions, we derive the power of expelling the deadly *poison* of sin, and of cleansing the stains contracted through the pollutions of it ; of composing dissensions, and of making the violent and untractable tame and civilized.

Thus inasmuch as we have commenced Christians, and have received the spirit of God into our hearts, he exerts himself in us as he pleases : he worketh in us *to will and to do of his good pleasure*. Yet inasmuch as we still drag along with us these mortal bodies, somewhat there still will cleave to us of the secular life, and of its several imperfections. What accessions however are those of might and power, which are hence derived upon the inner man ! Not only to be cleared from the pollutions which are in the world through lust ; and to be secure against all the incursions of our ghostly enemy ; but even to increase in strength ; to be upon the offensive with him, to have at mercy, and under our subjection, the whole host and power of our grand adversary. \* \* \* \* \*

[To be continued.]

#### JOHN CALVIN, ON GRACE AND PERSEVERANCE.

ON the other hand let us now enquire what is the remedy of divine grace, by which the corruption of nature is corrected and healed. For when it shall appear what is the work of God upon the heart, in affording us aid, and supplying what is wanting ; it will at once also be seen, how great are our defects. When the Apostle to the Philippians says, he trust that *he who hath begun in them a good work, will perfect it unto the day of Jesus Christ*, no doubt by the beginning of the good work ; he means the very first *conversion* of the will. God therefore begins the good work in us by exciting in our hearts a love, desire, and zeal for righteousness ; or to speak more properly, by bending, forming, and directing our hearts to the truth : And this work he perfects by confirming us in perseverance. \* \* \*

\* \* \* \* \* By manifest and certain rea-

seen it is clear, that the beginning of holiness can come no where else, but from God; neither can there be in any a will, inclining them to holiness, but in the *Elect*: And the cause of *election* is to be sought for in something exterior to man; whence it follows that a right will flows not from man himself, but from the same good pleasure, by which we were elected before the creation of the world. To this we may add another like reason: For since the beginning, both to will and to do what is good, is of faith, we must look and see whence faith is. Now the whole scriptures proclaim that it is the free gift of God; it therefore follows that when we, who by nature are in our whole dispositions prone to evil, begin to will what is good, it must be by mere grace. \* \* \* \* \*

With regard to perseverance, it is equally undoubted that it should be ascribed to the free gift of God, unless that worst of errors prevail, that it is dispensed to the merits of men, as each one shall be found grateful for what he first receives. But forasmuch as this error arises from its being supposed that we have power to reject, or receive the offered grace of God, this opinion being exploded, the other falls of course. There is however in this a double error; for it is held not only, that our grateful and proper use of the grace first dispensed is rewarded with what is afterwards given; but that grace is not the sole operator in us, being only a co-operator with ourselves.

With regard to the first of these points, we are thus to conceive of it, that God, while he daily enriches and endows his servants with new gifts of his grace, finds in them what should be followed by greater measures of his spirit, because the work which he hath begun in them is well-pleasing and acceptable to himself. To this effect are these words; *To him that hath shall be given. Likewise; Well done good and faithful servant, because thou hast been faithful over a few things, I will make thee ruler over many things.* But here two cautions are necessary; that neither subsequent grace be considered as a reward for the right use of what was first given, as though man by his own power, could render the grace of God effectual; nor that in any sense it be reckoned a remuneration, so that the grace of God may cease to be grace. It must be admitted indeed, that by the faithful, this favour is to be expected from God; that the better they use the first motions of grace, the more they will afterwards be increased: But still I maintain that this use is from God; and this remuneration the effect of his good pleasure; and therefore that common distinction between operating and co-operating grace, hath been unhappily introduced and used to evil purposes. *Augustine* has, to be sure, used it; but he has used it qualified with a suitable definition, that *God by co-operation perfects what he begins by operation*; and that it is the same grace, though by its different mode of operation, it has obtained a different name. Hence it follows that he does not suppose the work to be divided between God and us, as though each had his mutually concurrent part to perform; but that the whole is the effect of multiplied grace. To the same effect is what he elsewhere says, that *many gifts of God precede the good will of man*; among which is this of which we treat. Whence it is clear he leaves nothing

which the will may arrogate to itself: which Paul also hath explicitly declared; for when he has said, *it is God that worketh in us both to will and to do*, he immediately subjoins, *of his own good pleasure*; hereby indicating that the whole is from his free benignity.

And now with respect to the second mentioned error which is wont to be entertained, that after we have given way to the first motions of grace, our endeavours co-operate with what follows; I answer: That if they suppose, so soon as we are subdued by the power of God to the obedience of the truth, we of our own accord go on, and are submissive to the subsequent operations of grace; I have nothing to object. For it is most certain, that where the grace of God reigns, there is such a willing obedience. But I ask, whence is this, but that the spirit of God, always consistent with itself, cherishes and confirms unto constant perseverance, this desire to obey which it first produced? But if they suppose that man may assume of himself to be a co-worker with the grace of God, they most pestilently err from the truth.

CALV. INST. B. II. CHAP. III.

THE foregoing and former *extracts* from Calvin have been inserted, not because the Editor thinks they exhibit the doctrines of the Gospel on those points, but that the reader might see what were the real sentiments of a man so famous in his day, unadulterated by the glosses, additions or retrenchments of his more modern followers. From these *extracts* may be seen what are the distinguishing tenets of *Calvinism*, as aimed to be taught by Calvin himself; which manifestly are, that man is completely a *machine* in the hands of God: That he can do nothing, not even so much as to co-operate with the grace of God: That whatever is good in him, is the entire work of God. In one respect he appears to differ from, or rather to come short of his followers at the present day: He has not plunged into the abyss of metaphysical disquisition in support of his scheme, by attempting to explain the abstract nature of *liberty* and *necessity*; but manifestly takes for granted, that the will was originally free to choose either good or evil (what is now denied by most *Calvinistic Divines*); but that by the fall, man lost that liberty, and can will only evil; and that God interposes with one and another, according to his own good pleasure; converts their wills, plants good desires, and after they are converted, actually works in them whatever good is wrought: So that not only the beginning, but the whole progress of the *Christian life* is to be entirely ascribed to him. If these positions are true, *unconditional election* and *reprobation* follow of course. As it is not proposed to enter the lists of controversy by attempting to confute these sentiments, suffice it only to observe, that they carry the consequences of the fall and the power of God's grace, to an extent which does not seem to be warranted by the tenor of scripture; nor reconcilable with the nature of *free-agency*; without which man ceases to be an accountable creature. The truth appears to have been, that the *Romish doctrine* of supererogation, or that men can do more than enough to merit salvation, operating on such an ardent mind as Calvin's, drove him into the opposite extreme, leaving the

truth in the midway ; and to be expressed in few words, as follows : That man, by the fall, lost the image of God, and consequently the power of doing any thing acceptable to his will. But the promise of the Mediator intervened, which in effect immediately removed this utter inability, and put it in the power of every one to co-operate with the grace and mercy of God, and by that assistance obtain salvation. The language of Christian doctrine thus stated is, use all diligence to make *your calling and election sure*, since God works in you, and for you, *of his own good pleasure*. Further than this it does not seem necessary or useful to enquire. On the whole, having thus shewn from the best authority, the author himself, what *Calvinism* was in its origin, the reader is left with these few remarks to settle his own opinion.

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*To the Editor of the CHURCHMAN'S MAGAZINE.*

THINKING that it would be advantageous and agreeable to the readers of the *Churchman's Magazine*, to have a short exposition of the Articles of the Church, I have sent you an abridgement of the Exposition lately given by Dr. Prettyman, the present excellent and worthy Bishop of Lincoln.

AMICUS.

## ARTICLE I.

### OF FAITH IN THE HOLY TRINITY.

“ THERE is but one Living and True God ; Everlasting, without Body, Parts, or Passions ; of Infinite Power, Wisdom, and Goodness ; the Maker and Preserver of all things, both visible and invisible ; and in the Unity of this Godhead there be Three Persons of one Substance, Power, and Eternity—The Father, the Son, and the Holy Ghost.”

This first article asserts the being and attributes of God, which are the foundation of all religion ; and it further declares that the Godhead consists of three persons ; which, though it appears to have made a part of the original revelation to mankind, was so far forgotten or obscured, that it may be considered as one of the characteristic doctrines of the Gospel.

The universal consent of mankind has ever been admitted as a strong argument in favour of the existence of a God. We learn from the history of former times, and from the observation of modern travellers, that in every country, and at every period, some idea of a superior being, and some species of divine worship, have prevailed. But though all civilized nations have concurred in the belief of one or more Gods, there has been an infinite diversity in the modes of divine worship ; and the errors and absurdities with which all religions, except only those of Moses and of Christ, have abounded, fully evince the weakness of the human intellect when unassisted by Revelation. Some few individuals in the different ages of the world, have indeed rejected all belief in the existence of a God ; but we may generally trace the rejection of a Deity to the source of pride or of profligacy.

But a more direct proof of the being of a God may be derived from the universe itself. We are not only conscious of our own existence, but we also know that there exists a great variety of other things, both material and spiritual. It is equally inconceivable that these things should have existed from all eternity, in their present state, or that they should have fallen into this state by chance; and consequently as there was a time when they did not exist, and as it was impossible for them to produce themselves, it follows that there was some exterior agent or creator, to whom the world owed its beginning and form; that agent or creator we call God. And since it is absurd to suppose that there are two Supreme Governors of the world, we are obliged to conclude that God is one. The Supreme Being, however, has not left this important truth to the deductions of human reason only, but has confirmed and established it by Revelation. The unity of God is expressly declared in many passages of scripture: *Hear, O Israel, the Lord our God is one Lord*, Deut. vi. 4. *Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him*. Deut. iv. 35. We therefore cannot but agree to the first assertion of this article, in opposition to the sinful presumption of Atheists, and the false belief of many deities of the heathen, that there is one, and but one, living and true God. He is the fountain and origin of life to all the animated parts of the creation; he is the true God, as distinguished from the vain Gods of the Gentiles. *This is life eternal, that they might know thee the only true God*. John, xvii. 3.

The article next states, that God is everlasting: that is, that he has existed from all past eternity, and will continue to exist to all future eternity. God is, in several passages of scripture, styled eternal and everlasting: *The eternal God is thy refuge*. Deut. xxxiii. 27. *Haast thou not heard that the everlasting God fainteth not, neither is weary*. Isaiah, xl. 28.

To suppose that God is circumscribed by body, consists of material parts, or is liable to passions, would be so utterly inconsistent with our ideas of infinite perfection, with our notion of a being who is equally present every where, and who is free from every possible defect, that we must, without hesitation, pronounce that God is without body, parts, or passions. *God is a spirit*. John, iv. 24. *And a spirit hath not flesh and bones*. Luke, xxiv. 39. *God is not a man that he should lie; neither the son of man that he should repent*. Numb. xxiii. 19. When, therefore, the scriptures speak of the face, eyes, ears, and hands of God, or of his grief, jealousy, anger and other emotions of the mind, we are to consider that such language is only accommodated to the understandings of men; and that those properties and qualities do in fact by no means belong to the Supreme Being. We can form no conception of the agency of a pure spiritual substance, and therefore, in speaking of God, we are under the necessity of using terms derived from ourselves, and which we cannot but know to be in reality inapplicable to him. God having created all things out of nothing, and given to them their various and respective powers, and being able to change, annihilate, and dispose of

every thing in the universe, in any manner which he pleases ; it follows that the power of God is infinite. "In thy hand, O God, is there not power, and might, so that none is able to withstand thee?" 2 Chron. xx. 6. "The Lord of Hosts hath purposed, and who shall disannul it : His hand is stretched out, and who shall turn it back?" Isa. xiv. 27. But though with the holy patriarch we confess that "God can do every thing," Job xlii. 2, we must remember that Omnipotence itself does not extend to contradictions or impossibilities ; "God cannot lie," Heb. vi. 18, inasmuch as that would be contrary to his perfect nature ; nor can he recal past events, which is manifestly impossible. When, therefore, we say that the power of God is infinite, we mean that God is able to perform all things, which do not in themselves imply contradiction or impossibility.

The wisdom of God is inferred from the general construction and government of the world, in which an attentive observer cannot but see evident marks of design, and in which all things are admirably adapted to their respective ends and purposes. "O Lord, how manifold are thy works ; in wisdom thou hast made them all !" We cannot form an idea of wisdom superior to that which is thus displayed ; nor can we conceive how the wisdom, or any other attribute of the Deity, should be circumscribed by any boundary or limit ; and therefore we conclude with the royal psalmist, that "the wisdom of God is infinite," Ps. cxlvii. 5. The infinite wisdom of God may also be considered as including the knowledge of all events, past, present, and future, and of the thoughts, motives, and intentions of all his creatures. This knowledge, without restriction or exception, seems necessarily to belong to the Creator of the universe, from whom every power, property and relation is derived. "Known unto God are all his works from the beginning of the world"—Acts xv. 18. He that planted the ear, shall he not hear ? he that formed the eye, shall he not see ? he that teacheth man knowledge, shall he not know ?"—Ps. xciv. 9, 10. By infinite goodness is meant a disposition to communicate every possible degree of happiness to all created beings, of which their nature is capable. That this attribute belongs to God is evident from his general government of the world, and particularly from his dealings with mankind. It hath pleased God to place men in a state of probation, and to endue them with free agency, which is essential to responsibility ; he has furnished them with the means of attaining every degree of happiness, consistent with the character of free and accountable beings ; he has given them laws as rules of their conduct ; he has proposed the most powerful and animating motives to obedience ; and he has promised his assistance to those who sincerely endeavour to perform his will. Since then every thing which God has made is good ; since he has provided for the preservation of all things, for their proper continuance and well being ; since he has bestowed many noble endowments, and a great variety of comforts and blessings upon his rational creatures in this world ; and since he has voluntarily, and upon easy conditions, offered them everlasting happiness in a future life, to which no human merit could have the remotest claim, surely we may pro-

source that the goodness of God is infinite, boundless as his universal works, and endless as the ages of eternity. The Lord is good to all; and his tender mercies are over all his works. Ps. cxlv. 9." "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." Ps. cxxxvi. 1.

Upon these grounds we believe that God is of infinite power, wisdom, and goodness.

As the world could not have existed from eternity, or have caused its own existence, it must have derived its being from God; and that God was the maker of all things, both visible and invisible, is repeatedly asserted in scripture: "In six days the Lord made heaven and earth," Exodus, xxxi. 17.—"In six days the Lord made heaven and earth, the sea, and all that in them is," Exodus, xx. 11. God, having created all things, continues to preserve them in a state suitable to the purposes for which they were designed, and by his superintending Providence, he constantly governs the universe which he created. Nothing can happen without the direction or permission of that Being who is the source of all power; he appointed and supports the general course of nature; and he interrupts it by his particular interposition, whenever it seems good to his infinite wisdom: *God giveth to all life, and breath, and all things.* Acts, xvii. 25. *Thou, even thou, art Lord alone; thou hast made heaven, the heavens of heavens, with all their host: the earth, and all things that are therein; the sea, and all that is therein; and thou preservest them all.* Neh. ix. 6. Thus God is not only the maker, but also the preserver of all things, both visible and invisible.

We now come to the latter part of this article, in which the gospel doctrine of the Trinity, or of three persons in the Divine Essence, is asserted. The first passage which I shall adduce from the New Testament in proof of this important doctrine of the Trinity, is the charge and commission which our Saviour gave to his Apostles, to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 19. The gospel is every where in scripture represented as a covenant or conditional offer of eternal salvation from God to man, and baptism was the appointed ordinance by which men were to be admitted into that covenant, by which that offer was made and accepted. This covenant being to be made with God himself, the ordinance must of course be performed in his name; but Christ directed that it should be performed in the name of the Father, and of the Son, and of the Holy Ghost. Since Baptism is to be performed in the name of the Father, the Son, and the Holy Ghost, they must all three be persons; and since no superiority or difference whatever is mentioned in this solemn form of baptism, we conclude that these three persons are all of one substance, power and eternity.

The second passage to be produced in support of the doctrine now under consideration, is the doxology at the conclusion of St. Paul's second epistle to the Corinthians: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you." The manner in which Christ and the Holy Ghost are



here mentioned, implies that they are persons, for none but persons can confer grace or fellowship; and these three great blessings of grace, love, and fellowship, being respectively prayed for by the inspired Apostle, from Jesus Christ, God the Father, and the Holy Ghost, without any intimation of disparity, we conclude that these three persons are equal and divine. This solemn benediction may therefore be considered as another proof of the trinity, since it acknowledges the divinity of Jesus Christ and of the Holy Ghost.

The third and last passages which I shall quote upon this subject, is the following salutation & benediction in the beginning of the Revelation of St. John: "Grace and peace from Him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and Jesus Christ." Here the Father is described by a figure of speech taken from his attribute of eternity, and the seven spirits is a mysterious expression for the Holy Ghost, used upon this occasion either because the salutation is addressed to seven churches, every one of which had partaken of the spirit, or because seven was a sacred number among the Jews, denoting both variety and perfection, and in this case alluding to the various gifts, administrations, and operations of the Holy Ghost. Since grace and peace are prayed for from these three persons jointly and without discrimination, we infer an equality in their power to dispense those blessings; and we farther conclude that these three persons together constitute the Supreme Being, who is alone the object, and is alone the giver of every good, and every perfect gift.

It may be right to remark that the seven spirits cannot mean angels, since prayers are never in scripture addressed to angels, nor are blessings ever pronounced in their name.

It is unnecessary to quote any of the numerous passages in which the Father is singly called God, as some of them must be recollected by every one, and the divinity of the Father is not called in question by any sect of Christians, and those passages, which prove the divinity of the Son and of the Holy Ghost separately, will be more properly considered under the second and fifth articles. In the mean time we may observe, that if it shall appear, as I trust it will, from scripture, that Christ is God, and the Holy Ghost is God, it will follow, since we are assured that there is but one God, that the three persons, the Father, the Son, and the Holy Ghost, by a mysterious union, constitute the one God, or as this article expresses it, that there is a trinity in unity; "and in the unity of this godhead there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

But while we contend that the doctrine of the Trinity in unity is founded in scripture, and supported by the authority of the early Christians, we must acknowledge that it is not given to man to understand in what manner the three persons are united, or how, separately and jointly, they are God. We know not the essence of our own minds, nor the precise distinction of its several faculties; and why then should we hope to comprehend the personal characters which exist in the godhead? "If I tell you earthly things, and you under-

stand them not, how shall ye understand if I tell you heavenly things?" John, iii. 12. "We cannot by searching find out God." Job, xi. 7. "Behold God is great and we know him not." Job, xxxvi. 26. "Such knowledge is too wonderful and excellent for us; it is high; we cannot attain unto it." Psalm, cxxxix. 6.

The following extract from one of *Tertullian's* apologies, or vindications of the primitive Christians, contains many things concerning their manners and customs, useful to be known. This *Tertullian* lived and wrote not far from the year 200 after Christ, and was among the most learned and able advocates for Christianity, in his day.

**AN EXTRACT FROM TERTULLIAN'S APOLOGY.**

**CHAP. XXXIX.**

**CONCERNING THE DISCIPLINE OF CHRISTIANS; THEIR EMPLOYMENTS, AND MANNER OF LIVING.**

HAVING vindicated our sect from the calumnies of rebellion, &c. I come now to lay before you the Christian way and fashion of living.

We Christians then are a corporation or society of men most strictly united by the same religion, by the same rites of worship, and animated with one and the same hope; when we come to the public service of God, we come in as formidable a body as if we were to storm heaven by force of prayer, and such a force is a most grateful violence to God. When this holy army of supplicants is met and disposed in godly array, we all send up our prayers for the life of the emperors, for their ministers, for magistrates, for the good of the state, for the peace of the empire, and for retarding the final doom.

We meet together likewise for the reading of holy scriptures, and we take such lessons out of them as we judge suit best with the condition of the times, to confirm our faith either by forewarning us what we are to expect, or by bringing to our minds the predictions already fulfilled. And certainly our spiritual life is wonderfully nourished with reading the holy scriptures, our hopes thereby are erected, and our trust fixed and settled upon God. However, besides the reading, we continually preach and press the duties of the gospel with all the power and argument we are able; for it is in these assemblies, that we exhort, reprove and pass the divine censure or sentence of excommunication; for the judgments in this place are delivered with all solemnity, and after the maturest deliberation imaginable, as being delivered by men who know they are pronouncing God's sentence, and act with the same caution as if God stood visibly among them; and the censures here pronounced are looked upon as an anticipation of the judgment to come, and the sinner precondemned by God, who has sinned to such a degree as to be shut out by his ministers from the fellowship of the faithful, the communion of prayers and sacraments, and the rest of that sacred commerce.

The presidents or bishops among us, are men of the most venerable age and piety, raised to this honour not by the powers of money,

but the brightness of their lives ; for nothing sacred is to be had for money. That kind of treasury we have, is not filled with any dishonorable sum, as the price of a purchased religion ; every one puts a little to the public stock, commonly once a month, or when he pleases, and only upon condition that he is both willing and able ; for there is no compulsion upon any : All here is a free-will offering ; and all these collections are deposited in a common bank for charitable uses, not for the support of merry meetings, for drinking and gluttony, but for feeding the poor and burying the dead, and providing for girls and boys who have neither parents nor provisions left to support them ; for relieving old people worn out in the service of the saints, or those who have suffered by shipwreck, or are condemned to the mines, or islands, or prisons, only for the faith of Christ ; these may be said to live upon their profession, for while they suffer for professing the name of Christ, they are fed with the collections of his Church.

But strange ! that such lovely expressions of Christian charity cannot pass with some men without a censure ; for look (say they) how these Christians seem to love each other, when in their hearts they hate each other to death ? How forward are they to stake their lives for one another, when inwardly they could cut one anothers' throats ? But the true reason of this defamation, upon the account of styling ourselves brethren, I take to be this, because the name of brother is found, with these men, to be only a gilded expression of a counterfeit friendship. But you need not wonder at this loving title among Christians, when we own even you yourselves for brethren by the right of one common nature ; although, indeed you have cancelled this relation, and by being inhuman brethren have forfeited the title of men ; but by what diviner ties are we Christians, brethren ! We who acknowledge but one and the same God, as our universal Father ; who have all drank of one and the same holy Spirit, and who are all delivered as it were from one common womb of ignorance, and called out of darkness into his marvellous light ! But it may be we cannot pass for real brothers with you, because you want a tragedy about the bloody feuds of the Christian fraternity ; or because our brotherly love continues even to the division of our estates, which is a test few brotherhoods will bear, and which commonly divides the dearest unions among you.

But we Christians look upon ourselves as one body, informed as it were by one soul ; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members. Accordingly among us, all things are in common, excepting wives : in this alone we reject communion, and this is the only thing you enjoy in common ; for you not only make no conscience in violating the wife of your friend, but with amazing patience and gratitude, lend him your own ! This doctrine I suppose came from the school of the Grecian Socrates or the Roman Cato, those wisest of Sages, who accommodated their friends with their own wives, wives which they espoused for the sake of children of their own begetting, as I imagine, and not of other men !

Whether the wives are thus prostituted with their own consent, in

truth I cannot tell, but I see no great reason why they should be much concerned about that chastity, which their husbands think not worth keeping. O never to be forgotten example of Athenian wisdom!

But is it any great wonder that such charitable brethren as enjoy all things in common, should have such frequent love-feasts? For this it is, you slander us, and reflect upon our little frugal suppers, not only as infamously wicked, but as scandalously excessive. Diogenes, for ought I know, might have us Christians in his eye, when he said, that the Magarensians feast as if they were never to eat more, and build as if they were to live for ever; but every one sees a straw in another's eye, sooner than a beam in his own; or else you must be sensible of your own beastliness in this case: for the very air in the streets is soured with the belches of the people coming from their feasts in their several wards; the Salii cannot sup without the advance of a loan, and upon the feast of tythes to Hercules, the entertainment is so very costly that you are forced to have a book-keeper on purpose for expences. At Athens, likewise, when the Apaturia, or feasts in honour of Bacchus for a serviceable piece of treachery he did, are to be celebrated, there is a proclamation for all choice cooks to come in, and assist at the banquet; and when the kitchen of Serapis smokes, what baskets of provisions come tumbling in from every quarter! But my business at present is to justify the Christian supper: and the nature of this supper you may understand by its name; for it is the Greek word for love. We Christians think we can never be too expensive, because we think all is gain that is laid out in doing good; when, therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy; you gorge those parasites among you, who glory in selling their liberty to satiate their appetites; but we feed the hungry, because we know God takes a peculiar delight in seeing us do it. If therefore, we feast only with such excellent designs, I leave you, from hence, to guess at the rest of our discipline in matters of pure religion; nothing earthly, nothing unclean has ever admittance here; our souls ascend in prayer to God, before we sit down to meat: we eat only what suffices nature, and drink no more than what is strictly becoming chaste and regular persons. We sup as servants who know we must wake in the night to the service of our master, and discourse as those who remember that they are in the hearing of God. When supper is ended, and we have washed our hands, and the candles are lighted up, every one is invited to sing praises to God, either such as he collects from the holy scriptures, or such as are of his own composing: and by this you may judge of the measures of drinking at a Christian feast. And as we began, so we conclude all in prayer, and depart not like a parcel of heated bullies, for scouring the streets, and killing and ravishing the next we meet, but with the same temperance and modesty we came, as men who have not so properly been a drinking, as imbibing religion. This assembly of Christians, therefore, is deservedly ranked among unlawful ones, if it holds any resemblance with them; and I will not say a word against condemning it, if any man will make good any one article against it which is charged upon other factions. Did we ever come together to the ruin of any per-

son? We are the same in our assemblies as at home, and as harmless in a body, as apart; in neither capacity injuring nor afflicting any person whatever. When therefore, so many honest and good, pious and chaste people are met together, and regulated with so much discipline and order; such a meeting is not to be called factious, but is as orderly an assembly as any of your courts.

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*ADVICE TO A STUDENT,*

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

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*THE COMPOSITION OF SERMONS. THE DOCTRINES OF RELIGION.*

WITH respect to the doctrines of religion, you will think it your duty "to keep back from your congregation nothing that is profitable to them; nor shun to declare unto them all the counsel of God:" that is, you will endeavour to lay before them, in the course of your ministry, the whole Christian faith; as well those articles of it which are common to all religion, but are more clearly discovered by the gospel, as those which are peculiar to that dispensation. Some of each kind it will be proper to set forth in appropriate discourses; others, as a part of some general topic; others again incidentally, as occasions may arise. Your own good sense and consideration will instruct you, which of them are most frequently to be handled; which are to be more briefly stated; and which more copiously explained. Thus, the attributes of God, being the vital substance of religion, must pervade every discourse, whether doctrinal or preceptive: they must occur continually as a ground of obligation, and as an incentive to practice: in these views they cannot be too often recalled to the remembrance and meditation of your hearers. But subtle disquisitions concerning them are not likely to edify any congregation. The divine omniscience, for example, is a powerful argument, often inculcated in scripture, for purity of heart and life. But few of your hearers will be able to follow you, and still fewer to any useful purpose, if you pursue the operation of this attribute, through all its objects and effects, into the question of predestination, or the consistency of divine prescience with human liberty. The trinity of persons may be considered as a revealed attribute of the Deity. The divine essence, which is the subject of this doctrine, being incomprehensible, the doctrine cannot be explained: it can only be stated as a truth demonstrable from divers passages of the scriptures, and interwoven with the whole procedure of the evangelical dispensation: for the same reason (by the way) it cannot be called into question on any other ground, than on the written word from which alone we have received it. The assistance of the holy spirit is another doctrine which we owe entirely to revelation; although, now that it is discovered, it appears philosophically credible and probable: for why the supreme intellect may not act immediately upon created spirits, as effectively as it does upon matter; or as it does upon the same spirits by the intervention of matter; or as the same spirits act, by the intervention of matter, upon each other; no metaphysician can tell: nor can any one reasonably deny the

probability, that, as God has in his goodness been pleased to guide us ordinarily in one of these manners, (namely, by information and impulse communicated to the mind through the medium of the senses;) he may not, on fit subjects and occasions determinable only by himself, direct us in another, (namely by immediate communication to the mind itself:) nor can it be shewn that this gift of grace any way derogates from the endowments of nature, or may not influence us in perfect consistency with the free operation both of the understanding and the will. But these rational subsidiary arguments in support of a truth revealed, you may not readily make intelligible or useful to an ordinary congregation: you will rather think it sufficient to lay before them the doctrine with the scriptural proofs; and then lead them to practical conclusions; you will exhort them "to work out their own salvation" with a mixture of confidence and anxiety, because God worketh in them both "to will and to do\*," encouraged by the assurance of his gracious assistance, but "trembling" at the thought of not co-operating with it, and so receiving it in vain.

These few examples may serve to shew you the manner, in which I conceive you may be an edifying preacher of sound doctrine; stating it clearly; proving it from the scriptures; confirming it from reason, if the case permit; and drawing from it practical inferences; but referring all curious disputations concerning it to their proper place and occasion. It is the duty of the whole Christian Church to preserve unimpaired "the faith which was once delivered to the saints†," and recorded for the use of all succeeding generations.—It will be your duty, as a minister therein, to declare it to the people committed to your charge; and to provide to the extent of your situation and ability, that it may be handed down in perfection and purity from age to age, nothing being "added thereto, nor ought diminished from it‡." The several articles of this scriptural faith are to form the substance, and colour the language of your discourses: and though some of them, on account of their high order and practical tendency, demand more frequent handling and application than others, you are to suffer none to be forgotten.

But the three great points of Christian doctrine, in which the whole is virtually comprehended, are for that reason, subjects which you can never treat too frequently or too copiously; the *means*, the *conditions*, and the *consequences*, of our final acceptance with God. The progressive communication of these saving truths seems to have been the object of all divine revelation; and therefore to propound and recommend them, appears to be the proper scope of all human and ministerial instruction. For this gracious purpose, "God did at sundry times and in divers manners speak" in former ages to mankind, by sensible manifestations of his presence, by the ministry of angels, and by the embassy of prophets; and he "hath in these last days spoken unto them by his Son.§" For this, the Apostles in obedience to the last injunction of their divine master, "went into all the world and preached the Gospel to every creature:¶" they be-

\* Philip. ii. 12. 13.

† Jude 3.

‡ Deut. iv. 2.

§ Heb. i. 1.

¶ Mark xvi. 15.

came voluntary exiles (most of them) from their country, and exposed themselves to persecution, imprisonment, and death. For the same end, their immediate successors made it the object of their studies and lives to propagate the faith of Christ, and to guard it against misconception or perversion. With the same view in succeeding ages, the piety of princes and people conspired in building places of worship, and founding seminaries of religion. "The gates, of hell," the devices of Satan or misguided men, or the natural mortality of its members, "have not prevailed against the Church of Christ\*." A succession of ministers has been continued for near eighteen centuries: some indeed, for many ages past, labouring under the oppression of Mahometan tyranny; "their candlestick removed out of its place†," and their light obscured. Others, protected by Christian governments, respected and listened to by their congregations, and leading them as we trust, with successful diligence, in the ways of faith, virtue, and happiness.

You will, therefore, as I just now intimated, be continually impressing upon the minds of your congregation the *nature and tenor* of the Gospel covenant; explaining to them what God hath in his mercy *done* for us through Jesus Christ, what his holiness and justice *require* of us, and what, if we conform to this requisition, his goodness hath *prepared* for us. You will speak of the obedience due from every creature to the Creator: which is paid implicitly and uniformly by the natural or necessary agent, and "is the stay of the whole" material "world‡:" which the rational agent has the high privilege of presenting as an elective, voluntary, offering; and of deriving from the divine bounty, through his own free choice, the perfection and happiness of his being. You will call to their recollection (a fact to which every man's conscience bears testimony) the imperfect obedience of all mankind; the consequent necessity which they feel, of mercy; and the only channel and *mediation* through which God hath been pleased to offer it. You will state, explain, and inculcate the *conditions* upon which we may receive this covenanted mercy: you will display the free gift or *reward* proposed to us, if we accept the conditions; the loss and *punishment*, if we reject them.

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FOR THE CHURCHMAN'S MAGAZINE.

#### THE ADVANTAGES OF A LITURGY.

THAT forms of prayer in public worship are far preferable to extempore effusions, may be clearly shewn to every candid and unprejudiced mind.

The advantages of a liturgy, says Archdeacon Paley, are these:

1. That it prevents absurd, extravagant, or impious addresses to God, which, in an order of men so numerous as the sacerdotal, the folly and enthusiasm of many must always be in danger of producing, where the conduct of the public worship is entrusted without restraint or assistance, to the discretion and abilities of the officiating minister.

\* Matth. xvi. 18.

† Rev. ii. 5.

‡ Hooker Eccl. Pol. i. 2, 3, &c.

2. That it prevents the confusion of extemporary prayer, in which the congregation being ignorant of each petition before they hear it, and having little or no time to join in it, after they have heard it, are confounded between their attention to the minister and their own devotion. The devotion of the hearer is necessarily suspended until a petition be concluded; and before he can assent to it, or properly adopt it, that is, before he can address the same request to God for himself, his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business by the very novelty with which it is gratified. A congregation may be pleased and affected with the prayers and devotion of their minister, without joining in them, in like manner as an audience oftentimes are with the representation of devotion upon the stage, who nevertheless come away without being conscious of having exercised any act of devotion themselves. Joint prayer, which amongst all denominations of Christians is the declared design of "coming together," is prayer in which they all join; and not that which one alone in the congregation conceives and delivers, and of which the rest are merely *hearers*. This objection seems fundamental, and holds even where the minister's office is discharged with every possible advantage and accomplishment. The labouring recollection and embarrassed or tumultuous delivery of many extemporary speakers, form an additional objection to this mode of public worship; for these imperfections are very general, and give great pain to the serious part of a congregation, as well as afford a profane diversion to the levity of the other.



## POETRY.

FOR THE CHURCHMAN'S MAGAZINE.

A FRAGMENT—(CONTINUED.)

A DISMAL blank of time now follow'd sad;  
 A waste of untold years dragg'd slowly on.  
 Extinct the light of science, arts, and all  
 The rich embellishments of polish'd life,  
 Beneath whose fostering hand, no more the hills  
 And vallies smile, with yellow harvests deck'd;  
 The sea-beat strand no more with cities crown'd,  
 Where commerce spreads the frequent whitening sail,  
 And swarming thousands crowd the busy street,  
 Green rolling *Rhine*, and *Danube's* ancient flood  
 Deep trenching, downward seek the distant main,  
 By devious lonely tracks to fame unknown.  
 Old *Eridanus*, wrathful tosts his foam  
 From rock to rock, bellowing to the wild waste:  
 And Tyber scarce can grope his uncouth way,  
 Crawling beneath huge desolation strew'd  
 Along his once gay margin chequer'd, o'er  
 With green enamell'd meads, and hallow'd groves,  
 And *Villas*, dazzling to the solar beams;  
 And towns, and cities climbing up the slope,



Or spreading, turret-crown'd, across the plain.  
 Lo! where ascends in awful majesty,  
 Resistful to the hand of wasting time.  
 The *Pantheon*'s\* rotund dome, dispeopled quite,  
 Frowning defiance to the northern blast,  
 That through his ample circuit whirls, and roars,  
 And drives the wither'd rubbish eddying forth.  
 Here points the trophy'd pillar to the sky,  
 And 'cross the barren heath its dun shade throws:  
 There shapeless ruins† huge bestrew the ground;  
 Unsightly, mocking vain ambitious toil;  
 Thy pride, *Vespanian*, humbling to the dust.  
 Amid the once throng'd *Forum* silence reigns;  
 All blank and gloomy round, the sun-beams play  
 In quivering haze, from bursting walls and towers  
 Moss-grown, with tufting olives crown'd above.  
 The besom of destruction sweeps thy streets,  
 O city fam'd! O wonder of the world!  
 And o'er thy mouldering ramparts swift decay  
 Triumphant rides, and revels in thy fall;  
 Portentous, threatening to recorded time,  
 And all the ways of art-embellish'd man  
 Oblivious shade, from memory quite foreclos'd.

But mark his power and wisdom infinite,  
 Whose spirit erst upon the great deep mov'd,  
 Brooding the mass of unessential things,  
 When now the all-creating word he spake,  
*Let there be light*, light with the *fat* beam'd:  
 Who sits on Heaven's arch entron'd, and views  
 Beneath his feet, the earth-born race of man,  
 As atoms of the dust that float, uprais'd,  
 The high ethereal void: Within whose ken  
 The nations rise, and evanescent sink,  
 As bubbles borne along the torrent stream  
 Of time, down flowing to the ocean's bourn  
 Of vast eternity, to him disclos'd:  
 Who to his chosen seer,‡ on *Ulai*'s banks  
 Foreshe'd the wondrous scene of providence,  
 In mystic vision veil'd, of horned beasts  
 Up-rising from the watery waste, o'erblown  
 And striven by the tempest-brewing winds;  
 Dreadful in wrath, gnashing their iron teeth;  
 In might resistless, trampling to the earth  
 Opposing foes, till stay'd by Heaven's high will.  
 Then sawest thou, *O man* belov'd of God,  
 Far down the tract of time, by Gabriel taught;  
 The hurry'd years pass'd sitting by, and short  
 The date of empires to thy quicken'd sight,  
 By days prophetic told: and lo! self-mov'd,  
 Shar'd from the mountain's side, the stone foretold  
 By prophets eld, the clay-mixt image smites,  
 By Babel's mighty monarch nightly seen,  
 Vain-glorious dreaming on his proud estate,  
 Enthron'd and lording o'er the conquer'd world.  
 The baseless vision crumbles, hurl'd away,  
 As chaff dispers'd before autumnal winds.  
 Instead, behold, a mountain rises fair,

\* A Temple so called at Rome. † The Amphitheatre of *Vespanian*. ‡ *Daniel*:

On sure foundations laid, Mount Zion call'd  
 In sacred dialect, that spreads and spreads,  
 'Till all of mortal birth shall sit beneath  
 Its shade. Mysterious, but instructive scene,  
 Portraying fit ambitious greatness rear'd  
 On human woe, with blood of millions stain'd ;  
 When the Almighty ruler of the skies,  
 In vengeance due, made bare his holy arm,  
 And with his unresisted might brought down  
 The lofty looks of *Rome*, weaning to sit  
 Unrival'd queen till time should be no more.  
 O blind to fate, and God's unchang'd decree !  
 For now the ages roll'd, in order set,  
 To usher in the kingdom of his Son ;  
 A kingdom boundless as the circling light,  
 And ending only with the world's last date :  
 Before whose sceptre righteousness and peace  
 In bright patrol shall march, coursing around  
 This habitable sphere. Already see,  
 From Calvary's mount, the sacred lore gone forth,  
 Wide o'er the lands by million tongues confess'd,  
 And seal'd by blood of holy martyrs slain.  
 See from the sky the radiant cross descend \*  
 Triumphant wav'd o'er potentates and thrones,  
 With high imperial ensigns interwove ;  
 And fierce barbarian chiefs, by *Rome's* wide sway  
 Unaw'd ; unreverend of her hoary years ;  
 By arts untam'd, bow down their stubborn necks ;  
 Their fierceness curb, before his humble name ;  
 To whom all earth and heaven shall bend the knee,  
 When forth he comes, enthron'd, riding sublime,  
 Salvation's chariot down the nether sky.  
 Sacred to him, unviolated now  
 The solemn temple's awe-inspiring dome ;  
 The peaceful cell, by no rude foot profan'd,  
 Inviting stands, and opes its friendly doors,  
 Where heavenly contemplation dwells serene ;  
 And holy Anchorets their morning songs  
 Breathe soft and slow ; or when the evening throws  
 Around his mantling shades, loud *Vespers* chant,  
 Hymning devout their Saviour, and their God.  
 Here long repos'd from *Gothic* hands secure,  
 The works of deathless fame, and science found  
 A safe retreat, shorn of her brightest beams :  
 Religion's hallow'd train, with guardian care,  
 Here watch'd assiduous round her unquench'd fires,  
 That dormant lay 'neath smoldering embers pent ;  
 Till re-enkind'd by his quickening breath,  
 Who first from darkness call'd etherial light,  
 To cheer the embrian world.

\* Alluding to *Constantine's* vision of the cross.

**MR. EDITOR,**  
*IF the accompanying lines shall be found worthy of a place in your Magazine, I shall be much gratified by their insertion. They are the production of Mr. PETER DOWNES, who served as midshipman on board the Leander, which ship formed a part of the line of battle, in Lord NELSON's fleet, on the first of August, 1798, in Aboukir bay. Mr. D. lost his life on the twelfth of the same month, in the action with the French 80 gun ship Guillaume Tell, to which the Leander struck.*

**TO A FRIEND.**

"WHAT nothing earthly gives, or can destroy  
 "The soul's calm sunshine, and the heart-felt joy  
 "Is virtue's prize;" and these are thine my friend,  
 Whose thoughts, words, actions, all to virtue lead :  
 Secured by these, pursue the opening road  
 To bliss eternal, and the seat of God.  
 Religion guards thee, and fair hope shall guide  
 Thy labouring vessel 'gainst the adverse tide.  
 Tho' dark misfortune cloud in storms the day,  
 Still hope can light thee with her cheerful ray.  
 Tho' blind opinion lurk a dangerous shoal,  
 Faith shines, the beacon of thy wished-for goal.  
 Tho' custom threatens from his fatal rock,  
 Thy helmsman, reason, shuns or soothes the shock.  
 If gaily wafted by some favouring gale,  
 Should balmy Zephyrs fill thy silken sail;  
 And power and honour roll o'er golden ore  
 To bear thy frigate to soft pleasure's shore;  
 Should health improve each poignant sweet of life,  
 And love endear thee to a beauteous wife;  
 Think but in these thy happiness begun,  
 Tho' more than e'er by earthly blessings won.  
 Seek bliss in heaven, content supplies it here,  
 Hope always sees it, virtue brings it near.

P. D.

ORIGINAL DOCUMENTS.

[NO. IV.]

LETTER FROM DR. SEABURY TO THE CLERGY OF CONNECTICUT.  
 LONDON, JULY 15, 1783.

GENTLEMEN,

IN prosecution of the business committed to me by you, I arrived in this city on the 7th inst. Unfortunately the Archbishop of York had left this city a fortnight before, so that I was deprived of his advice and patronage. I waited on the Bishop of London and met with a cordial reception from him. He heartily approved of the scheme, and wished success to it, and declared his readiness to concur with the two Archbishops in carrying it into execution: but I soon found he was not disposed to take the lead in the matter. He mentioned the State Oaths in the Ordination offices, as impediments, but supposed that the King's dispensation would be a sufficient warrant for the Archbishops to proceed upon. But upon conversing with His Grace, of Canterbury, I found his opinion rather

different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly and with candour. His Majesty's dispensation he feared would not be sufficient to justify the omission of oaths imposed by act of parliament. He would consult the other Bishops; he would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped there were none of them insurmountable. I purpose to set out for York in a few days to consult the Archbishop, and will do every thing in my power to carry this matter into a happy issue; but it will require a great deal of time, and patience, and attention. I endeavoured to remove those difficulties that the Archbishop of Canterbury mentioned. And I am not without hopes that they will all be got over. My greatest fear arises from the matter becoming public, as it now must, and that the Dissenters here will prevail on your government to apply against it: this I think would effectually crush it, at least as far as it relates to Connecticut. You will therefore do well to attend to this circumstance yourselves, and get such of your friends as you can trust, to find out, should any such intelligence come from hence. In that case, I think it would be best to avow your design, and try what strength you can muster in the Assembly to support it. But in this matter your own judgment will be a much better guide to you than any opinion of mine.

I will again write to you on my return from York, and shall then be able to tell you more precisely what is like to be the success of this business.

I am, reverend gentlemen,  
with the greatest respect and esteem,  
your most obliged humble servant,  
SAMUEL SEABURY.

[No. V.]

LETTER FROM DR. SEABURY TO THE CLERGY OF CONNECTICUT,  
LONDON, AUGUST 10, 1783.

REVEREND GENTLEMEN,

IN the letter which I wrote to you after my interview with the Archbishop of Canterbury, I informed you of the objections made, and difficulties mentioned by him, with regard to the business on which I came to England. I also informed you of my intention to take a journey to York, that I might have the full benefit of his Grace of York's advice and influence. This journey I have accomplished, and I fear to very little purpose. His Grace is now carrying on a correspondence with the Archbishop of Canterbury, on the subject; what the issue will be is not certain; but I think, unless matters can be put on a different footing, the business will not succeed. Both the Archbishops are convinced of the necessity of supplying the States of America with Bishops, if it be intend-

ed to preserve the Episcopal Church there ; and they even seem sensible of the justice of the present application, but they are exceedingly embarrassed by the following difficulties :

1. That it would be sending a Bishop to Connecticut, which they have no right to do without the consent of the State.

2. That the Bishop would not be received in Connecticut.

3. That there would be no adequate support for him.

4. That the oaths in the ordination office cannot be got over, because the King's dispensation would not be sufficient to justify the omission of those oaths. At least there must be the concurrence of the King's Council to the omission ; and that the Council would not give their concurrence without the permission of the State of Connecticut to the Bishop's residing among them.

All that I could say, had no effect, and I had a fair opportunity of saying all that I wished to say.

It now remains to be considered what method shall be taken to obtain the wished for Episcopate.

The matter here, will become public. It will soon get to Connecticut. Had you not, gentlemen, better make immediate application to the state for permission to have a Bishop to reside there? Should you not succeed, you loose nothing, as I am pretty confident you will not succeed here, without such consent. Should there be any thing personal with regard to me, let it not retard the matter : I will most readily give up my pretensions to any person who shall be agreeable to you, and less exceptionable to the State.

You can make the attempt with all the strength you can muster among the Laity : and at the same time I would advise that some persons be sent to try the State of Vermont on this subject. In the mean time I will try to prepare and get things in a proper train here. I think I shall be able to get at the Duke of Portland and Lord North, on the occasion. And should you succeed in either instance, I think all difficulty would be at an end.

I am, worthy gentlemen,  
with the greatest respect and esteem,  
your much obliged and very humble  
brother and servant,

SAMUEL SEABURY.

[No. VI.]

LETTER FROM DR. SEABURY TO REV. MR. LEAMING.

LONDON, SEPT. 3, 1783—No. 91, WARDOUR-STREET.

MY DEAR SIR,

THOUGH I have so lately written to you, as well as to the Clergy of Connecticut, explaining the situation of the business on which I came to England ; yet I must more fully open my mind to you, and you are to be the judge, whether any, and how much of this letter is to be shewed to any one else.

With regard to my success, I not only think it doubtful, but that the probability is against it. Nobody here will risk any thing for the sake of the Church, or for the sake of continuing Episcopal ordination in America. Unless therefore it can be made a ministerial

affair, none of the Bishops will proceed in it for fear of clamour; and indeed the ground on which they at present stand, seems to me so uncertain, that I believe they are obliged to take great care with regard to any step they take out of the common road. They are apprehensive that my consecration would be looked on in the light of *sending* a Bishop to Connecticut, and that the State of Connecticut would resist it, and that they should be censured as meddlers in matters that do not concern them. This is the great reason why I wish that the State of Connecticut should be applied to for their consent. Without it, I think nothing will be done. If they refuse, the whole matter is at an end: If they consent that a Bishop should reside among them, the grand obstacle will be removed. You see the necessity of making the attempt, and of making it with vigour. One reason, indeed, why I wished the attempt to be made in Connecticut, relates to myself. I cannot continue here long: necessity will oblige me to leave it in March or April, at furthest. If this business fails, I must try to get some provision made for myself: and indeed the State of Connecticut may consent that a Bishop should reside among them, though they might not consent that I should be the man. In that case, the sooner I shall know it the better: and should that be the case, I beg that no Clergyman in Connecticut, will hesitate a moment on my account. The point is, to get the Episcopal authority into that country; and he shall have every assistance in my power.

Something should also be said about the means of support for a Bishop in that country. The Bishops here are apprehensive that the character will sink into contempt, unless there be some competent and permanent fund for its support. Please let your opinion of what ought to be said on that subject be communicated by the first opportunity, i. e. provided you think any thing can be done in Connecticut.

Dr. Chandler's appointment to Nova-Scotia, will, I believe succeed. And possibly he may go thither this autumn, or at least early in the spring. But his success will do no good in the States of America. His hands will be as much tied as the Bishops in England; and I think he will run no risks to communicate the Episcopal powers. There is, therefore, every thing depending on the success of the application to the State of Connecticut. It must be made quickly, lest the dissenters here should interpose and prevent it; and it should be made with the united efforts of clergy and laity, that its weight may be the greater; and its issue you must make me acquainted with as soon as you can. Please to send me one or two more testimonials from the copy which Dr. Inglis has. Mr. Moore and Mr. Odell will assist in copying and getting them signed; and I may want them.

By Capt. Cowper I expect to be able to acquaint you with the result of the interview of the two Archbishops in my business. In the mean time, may God direct and prosper all the endeavours of his faithful servants, to the establishment of his true religion in the western world. Adieu, friend of my heart! May I see thee again in peace! May I again enjoy the pleasure of thy converse, and with thee be instrumental in promoting the welfare of Christ's kingdom.

Adieu! says thy ever affectionate, S. SEABURY.

Let application be made also to the State of Vermont, lest that to Connecticut should fail.

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[NO. VII.]

LETTER FROM THE CLERGY OF CONNECTICUT TO DR. SHAWBURY.

REV. AND DEAR SIR,

SINCE the receipt of your letters, addressed to the Clergy in Connecticut, we have by your letter to the Rev. Mr. Leaming, a more explicit information of the difficulties suggested by the Bishops in England, and which appear to operate upon their minds, against complying with our petition, and to their giving you Episcopal consecration.

The Clergy were immediately made acquainted with what you had written, and shortly after met at Wallingford. In convention it was voted,—that the leading members of both Houses of Assembly which was then sitting at New-Haven, should be conferred with, so far as the proposed difficulties had reference to the civil government. We the subscribers were appointed a committee of convention for the above purpose, and, as a conventional answer to your letters, communicate to you the result of that conference, together with our opinion, and what we could do, to obviate the objections made by the Bishops. Mr. Leaming and Mr. Hubbard conversed freely and fully with a number of principal members of both Houses of Assembly, and collected their sentiments on the subject.—They met with a degree of attention and candour beyond our expectation; and in respect of the need, the propriety, or the prudence of an application to government for the admission of a Bishop into the state, their opinions appeared fully to coincide with our own.

Your right, they said, is unquestionable. You therefore have our full concurrence for your enjoyment of what you judge essential to your Church. Was an act of Assembly expedient to your complete enjoyment of your own ecclesiastical constitution, we would freely give our vote for such an act. We have passed a law which embraces your Church, wherein are comprehended all the legal rights and powers, intended by our constitution to be given to any denomination of Christians. In that act is included all that you want. Let a Bishop come, by that act, he will stand upon the same ground that the rest of the Clergy do, or the Church at large. It was remarked that there were some, who would oppose and would labour to excite opposition among the people, who if unalarmed by any jealousies, will probably remain quiet. For which reason it would be impolicy both in us, and them, for the Assembly to meddle at all with the business. The introduction of a Bishop on the present footing, without any thing more, in their opinion would be the easiest and securest way in which it could be done, and we might be sure of his protection. This they thought must be enough to satisfy the Bishops, and all concerned in the affair in England. We are further authorized to say, that the legislature of the state would be so far from taking umbrage, that the more liberal part, will consider the Bishops in this transaction as maintaining entire consistency of principle and character, and by so doing merit their commendation.

The act above alluded to, you will receive inclosed in a letter from Mr. Leaming, attested by the clerk of the lower House of Assembly. It is not yet published. The clerk was so obliging as to copy it from the journals of the House. You were mentioned as the gentleman we had pitched upon. The secretary of the state, from personal knowledge, and others, said things honourable and benevolent towards you. Now if the opinion of the Governor and other members of the council, explicitly given in entire agreement with the most respectable members among the representatives, who must be admitted to be competent judges of their own civil polity, is reasonably sufficient to remove all scruples about the concurrence of the legislature, we cannot imagine that objection will any longer have a place in the minds of the Archbishops. We here understand, as we suppose, the part which the government established among us, means to take in respect of religion in general, and the protection it will afford to the different denominations of Christians under which the subjects of it are classed: and the lowest construction, which is all we expect, must amount to a permission that the Episcopal Church enjoy all the requisites of her polity, and have a Bishop to reside among them. We feel ourselves at some loss for a reply to the objection which relates to the limits and establishment of a diocese, because the government here is not Episcopal; and because we do not conceive a civil or legal limitation and establishment of a diocese, essentially attached to the doctrine of Episcopacy, or the existence of a Bishop in the Church. The Presbyters who elect the Bishop, and the congregations to which they minister, may naturally direct his active superintendence, and prescribe the acknowledged boundaries of his diocese.

Under existing circumstances, and utterly unable to judge with any certainty what, in the course of divine providence, may be the future condition of the Church in this country, we can contemplate no other support for a Bishop, than what is to be derived from voluntary contracts, and subscriptions and contributions, directed by the good will and zeal of the members of a Church who are taught, and do believe that a Bishop is the chief minister in the kingdom of Christ on earth. Other engagements, it is not in our power to enter into, than our best endeavours to obtain what our people can do, and we trust will continue to do, in proportion to the increase of their ability, of which we flatter ourselves with some favourable prospect. A Bishop in Connecticut must in some degree, be of the primitive style. With patience and a share of primitive zeal, he must rest for support on the Church which he serves, as head in her ministrations, unornamented with temporal dignity, and without the props of secular power.

An Episcopate of this plain and simple character, amid the doubts and uncertainties which at present in a measure pervade every thing, we hope may pass unenvied, and its sacred functions be performed unobstructed. Should what we have now written be thought sufficient to do away the objections which have been advanced, as a bar to your consecration: yet if you cannot find yourself disposed to come to us under these circumstances, painful necessity must compel us



to wait patiently, until divine providence shall open a door propitious to our wants. But in the mean time, with the help of God, we will not remit in our endeavours to persevere, and as far as in us lies, cherish this remnant of his Church.

We herewith transmit to you two copies of our letter, and two of the general testimonial, attested by the Secretary. Continuing fervently desirous of your success; and with our best wishes for your personal health and prosperity; we are in behalf of convention,

Your affectionate Brethren,

JEREMIAH LEAMING,  
ABRAHAM JARVIS,  
BELA HUBBARD.

[No date, being the first draught.]

—♦♦♦—  
**SELECT THOUGHTS.**  
—♦♦♦—

**REFLECTIONS ON MAN.**

LET all remember that the generations of men are like the waves of the sea; in quick succession they follow each other to the court of death. Another, and another, quick succeeds and presses on the shore, and ebbs, and dies to give place to the following wave. Thus we are wafted forward: now buoyed, perhaps by hope, fanned by the breezes of prosperity; now sinking in despair; shivering in the tempest of fortune, overwhelmed in the billows of sorrow. Sometimes, when the least expected, the storms gather and the winds arise, and life's pale bubble bursts. Be cautioned then, nor trust to cloudless skies, to placid seas, nor sleeping winds. Forget not there are hidden rocks; guard too against the sudden blast; be faith your pilot: you will then safely be guided to the haven of eternal bliss.

There you may bathe your happy soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across your peaceful breast.

—♦♦♦—  
**GOOD EXAMPLE.**  
—♦♦♦—

BISHOP Hall, who was as humble and courteous as he was learned and devout, was accustomed to say, "That he would suffer a thousand wrongs rather than be guilty of doing one; or endeavour to right himself by contending; for he had always observed, that to contend with one's superior, is foolish; with one's equal, is dubious; and with one's inferior, mean and sordid."

—♦♦♦—  
"AMICUS" will receive the best testimony of our thanks, from the use we have made of his *Communications*, and we hope will be encouraged to persevere.

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REFLECTIONS FOR MAY.

WONDERFUL are the ways of God ! Mysterious the operations of his hands ! In vain the philosopher pries into the secrets of nature ! In vain he tasks his skill to find out and explain the reason of the most common and familiar events ; those which are perpetually falling under our notice. Dead of late was the vegetable world : Not a leaf in the forest, nor a spire of grass on the plain. But look now and see what a mighty change is taking place. The groves are putting on their richest attire. The orchard and the fruit-garden are expanding their blossoms ; and the meadow and the lawn are clothed in green. Whence comes this to pass ? In the pride of science we may be tempted to answer, from the united power of heat and moisture. But is this saying any thing to the purpose ? Go then, wonder-working science, and make, if you can, a single seed, which, when put in the earth, shall shoot up and grow. Produce, if you are able, a single plant, which, after enduring the winter's cold, with returning May shall bud and blossom. If you cannot do this, talk not of accounting for the operations of nature. Boast not of skill in the secret moving cause of vegetative life ; but shrink back, and with humility say, (as we are taught to do of ourselves) these things *are fearfully and wonderfully made* ; and with infinite wisdom are they preserved in their course. He who formed is every where present, and continually exerting his influence. It is he who communicates the subtle spring, by which the forest-tree opens its buds and expands its trembling leaves. By the same influence is unfolded every flower that dazzles in the sun-beam, and loads the air with odours. By him each spire of grass and every useful plant shoots up : for he hath given to every seed *his own body, as it hath pleased him*. Clouds and darkness are, indeed, round about the habitation of his throne, and we may say in a great measure so, about the operation of his hands in these distant regions of his kingdom. But what then ? We know he is every where present, every where exerting his power and wisdom. He says, let the wilderness bud and blossom, and it is so. He commands the earth to bring forth abundantly, and he is obeyed ; for all things serve him. This is enough for piety to know ; enough to enkindle devotion and love, to awaken gratitude and praise. Reason demands, religion dictates, and unfeigned piety will render, a tribute of homage and

thanksgiving to that power, by whom reviving spring returns to cheer the plains, and spread abroad the earnest of his bounty, the forerunners of a plentiful crop of the necessities and delicacies of the present life.

Lose not then, in heedless inattention, the present season, so apt to inspire devotion, and beget real love of God. When now the softened air breathes along the lonely vale, loaded with fragrance, there delight to walk. When the leafy forest is sending forth its odours, and is made vocal by the cheerful song of birds from every spray, be hushed the cares of life; let not scenes of intemperate mirth and festivity intrude, but be still and listen to the voice of God, resounding in your ears. When the shades of evening are spread around, and the nightingale is pouring forth her shrill notes, join in the song, in praise to him who made and preserves you both. In the morning, shake off dull sloth; arise with the lark, and behold her soaring and singing towards heaven, and with her pour forth your morning hymns of praise. When even the inanimate vegetable is rising in cheerful attire, and looking up to heaven, will you not look up and lift up your heart in praise? When every sense is filled and gratified, will you not be thankful to the giver of all good? When all living creatures rejoice, will you not lend them your aid, and join in the chorus of thanksgiving? While the gentle rill murmurs along the glade, seeming to rejoice that it is unbarred from the icy fetters of winter, and undisturbed by the noisy deluges of rain, that descend in early spring—while the broad river in louder, yet soothing strains, lifts up its voice in praise to him who made and supports the course of nature, stupid must be the heart that doth not catch the spirit of devotion and silent adoration. While even the brute earth breathes incense to the great Lord of all for the return of this pleasant month, cold must be the bosom that doth not glow with rapture to the God of seasons. If the bursting bud, the opening flower, the rising corn, and luxuriant pasture cannot warm your affections, and inspire you with sentiments of piety, claim no more to be lord of this lower world, but resign your pretensions to the innocent lamb that gambols round the green, or the dumb ox that rejoices in his enlargement from the stall, and eyes with grateful heart the wide spread feast on which he grazes.

This rich variety was not appointed by the wise author of all things purely for its own sake. The opening flowers display not their gaudiness merely to please the eye; to send forth their odours to gratify, for a few moments, our animal sense, and then to be no more. The melody of birds was not given them only for their or our amusement. The whole changing scene was not contrived for no purpose but to constitute a round of sublunary things, to rise and evanescent disappear; it were an impeachment of God's wisdom so to deem. No, they are contrived to make a lasting impression on the immortal soul; they teach us to aspire after joys more durable, pleasures more stable, satisfactions more capable of filling the desires of one who knows he is always to exist. Loose not then negligently the impression which these things are intended to make upon your heart. Look attentively round you on the animating scene: behold

the high mounting sun, pouring down his yet mild beams at the command of his creator : see the gentle dews and rains descend, as instruments in his hand ; causing the earth to put forth her productions. Mark each passing day with its mild radiance, an emblem of that heart in which the peace of God reigns ; of that soul from whence is banished the storms of sinful desires, the tempests of envy, anger and revenge ; into which the sun of righteousness shines, and the dews of divine grace are plentifully poured. Cloudless, calm, and serene is such a soul. In such a heart every virtue springs and flourishes as the grass of the field. Some there are indeed, into whose souls the mortal poison of sin has struck so deep, and so chilled their moral feelings, that naught can animate them to the spirit of devotion. But every sincere Christian who has opened his heart to the impressions of God's spirit, who loves and practices, from his soul, the duties of religion, finds his devotion kindle and grow warm with the charms of the passing season. He catches the seraphic fire of love to God, and good will to men. In heart and disposition he partakes of what he beholds around him. He becomes mild and gentle, easy to be entreated, full of compassion and good fruits.

The devotions that are payed to Almighty God in the Church, in the congregation of the faithful, even by the best disposed, are too apt, without continued effort, to grow languid and formal. But in that spacious temple which is now adorned, by the great author of nature, with such exquisite art, adoration arises spontaneously ; it forces itself on the heart that is accustomed to devout exercises. The author of such a profusion of blessings to every creature, as are pouring around must be good and wise, great and worthy of all adoration. These reflections seize the mind and hurry it away to the fountain of life, of light and joy. Deem not then the time thrown away which shall be dedicated to a walk in the flowery field, or beneath the shady grove filled with the music of birds : but go often and muse on all the works of God, his marvellous loving kindness and wisdom ; and join the chorus of reanimating nature in songs of praise, in devout ejaculations of the heart, which are as incense of a sweet smelling savour to him who dwells on high.

But the passing season in a more peculiar manner is instructive to youth, for here they may behold an emblem of themselves. How gay the face of nature ! With what a rich variety of colours is it decorated ! Pass but a few days, and where will be these splendid ornaments ? They will fade, wither, fall, and be no more seen. Mark each shooting plant, how vigorous, how rapid its growth ! But soon mature summer is coming, when it will cease to spring, droop its head, cast its seed and die. Just such is the condition of man. Boast not then the lillies and roses of a fair countenance. Value not too inordinately the activity of youth ; but remember that maturity of years is soon coming, when far other excellencies will be needed and expected. The vegetable flower was intended by the great Creator to be the forerunner of fruits ; no less so is the flower of youth. A chilling frost or blighting wind may derange this order of nature, and just so is it with man. Death may interpose, and altogether destroy the stock on which there is a promising show of fruit to ripen

in due time ; or perverse passions and unhallowed appetites, the temptations of a sinful world may blast the fair prospect, and cut off every useful production ; so that they who seek fruit will find only bitter, unpalatable, and unwholesome leaves. How melancholy the reflexion when this is the case in the vegetable world ! How far more so when we observe it in the moral ! When we see youth and beauty devoted to a round of sensual pleasures, and sinful gratifications ; to vanity and folly, without concern for the momentous interests of eternity ; without religion, and sentiments of piety towards God. Such a course, at mature years, can afford nothing but mortification and disappointment, sorrow and regret ; without one stable comfort on which to rest the soul. Guard then against the allurements of pleasure, against an inordinate love of worldly good, of ambitious greatness ; against the corroding passions of envy and malevolence, which will surely blast all the blossoms of youth, and make them unfruitful. Consider the mildness and serenity of the present season. Drink its spirit into your tempers, and copy it in your actions. Let the profusion of delights, which are poured around you, exalt your hearts in gratitude to the great giver of all good. Let them cherish and invigorate in you sentiments of beneficence and good-will, that holy and heavenly temper of love, which alone can fit you to be finally transplanted into a region where reigns one eternal spring, a cloudless sky, and the countenance of the Lord God for a perpetual light.

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FOR THE CHURCHMAN'S MAGAZINE.

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**THE CLERGYMAN'S FAREWELL ADDRESS TO HIS PARISHIONERS.**

AND now since in some sort, I stand in the same situation with the Apostle when he uttered the emphatic words of the text ; since *I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more*, in that relation which I have held towards you ; since I this day take my leave of you, as one appointed to minister to you in holy things, I must be indulged a few minutes, while I endeavour to impress on your minds the infinite importance of those truths, that whole counsel of God which we have received from Jesus Christ and his Apostles. It doth not indeed become me to exclaim with St. Paul, *I am free from the blood of all men, for I have not shunned to declare unto you all the counsel of God* ; but thus much I may confidently say, that wherein soever I may have deviated from these great truths, it has been unintentional. If in any thing I have come short, either in my private or public administrations, it hath not been from lack of desire to lead you into all necessary truth ; and I pray God to pardon my defects, and prevent their being injurious to the soul of any one, of whose spiritual concerns I have had the oversight and charge.

And that I may not have laboured in vain, in any thing conformable to the mind and will of Christ, lend, I beseech you, a listening ear, and an attentive mind to the following interesting considerations. Is it not the uniform doctrine of the New Testament, is it not every where taught in the *Liturgy* and *Offices* of the Church, that we are

fallen, depraved creatures? That *we have no power of ourselves to help ourselves*? That we cannot think a good thought, nor do a good act? That our hearts and desires are corrupt, and prone to evil? That by nature we are unholy and unclean before God? And let me further ask, are you not sensible, when you look into yourselves, that this is true? Do you not find in your members, a law warring against the law of your minds, *and bringing you into captivity to the law of sin and death*? Do you not find many unholy desires, many propensities, which you know to be contrary to the will of a holy God? And are you not therefore certainly fallen and depraved? Think it not enough that you in form admit the truth of all this. Be not contented with a cold assent of the mind to truths so important, but let them enter deep into your hearts, and engage your most serious meditations. They will make you meek and humble before God. They will dispose you into a frame and temper fit to receive the whole gospel dispensation. They will make you quick-sighted to discern that you cannot recover the lost image of God, nor re-instate yourselves in his favour; that of yourselves you are ruined and lost; that your own arm cannot bring you salvation; and that without help you must perish everlastingly.

Being thus humbled in your own view, you will see and feel the absolute need of a Saviour, and fly unto him who is offered, even Jesus Christ the Son of God; mighty *to save to the uttermost all who come unto him*, in sincerity and truth. You will behold him wounded for your sins, and bruised for your iniquities. You will see that by his stripes alone you may be healed; by his all-atoning blood alone, your transgressions can be washed away. Keep ever in mind his wondrous goodness, and how great things he has done for you; and he will be to you (in the beautiful language of the Prophet) *as the shadow of a great rock in a weary land*. You will be ever crying out, *behold, O God, and look upon the face of thine anointed*; the shield of our Salvation, and our tower of refuge in the evil day. You will hear him, in heart-cheering language, saying, *come unto me all ye that labour and are heavy laden, and I will give you rest*. Let this kind invitation sink into your hearts, and warm your sluggish affections, and you will know and feel what is the breadth, and length, and height, and depth of the love of God; what it is to *find rest unto your souls*; what a blessed rest; what a haven of peace is opened for you in the atoning sacrifice of Christ our Lord: Where there is no conscious guilt to molest, no terrors of God to disturb, and no fear to startle; but all is serenity and calmness. This is what the scriptures term *the peace of God*; what nothing earthly can give, nor take away. Without this humble, yet confident reliance on the great work of atonement, there is no Christianity: Religion has not reached further than the external profession; it has not warmed the heart and affections; and can produce no zeal, no care or concern for the institutions of God, nor any perseverance in the practice of moral duty to one another.

But if you have really renounced dependence on yourselves, and taken refuge in him who is able and willing to afford you aid; if you have laid here the foundation of your religion, knowing that it is God

who worketh in you by his spirit, you will march on firmly in the Christian course; you will labour and strive with the same alacrity and zeal as if the whole success depended on yourselves. Having such a guide as the grace of God, who would not diligently seek? Having such a helper, who would not labour? who would not put to all his endeavours to run with patience the race set before him? Relying firmly on such a faith, if you fall before the assaults of temptation, you will be able to rise again with renewed vigour; for *they who wait on the Lord shall renew their strength; they shall mount up as eagles; they shall run and not be weary; they shall walk and not faint.* In the strength of the Lord God, and in the power of his might they shall not fail. In him be ye strong, be zealous. Let your zeal be that which worketh peace, godliness and charity. Let it be that of fervent piety towards God, and good-will to me; and it cannot be too warm; for it is good to be *zealously affected in a good thing.*

Animated with a zeal of this description, the sacred ordinances of the gospel will become your delight. You will see in them the means of grace; that God's Holy Spirit works in and through them to confirm your faith, to invigourate the divine life of the soul; to renew and beautify the lost divine image, and make you *holy in all manner of conversation.* Thus will your devotions both public and private be ardent and sincere. The house of God, the place where his honour dwells, will be your pleasure; and you will not forget to come together, and when here your service will not be that of the lips only; but your whole souls will be interested and drawn out to God in prayer and praise. Glowing affection, and ardent longing after righteousness and purity will accompany every petition; and unbounded gratitude will swell your notes of praise to the Father of Spirits and author of all good.

In the exercise of such a faith and such a practice, you will be able to look forward to a future world with complacency and confident hope. That blessed abode which is set open before you in the gospel, will be much in your contemplation. Sweet will be your meditations upon divine things; great your comfort in the promises of God. The crown of rejoicing which he shall give to all that love and fear him, will be kept perpetually in view, arming you with patience, and inspiring you with holy resolution. Trained in such a school, when the hour of your dissolution shall approach, when you come to stand on the verge of eternity, glorious will be your prospects; serene your hopes. The world and all its joys will fade from your closing eyes without regret. Eternity will open on your view, with its seats of infinite bliss. And then you will take your departure to realms, where the weary be at rest, and all the children of God find peace and everlasting joy.

Have I now been speaking of trifles unworthy your notice and concern, or are they things of infinite moment? Are they unworthy of credit, or eternal truths? You profess to believe them true, and that no truths can be more interesting to your temporal and everlasting welfare. Think then I beseech you, my brethren, O think of these things before they be hidden from your eyes! Make them

the subject of your daily meditations. Cherish them in your hearts ; live by them. Let them rule and reign over all your actions.—*Awake thou that sleepest, and Christ shall give thee light.* Go on, ye that are already awake. *Be strong in the Lord, and in the power of his might.* Reach forth and press towards the mark for the prize of the high calling ; then will you secure to yourselves a retreat from the day of evil, and the hour of calamity. Then may you retire to a quiet hiding place, which stupid sinners know not of. Buoyed above the scenes of this changing world, on the wings of faith, you may sit serene with the storm of evils beneath your feet ; that storm in which so many heedless sons of men are overwhelmed and lost. Grateful also will be your enjoyment of the good things of time. Viewed as coming from that God who is the giver of all good, you will receive them with love, praise, and thanksgiving. Halt not then between two opinions, whether you shall serve the world or the Lord Jesus Christ. Time is fast flying away, and if you make not your choice soon, it will be too late. Soon shall the hour arrive when both you and I shall be summoned from this mortal scene, to give an account of ourselves : I for the fidelity with which I have discharged my office towards you, and you for the use you have made of my admonitions. Solemn and awful will be the summons ! Dreadful our doom, if we are found wanting ! But triumphant, if our Lord shall say to us, *well done, good and faithful servant.* Let us then make a solemn pause, and look back upon the few short years in which we have walked together to the house of God. Let us beseech Almighty God to pardon us wherein we have done amiss ; and mutually forgive each other, if in any thing we have discovered a want of duty. Let us call solemnly on God, in this his house of worship, to witness the sincerity of our hearts, that the connection which has subsisted may be dissolved in mutual harmony and good will.

And what shall I more say ? the time is come in which I am to take my leave of you. For all the favours I have received from any of you, I pray God to reward you in the day of account ; and give you grace to follow with a glad mind, whatsoever I have taught you agreeable to his will. Shun divisions and animosities ; shun the spirit of this world which gendereth strife. Be at amity and peace ; be courteous and kind, one towards another ; let the peace of God reign in your hearts ; *Forget not the assembling yourselves together, as the manner of some is.* Take the earliest opportunity to place yourselves under the care of some one appointed to minister in holy things ; that you may not be scattered abroad as sheep without a shepherd. *Be not carried about with every wind of doctrine ;* but stand fast in the faith ye have professed. Serve God in simplicity and godly sincerity, with one heart and one mouth : *pray for the peace of Jerusalem, for they shall prosper that love thee.* May peace be within these walls, and prosperity within your dwellings. *For my brethren and companions' sake, I will now say, peace be within thee.* Be ye steadfast, immovable, always abounding in the work of the Lord. Thus may you be built up an holy temple in the Lord. May you grow and prosper, a blessing to each other, and to society among whom you dwell. May the spirit of God dwell in you richly. May



his grace be in the midst of you, and sanctify you throughout in heart, soul, and body; may he purify you unto himself, a peculiar people, zealous of good works. As a parish, and as individuals, may his holy Providence ever surround you, and protect you from calamities. And may the spirit of his love and holy fear ever remain in your hearts, to comfort you while in this vale of tears, and at length to guide you to the realms of eternal triumph. Farewel! God be with you. And to his holy name let us ascribe all honour and praise, adoration and thanksgiving, both now and ever. Amen, and amen.

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**EXPOSITION OF THE ARTICLES OF THE CHURCH.**  
**ARTICLE II.**

*OF THE WORD, OR SON OF GOD, WHICH WAS MADE VERY MAN.*

“THE Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed virgin of her substance; so that two whole and perfect natures, that is to say, the godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.”

The second person in the holy trinity is distinguished by the name of the Son, that is, “the Son of God.” It is sometimes said that the phrase, “Son of God,” admits of various significations, and is used metaphorically in scripture; but this observation cannot affect the argument which may be derived from it concerning our Saviour, as it cannot be denied that the Jews, in his time, affixed to this expression a determinate and particular meaning, applicable only to the divine nature, and in this sense we shall find it was claimed by Christ, and understood to be so both by his disciples and by his enemies: *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his (father) Father, making himself equal with God....* John v. 18. Upon our Lord’s declaring to the Jews, *I and my Father are one*, they took up stones to stone him, saying, *For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God; and our Lord’s answer proves this to be only an equivalent expression with the assertion that he was the Son of God, Say ye, thou blasphemest; because I said, I am the Son of God?...* John x. 30, 33, 36. When Pilate would have released Jesus, declaring *he found no fault in him*, the Jews answered him, *We have a law; and by our law he ought to die, because he made himself the Son of God....* John xix. 7. Thus it appears that our Lord suffered death, according to the Jewish law, as a blasphemer, because avowing himself to be the Son of God, he was clearly understood to represent himself as equal with God. This circumstance must, I think, be allowed as alone sufficient to prove that the Jews understood the title of “Son of God,” in the sense of absolute divinity, but it does not prove that they expected the Messiah to be the Son of God. And when the Jews asked

our Lord, *Art thou greater than our father Abraham which is dead ; and the prophets which are dead ; whom makest thou thyself ?* he answered, *Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him...* John viii. 53, 58, 59. for they clearly understood this expression as agreeing with the sense in which he had called God his Father.

And we find the converts to the religion of Christ, expressly declaring their faith in terms, which not only directly acknowledged their belief, that Jesus was *the Christ*, but that he was also *the Son of God*. Nathaniel, that true Israelite, confessed Jesus to be the Messiah in these words : *Rabbi, thou art the Son of God ; thou art the King of Israel...* John i. 49. And Martha said, *I believe that thou art the Christ, the Son of God...* John xi. 27.

St. John in the beginning of his gospel, speaks of Christ under the name of *the word*. *In the beginning was the word, and the word was with God, and the word was God*. The expression, *In the beginning was the word*, must mean that the word existed from all eternity ; that is, the word of the Father was begotten from everlasting of the Father, since St. John is referring to times not only prior to the birth of Christ, but also to the creation of the world. *And the word was with God*, that is, the word was united with the Father, or was of one substance with the Father. *I and my Father are one...* John x. 30, was a declaration of Christ himself, recorded by this same evangelist. *And the word was God*, or the very and eternal God. *The same was in the beginning with God*, that is, the word was united with the Father from all eternity. *All things were made by him, and without him was not any thing made that was made*. This proves that by the word St. John means Christ,\* since the creation of the world is in scripture repeatedly attributed to Christ,† and consequently the word being made flesh, was Jesus Christ. It is also a farther proof of the divinity of Christ, since none but God can create : *He that built all things is God...* Heb. iii. 4. We have before seen that the creation of the world is attributed to God the Father, which is an additional proof of an incomprehensible identity, or unity of substance between the Father and the Son.

What has been already stated concerning the sense in which we are to understand the title of the Son of God, and the assertion of St. John in the beginning of his gospel, concerning the word, may be considered as a sufficient illustration of the former part of this article ; “the Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father.”

The article in the next place states, that Christ took man's nature in the womb of the blessed virgin of her substance. Isaiah foretold that the Messiah should be born of a virgin : *A virgin shall conceive, and bear a Son, and shall call his name Emanuel...* Isaiah vii. 14. and St. Matthew informs us, *that when Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost...* Mat.

\* St. John also calls Christ the word of God in Rev. iii. 5.

† See Heb. i. 2 and 10. 1 Cor. viii. 6. Col. i. 16, and Ephes. iii. 4.

i. 18. It appears from the history of Christ's life and ministry contained in the Gospels, that, except his miraculous conception and his freedom from sin, he was in all things like unto man; he was born and grew up like other infants; he increased in wisdom, as he increased in stature. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...* Heb. ii. 14. *In all things it behoved him to be made like unto his brethren...* Heb. ii. 17. *There is one mediator between God and men, the man Christ Jesus...* 1 Tim. ii. 5. The complete nature of man being thus assumed by the eternal word of God, it follows that by this incarnation, two whole and perfect natures, that is, the godhead and manhood, were joined together in one person.

This consideration of the union of the two natures, divine and human, in Christ, can alone enable us to reconcile many passages in the New Testament, which are apparently contradictory. Christ is said to have existed before Abraham, and yet to have been of the seed of Abraham: He is called the Lord of David, and also his son or descendant: He is said to know all things, and yet not to know when the day of judgment will be. Christ says, *My Father is greater than I*; and again, *My Father and I are one*. These and many other passages of a similar nature become perfectly consistent and intelligible, by referring them respectively to the divine and human natures of Christ. The essential properties of one nature were not communicated to the other nature; Christ was at once Son of God, and Son of Man; he was at the same time both mortal and eternal; mortal as the Son of Man, in respect of his humanity; eternal as the Son of God, in respect of his divinity; each kept his respective properties distinct, without the least confusion in their most intimate union. Christ has ascended up into heaven, and is there to remain *until the final restitution of all things...* Acts iii. 21—*he ever liveth to make intercession for us...* Heb. vii. 25. And indeed is it reasonable, that the personal glory of Christ should cease, when the happiness which he purchased for fallen man by his incarnation and passion is eternal? Upon these grounds the article asserts that the two natures, the godhead and manhood, whereof is one Christ, are never to be divided. The godhead and manhood of Christ having been both proved, it follows that he was very God and very man.

That the Messiah was to suffer, was foretold in a variety of passages in the Old Testament: *It was written of the Son of Man, that he must suffer many things...* Mark, ix. 12. and, *the spirit of God, which was in the prophets, testified beforehand the sufferings of Christ...* 1 Peter i. 11. He was to be a man of sorrows, and acquainted with grief; oppressed and afflicted; wounded and crucified; brought to the slaughter, and cut off out of the land of the living... Isaiah liii. and therefore those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled... Acts xi. 18.

And as Christ truly suffered, so likewise he was crucified and dead. The particular mode of Christ's death was predicted by Zechariah, *They shall look upon me whom they have pierced...* Zech.

xii. 10. and again by David, *they pierced my hands and my feet...* Psalm xxii. 16. alluding to the practice of nailing to the cross the hands and the feet of the person crucified. That Jesus really expired on the cross, was evident both to his faithful friends, who out of regard to their Lord and Master, were present at his crucifixion, and also to his implacable enemies, who fancied that they then saw the accomplishment of their wicked purpose. And even the Roman soldiers, who probably felt little either of affection or malice, seeing him already dead, forbore to break his legs; but *one of these soldiers with a spear pierced his side, and forthwith came there out blood and water...* John xix. 34. which is a known sign of actual death in human bodies.

The mention of the grave of the Messiah in the following passage of Isaiah, may be considered as a prediction that he was to be buried: *He was cut off out of the land of the living; and he made his grave with the wicked, and with the rich in his death...* Isaiah liii. 8, 9. And not only the burial of the Messiah, but the time he was to remain interred, was typified in the person of Jonas, *for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.* It was the custom of the Romans, by whose authority our Saviour was put to death, not to allow the bodies of those who were crucified to be taken from the cross and buried; they were left to putrify, or to be devoured by the fowls of the air. But it was in the power of the magistrate to dispense with this custom; and accordingly we find that *when the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered; and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed...* Mat. xxvii. 57, &c. and thus it appears that Christ was buried.

The article concludes with stating, that the object of Christ's passion was to reconcile the Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men. By original guilt, is meant that guilt which was incurred by the disobedience of Adam, and transmitted to his posterity; and by actual sins of men, are meant those sins which individuals actually commit; *For there is no man that sinneth not...* 1 Kings, viii. 46. I shall transcribe a part of Bishop Burnet's excellent explanation and proof of this part of the article, to which it will be unnecessary to make any addition: "The notion of an expiatory sacrifice, which was then, when the New Testament was written, well understood all the world over, both by Jew and Gentile, was this, that the sin of one person was transferred on a man or beast, who was upon that devoted and offered up to God, and suffered in the room of the offending person; and by this offering, the punishment of the sin being laid on the sacrifice, an expiation was made for sin, and the sinner was believed to be reconciled to God. This, it appears, through the whole book of Leviticus, was the design and effect of the sin and trespass

offerings among the Jews, and more particularly of the goat that was offered up for the sins of the whole people on the day of atonement. This was a piece of religion well known, both to Jew and Gentile, that had a great many phrases belonging to it, such as the sacrifices being offered for, or instead of sin, and becoming sin or the sin offering; its bearing of sin and becoming sin, or the sin offering; its being the reconciliation, the atonement, and the redemption of the sinner, by which the sin was no more imputed, but forgiven, and for which the sinner was accepted. Christ is called *the Lamb of God, which taketh away the sins of the world*...John i. 29. and it is said, *he suffered once for sin, the just for the unjust, that he might bring us to God*—1 Peter, iii. 18. In these, and in a great many more passages that lie spread in all the parts of the New Testament, it is as plain as words can make any thing, that the death of Christ is proposed to us as our sacrifice and reconciliation, our atonement and redemption. The meaning of which is this, that God, intending to reconcile the world to himself, and to encourage sinners to repent and turn to him, thought fit to offer the pardon of sin, together with the other blessings of his gospel, in such a way as should demonstrate both the guilt of sin, and his hatred of it; and yet with that, his love of sinners, and his compassion towards them.

"There remains but one thing to be remembered here, though it will come to be more especially explained when other articles are to be opened; which is, that this reconciliation, which is made by the death of Christ between God and man, is not absolute and without conditions. He has established the covenant, and has performed all that was incumbent on him, as both the priest and the sacrifice, to do and to suffer; and he offers this to the world, that it may be closed with by them on the terms on which it is proposed; and if they do not accept of it upon these conditions, and perform what is enjoined them, they can have no share in it."\*

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*To the Editor of the CHURCHMAN'S MAGAZINE.*

OBSERVING with regret that no account of the Life and Character of the late excellent Bishop PARKER, has appeared in the *Magazine*, I have sent you Mr. Gardiner's Sermon, delivered at his funeral, which I wish you to insert in the *Magazine* as soon as convenient.

AMICUS.

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*HEBREWS* xiii. v. 7.

*Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.*

THE Apostle directs us in these words, to cherish the memory of our spiritual guides, of whom death has deprived us; that influenced by their example, we may adhere to their faith, and imitate their virtues.

The instances of mortality among the elder clergy of this town

† Burnet.

and its vicinity, within these few years, have been numerous and striking.

Five eminent clergymen of Boston,\* at the head of large and respectable congregations, with two distinguished officers of the University, have experienced the stroke of death; and we are now assembled, my brethren, to lament another victim of his power, not less to be regretted for the ardor of his piety, the soundness of his virtue, and the usefulness of his life. These events solemnly admonish us all of the frail and perishable tenure on which we hold our existence, and loudly exhort us to lead the life, that we may die the death of the righteous. In the mean time let us employ the short space allowed, ere we consign his mortal remains to their kindred earth, briefly to review the life and character of the deceased, that, inspired by his virtues, we may follow his faith, remembering the end of his conversation.

Bishop Parker was a native of Portsmouth, in New-Hampshire, and though educated in a different communion, grew early attached to the Episcopal form of worship. This attachment increased with his years; and after he had completed his academical education, and spent nine years in the honourable but laborious employment of tuition at Newburyport, Portsmouth and its vicinity, he sailed to England, for the purpose of receiving orders as an Episcopal clergyman.

On his return to America, he entered upon the office of assistant minister of this Church, for which he had been invited by the vestry to take orders, in 1773, where he gradually won the respect and affections of the congregation, by the solidity of his discourses and the virtues of his life. But he had not long been thus agreeably settled, when the disputes between the colonists and parent country arose to an alarming height, and the secret fire of animosity, which had gradually been kindled, burst into an open flame.

As the Episcopal Church had shared the royal bounty and favour, and in this country had always been unpopular, among the zealots of other religious persuasions, she naturally became an object of jealousy at this crisis, and her ministers the objects of resentment. Alarmed for their personal safety, in this moment of menace and peril, they fled. Mr. Parker alone remained, and constant to his duty, persevered in its execution, amidst the grossest insults, which often violated his ear, even when engaged in the most sacred offices of his profession. But supported by the spirit of conscientious rectitude, he sustained all these indignities unmoved, and continued publicly to pray for the sovereign, to whom he conceived allegiance due until the declaration of independence. It may be questioned how far this conduct was consistent with his usual prudence; but his conscientious intrepidity is doubtless highly deserving of admiration, ready as he was to sacrifice ease, property, and life itself to the disinterested discharge of his duty. Nor is the circumstance less honourable to the humanity of Bostonians, who, wrought up to the

\* Dr. Walter, Dr. Clarke, Dr. Belknap, Dr. Thatcher, Dr. Howard, Dr. Willard, and Dr. Tappan.

highest pitch of resentment against the monarch, whom they conceived the chief author of their injuries, yet abstained from all violence against the person who publicly prayed for him. However they might differ from him in political opinion, they could not but respect his firmness, and the unspotted integrity of his character.

To the noble conduct of our deceased friend must doubtless be attributed the preservation of the Episcopal Church in this town. Nor was the spirit he displayed less disinterested than firm. Repeatedly did he refuse the rectorship of this Church; anxiously desirous of leaving open a door for the return of his senior colleague; and it was with difficulty, and after a considerable space of time, that he was prevailed on to accept it. From that moment he gave himself up to the promotion of its interests, and such were the efficacy of his preaching and the respectability of his character, that the pews of this Church have never been sufficient to answer the numerous demands for them. His reputation extended throughout the Union, and was rewarded with a Doctorate from a respectable University. He was looked up to as the head of the Episcopal Church in New-England, and inferior to no clergyman on the continent in the essential accomplishments of that sacred character. In whatever point of view we consider Bishop Parker, his loss will be long and severely felt, whether we regard him as a man, as a citizen, as a clergyman, as a husband, as a father.

As a man, he was endowed with great and distinguished virtues. With a sound understanding, he united a most humane and feeling heart. No child of misfortune was ever turned from his door without relief, and often have I seen him turn aside to conceal the tear of sensibility that had started in his eye at the appearance, or recital of distress, in which he had no reason to be peculiarly interested. To avarice he was an entire stranger: he despised money for its own sake, and valued it only as necessary to procure the conveniences of life, and relieve the wants of the poor and unfortunate. No clergyman in this country ever exercised more extensively the rites of hospitality. His doors were always open to his numerous friends and acquaintance, and his table spread for entertainment. He appeared to the greatest advantage under his own roof, where, in the presence of his numerous family, amidst the pleasures of social intercourse, he relieved the cares and fatigues of the day with cheerful and agreeable conversation. Those who were most interested in his welfare, would often hint to him the propriety of saving a portion of his income for the future support of his numerous family. But the generosity of his nature forever struggled with his conjugal affection and parental tenderness, and too frequently proved victorious in the contest. His rank in society and the profession of a gentleman, he considered, required a style of living rather beyond what is merely decent and necessary, and though his people were liberal, yet his income was not more than sufficient to satisfy the demands of a very large family, and his own sense of propriety. There was a general impression that he was a proud man, among those who knew him but slightly; but never was there a charge more unfounded. A certain loftiness of deportment, perhaps a little stiff-

ness of manners, and the occasional neglect of returning those salutations in the street, which the courtesies of life seem to require, might have given rise to this supposition, and can alone serve for its apology. For never did I know a human being who entertained a more humble opinion of himself, was more diffident of his own talents, or less inclined to give pain and offence to any living creature. What I here affirm, I affirm on my own personal knowledge and observation, and should consider flattery of any kind on this solemn occasion, the worst species of hypocrisy. Bishop Parker was a man of distinguished prudence, and this virtue in him was pure and unalloyed. It was entirely unmixed with cunning, the despicable vice of little minds and mean capacities. He scorned to gain a moment's popularity by a trick, and simulation and dissimulation he utterly disdained. His prudence was of the most approved kind, the result of naturally good feelings and intuitive good sense, which led him to think, and speak, and act the very thing he ought, and to support a character of dignity and propriety at all times, and in every situation.

As a citizen, he was in the highest degree useful; and in this view of his character, there is not, perhaps, an individual in Boston, whose loss will be more extensively felt. There is not a society in town, established for the promotion of public good or private benevolence, of which he was not a distinguished member, and in most of them an active officer. Whatever tended to improve or ameliorate the condition of his fellow-citizens was the constant object of his care and attention, and he zealously co-operated in every plan devised for that purpose. Such was his acknowledged integrity, and so great the opinion of his judgment, that he was often chosen umpire, or arbitrator, to decide the disputes of individuals, and if his decisions were sometimes unsatisfactory, they were always just and impartial. To the widow and orphan, he was the comforter, adviser, and friend. Whatever property they inherited he laid out to the utmost advantage; and if it proved insufficient for their support, he was zealous in promoting subscriptions for their relief. As an executor, or administrator, he was able, punctual, and upright. He always closed the accounts of the estate within the shortest possible time, and to the general satisfaction of all parties; and in every transaction of this nature, displayed the most disinterested integrity. In a word, usefulness appeared the object of his life, and like that divine master, whose doctrine he enforced, and whose example he followed, he went about doing good. He "was eyes to the blind, feet to the lame, a father to the fatherless, and he made the widow's heart to sing for joy." You who have known his goodness and experienced his bounty, to you I appeal, if this picture be overcharged. Your sighs and tears assure me that it is not. But sorrow not, my friends, as those who have no hope, but confide in your Heavenly Father, and he will give you another comforter, who will abide with you forever.

As a Clergyman of the Episcopal Church, Bishop Parker was equalled by few: he read with propriety and impressive solemnity, our excellent liturgy, and performed all the ordinances of religion,



in a manner best calculated to impress the heart with their importance. In the pulpit his voice was clear and sonorous, and his delivery energetic; nor, when occasion required, was he ignorant of that touching pathos which moves the springs of sensibility. His discourses were serious and solid, explaining some important doctrine, or enforcing some moral virtue. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The divinity of the Saviour, faith in the Holy Trinity, were, he conceived, essential parts of the Christian system. But, though zealously attached to these important doctrines, he never for a moment lost sight of reason and good sense; and would as vigorously oppose the doctrines of blind faith and absolute predestination, as the defenders of loose and latitudinarian sentiments in religion. But when not engaged in the duties of his profession, he carefully avoided religious controversy, fully sensible that disputes on theoretical points rather engender strife than promote the cause of Christianity, and that combatants, in contests of this nature, frequently depart alienated, but not convinced. He lived on the most friendly terms with the respectable clergy of all denominations, whatever might be their secret sentiments, or acknowledged opinions. Though strongly attached to his own Church, he had no portion of superstition or bigotry in his composition. He attended the public performances of his congregational brethren on all important occasions, and seldom failed to contribute his offering at their charitable lectures. Of his clerical brethren of all persuasions, he always spoke with candour and affection, throwing a veil over their failings, and dwelling with pleasure on their virtues.

To his professional duties he was scrupulously attentive, never failed to preach in his turn, even when prudence might have prompted him to forbear, and observed all the fasts and festivals of the Church with conscientious exactness.

His attention to the poor and to the sick was always unremitting. He administered every spiritual and temporal consolation, which their situation demanded, and cheerfully sacrificed all engagements to the calls of duty. [To be concluded in our next.]

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*EXTRACT FROM A SERMON*

ON JOHN xiv. 21.

*He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.*

HAVING shewn how we are to expect this special manifestation of God and his Son, I proceed to consider in what it consists; or, in other words, to answer the Disciple's question—*Lord, how is it that thou wilt manifest thyself unto us, and not unto the world.*

And here a great many things might be mentioned in which the knowledge of those who love and serve God, is clearer than their's who do not. They see God and his goodness in the works of creation and providence; they behold his hand in all events; they con-

template his providence carrying on all the affairs of the world, making all things work together for good to them who love him. From this they draw perpetual comfort, joy, and consolation, for they *know the truth, and the truth maketh them free*. But, on the other hand, they who give not themselves to serve God, see not his hand in any thing. To them, the affairs of the world are subject only to blind chance, or at most under the controul of men who know not how, and are less disposed to do them any good. All is therefore, gloomy and dark before them; doubt and despondency is their portion, especially when labouring under calamities. If they ever think of God, it is but transiently, and as though he were at a great distance, not surrounding their beds in their slumbers, not about their paths, and spying out all their ways. This makes a wide difference between the real disciples of Christ, and the mere men of the world.

Again, in God's word he is more manifest to them who love him than to others. It is a *light to their feet and a lanthorn unto their paths*; they read it as though God were speaking to them in an audible voice, as though God held converse with them in human language, and that on subjects the most interesting and important. In a great many respects they understand the meaning of his word where others do not. Having a real desire to come to the knowledge of the truth, by seeking, they find; loving light rather than darkness, because their deeds are right in the sight of God, they obtain light and knowledge in his will, through the oracles of his word; while to the rest of the world it shines but feebly, and they see it at a great distance, glimmering through clouds and darkness, by no means enough to direct their way, or to keep them from stumbling at every temptation. It is no arrogant claim of the pious Christian to say he understands God's word better than others, for he has less temptation to pervert and misunderstand its meaning: He is prejudiced in favour of the truth, and God's word is truth and light.

But in another respect, and more especially, Jesus Christ is manifest to him who loves and serves God faithfully more than to others, inasmuch as he sees him fully in the character of a Saviour, *the Lamb of God which taketh away the sin of the world*; him by whom we have remission of sins and a right to God's favour; he who really loves God for his infinite perfections must have so humble an opinion of himself, his own misdeeds and unworthiness, as to feel the need of a Saviour to atone for his guilt, and he finds Jesus Christ just such an one as he needs, mighty *to save all who come unto him*. He finds that help has been laid on one who is both able and willing to save. He therefore flies directly to him, recognizes him as his Saviour, beholds and contemplates his character, life, sufferings, death, resurrection and ascension into heaven, where he ever liveth to make intercession for us with his Father. These things dwell much on the mind of him who loves and serves God. Thus are the words of our Lord true in a more especial manner, that he will manifest himself unto us. But those who have no relish for, nor delight in the service of God, not seeing his infinite purity

and holiness, and being too proud to own their great need of a Saviour, they look not after him who is offered. And although they have heard of him, yet they have heard of him as of a person who lived long ago, and to whom they are under no obligations of gratitude or love. Here then is a wide difference indeed. Our Lord may be herein manifest to his true disciples and not unto the world. To the one sort he shines in full splendour, as the *Sun of Righteousness with healing in his wings*; while to the other he is eclipsed in total darkness. To the one sort he is all beauty, to the other he has no form nor comeliness, that they should desire him. To the one, he is mighty in power and goodness, doing wonders; but to the other, he is the poor despised Gallilean, who is not going to establish the kingdoms of this world, who promises them neither riches nor glory, and therefore they will not follow him.

But lastly, and above all, Jesus Christ is manifest in a peculiar way to all who love and serve God, by his Holy Spirit the Comforter, from whom cometh all truth. This is the chief and most glorious manifestation of the Saviour to such as saw him not working his miracles in person. This is a standing and constant miracle, always performing in the hearts of true believers. By the suggestions of this Holy Spirit, the truly pious soul sees as it were the heavens open, and Jesus Christ transfigured into the Lord of glory; no more to appear in humility, as when the beloved disciples saw him transfigured on the mount; no more in company only of Moses and Elias; but also with angels and archangels, and all the blessed company of heaven. By this Holy Spirit the real Christian is enabled to resist temptations, and stand fast by God; to run with patience the Christian race; to fight, the good fight, and come off conqueror. It is by this Holy Spirit, that we see and know the truth as it is in Jesus, that we are purified in heart and soul, and made fit for the presence of God. It is this, through the instrumentality of the gospel ordinances, which restores the lost image of God in which man was at first created; so that he may hold converse with his Maker, as once in paradise. And it is this which enables us to look forward to a future world of glory, which lifts up the veil of darkness cast over all flesh, opens the door into heaven, and invites us to enter, saying *this is the way, walk ye in it*. But does God vouchsafe these aids to those who seek not him. Certainly not. They are left to grope their way in darkness. Since they quench and grieve the Holy Spirit, it must be expected it will depart from them. Here then we see another mighty difference between the true Christian and the sinner; the true servant of God, and the servant of the world. God is thus manifest to the one sort, and not unto the other. Jesus Christ appears to the one sort in glory, but by the other is altogether unseen.

Let us then love God sincerely; let us honour him in our hearts, and with our lips, and not doubt but when we seek him aright, he will be found of us; that we shall not seek in vain, but he will love us and come unto us, by his Holy Spirit, doing us good, filling our hearts with joy and gladness, aiding and assisting us to purify ourselves from sin, and finally bringing us to appear in his presence above.

THE following Letter, somewhat defaced, and without signature, was lately found among the papers of an aged person, deceased. From the time and place of its date, and from the evidence of tradition, there is full reason to believe it was written by the Rev. Dr. JOHNSON, first President of King's College, New-York. Not to say any thing of its contents, the circumstances under which it appears to have been written are a proof of the veneration which was entertained for the Doctor among Christians of different denominations, and of the readiness with which he set himself to instruct those who applied to him for that purpose, which it is known was a remarkable trait in his character.

EDITOR.

A LETTER to Mr. SAMUEL BROWNE, of Waterbury, in answer to his Letter of December 28, 1737, in defence of absolute predestination.

STRATFORD, JANUARY 1, 1737-8.

DEAR SIR,

I AM very well pleased with the nervous reasoning of your modest and ingenious letter of December 28, and wish I had leisure to return so large and particular an answer as it deserves: I will, however, offer a few short strictures upon what you therein advance in favour of the doctrine of *absolute and personal decrees concerning the future eternal condition of men, after this life*. In order to which, I would first observe to you, that what prejudices me against that doctrine is, that it manifestly appears to me to be contrary to the divine attributes, to many plain texts of scripture, and to the general drift and design of the whole word of God.

This doctrine appears contrary to the nature and attributes of God, in that it seems plainly inconsistent with the very notion of his being a moral Governor of the world, since it necessarily implies in it a design in him to lay his creatures under a necessity of being sinful, and miserable to all eternity, antecedent to any consideration of their demerit, and this out of a most selfish view of seeking his own glory at the expense of their eternal misery; and besides this, it implies a manifest double dealing with them, in declaring, and that even with an oath, his earnest desire of their happiness, while he secretly designs their infallible ruin. It also appears contrary to a great many plain texts of holy scripture, which so often assure us that *God is not willing that any should perish, but would have all to come to repentance, and be saved*; and that for this end, *Christ tasted death for every man*, and became a *propitiation for the sins of the whole world*,\* &c. And lastly, it seems manifestly repugnant to the general drift of the whole scriptures, (which is plainly to engage mankind to all holiness in heart and life,) there being nothing that can so effectually tend to cut the sinews of all our endeavours to repent and obey, as even the most distant surmise, that possibly all our exertions may prove fruitless;† since, for aught we know, we may

\* *And gave himself a ransom for all, nay even for those that by denying the Lord that bought them, bring on themselves swift destruction.*

2 Pet. ii. 1, and iii. 9; 1 Tim. ii. 4, 6; Heb. ii. 9; 1 John ii. 2.

† The passages in brackets are supplied, not being legible in the MS.

be excluded from all possibility of succeeding by an absolute and inexorable decree of reprobation: whereas on the contrary, nothing can more effectually tend to engage us to be *holy as God is holy, righteous as he is righteous, and merciful as he our Heavenly Father is merciful*, than those amiable apprehensions which represent him as being in and through Christ, an universal and irrespective lover of the souls that he has made, and sincerely and solicitously desirous of their happiness, in proportion to their several capacities, and ready, *without respect of persons*, for his sake to lend them all the aid and assistance necessary thereto, so far as can consist with treating them as being what they are, and what he has made them; *i. e.* free, self-exerting, and self-determining agents, and to make all the tender and merciful allowances for their frailty that can consist with the sincerity of their obedience, and his righteousness and authority in the government of the world; and this I take to be the idea or conception of him, which, agreeably to the light of nature, the holy scriptures universally give us concerning him. On which accounts if there be any difficulties from either reason or scripture, (as to me there appear none, but what by attentive consideration may be easily surmounted) yet, methinks, we should be strongly inclined, for God's sake, as well as our own, if possible, to get over them; and whatever obscure texts there are, that may seem to carry a different sound with them, to interpret them (as in fact the Church of God always did, in her best and purest ages) into a consistency with the divine attributes, and those many plain texts that are entirely consonant to them, and the general drift of the whole word of God; being well assured that whatever be the meaning of those few obscure texts, they cannot possibly mean any thing contrary either to the light of nature, or any other texts of scripture; or any thing that can tend to make us negligent, or to quiet us in our sins, or to discourage or dishearten us in our utmost endeavours to reform our lives, and bring forth the fruits of holiness and new obedience.

You have mentioned but two texts to support the doctrine of *absolute personal decrees* relating to the eternal state of men, and they are, *Rom. ix. 6. &c.* and *Eph. i. 4.* and what I shall say on these texts may be applied to most, if not all others that relate to this subject. And, first, as to *Rom. 9.* in order to the solution of what difficulties may seem to arise from this text, we must distinguish between talents bestowed on men in this life, which is a state of probation, and the retribution to be awarded in the life to come, according to what use men make of them here. In the one, God acts as a sovereign Lord of his favours; and in the other, as a righteous Judge of the behaviour of his creatures under them. Justice seems evidently to require, that in giving being to a creature, it be placed in a condition that is (in the whole of its circumstances and duration) *better than not to be*, or that renders being desirable to it, every thing considered; nor can it, I think, consist with justice to put a creature into a state that is, in the whole, worse than not to be at all, unless it be for its own personal demerit. But all that is bestowed upon it, beyond a condition that does, in the whole, render

being desirable, is matter of favour and grace. Now, in the distribution of talents, which are favours, it will be readily allowed, that God may deal as he pleases. He may bestow his favours to whom, and in what measure and manner he thinks fit, and none can reasonably complain. In this, he is sovereign and arbitrary; allotting to one the nature and condition of a man; to another that of an angel; to one man, or number of men, *one talent*, viz. *the light of nature*; to another, *two talents*, viz. *Judaism*; and to another, *five*, viz. *Christianity*; to one man a healthy, to another a sickly constitution; to one poverty, to another riches; to one small abilities and mean advantages; to another large powers and great opportunities for learning, &c. [In these and the like distributions of his favours in this state of probation, I allow God's decrees to be absolute and personal, as well as national;] but this is but a temporary and probationary state: whereas, in the state of retribution, after this life, the condition of men will be decided for all eternity, not according to what they have received here, but according to what improvements they have made: there an absolute decision has nothing to do: God's decrees and dispensations, therefore, with regard to that state, can imply nothing else but his resolution to treat all men according to the use they shall have made of his several allotments to them in this world, in exact proportion to what they had received.

Now I cannot find, by attending to the language of St. Paul, or the occasion and scope of his reasoning, in the epistle to the Romans, that the 9th chapter has any direct relation to the condition of men after this life, or what retribution God will make to them then, in proportion to their behaviour here in the use of the talents he has committed to their trust; but it is manifestly to be understood of the various distributions of his talents and favours to them during this their state of probation, in choosing or rejecting whom he pleases, with regard to the privileges of being his peculiar people, in which he is merely sovereign and arbitrary. He was so in choosing the seed of *Abraham*, *Isaac*, and *Jacob*, at first to enjoy the great talent of revealed religion, and the promise of the Messiah, and in rejecting that of *Ishmael* and *Esau* from that favour, though they were not destitute of a good degree of favour, in enjoying the lesser talent of the light of nature, and so he was now in rejecting the Jews for a time, and calling the Gentiles to the yet greater and inestimable talent of the gospel: I say, of these St. Paul is to be understood; for it is manifest that those passages of *Jacob* and *Esau*, and of *Isaac* and *Ishmael* are not to be understood of the persons themselves, (much less of their eternal state) but of the nations to descend from them, as will appear, if you look into the texts in *Genesis*, from whence they are quoted. Thus of *Jacob* and *Esau* it was said to *Rebecca*, *Gen. xxv. 23. Two nations are in thy womb, two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people, and the elder shall serve the younger: And that text, Jacob have I loved, and Esau have I hated,* quoted from *Mal. i. 2. 3.* is manifestly to be understood, not of the persons, but of the nations. Where, by the way, neither is God's

hatred of *Esau* to be understood to imply absolute hatred, for he had a good blessing, but only of a less degree of love, according to a known figure of speech in the Hebrew language, in which, that is frequently spoken absolutely, which is meant comparatively. In the same sense, Christ says, *He that hateth not father and mother, &c. cannot be my disciple....* Luke xiv. 26. where surely he cannot be understood to mean absolute hatred, but only a less degree of love: and so he explains himself in another place, by saying, *He that loveth father or mother more than me, is not worthy of me....* Mat. x. 37. So that God's hating *Esau* only means that he loved *Jacob*, i. e. the people of *Israel*, more than *Esau*, i. e. the people of *Edom*, and bestowed greater talents on one than on the other.

It is therefore only with respect to the bestowment of certain special privileges and talents in this life, that *St. Paul* is here to be understood when he says v. xvi, *It is not of him that willeth, (for Abraham wished, O that Ishmael might live!) nor of him that runneth, (for Esau ran to fetch the venison, that he might get the blessing,) but of God that sheweth mercy; who therefore, in the bestowment of favours [hath mercy on whom he will have mercy, and hath compassion on whom he will have compassion:] for here justice hath nothing to do; so that in distributing his favours, there can be no unrighteousness in him: He may do what he will with his own: and with respect to these it may justly be said, who art thou, O man, that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? hath not the potter power over the clay to make of the same lump, one vessel to honour and another to dishonour? Where yet it must be observed that vessels made for dishonourable or less honourable services, have yet some degree, some interest in their owner's love and favour. But all this has nothing to do with the distributions of the life to come: There justice alone takes place, which consists only in exactly proportioning rewards and punishments to men, according to their good or ill conduct in the use of the several favours and talents committed to them in this life.*

But you will perhaps say, is not the example of *Pharaoh*, v. 17. to be understood with regard to the retributions of the life to come? I answer, No. For *St. Paul* was as well concerned to vindicate the justice of God in rejecting the Jews for their perverseness, as the sovereignty of God in freely bestowing his gospel favours upon the Gentiles. To this purpose therefore, it is, that he alledgeth the instance of *Pharaoh*, that he might justify God's dealings in rejecting the Jews, and justly hardening their hearts, i. e. leaving them to the hardness of their hearts in rejecting Christ; as he had justly hardened *Pharaoh's* heart, i. e. left him to the hardness of his heart in resisting the force of the miracles he had wrought for his conviction; and to shew, that God might justly make the Jews monuments of his wrath in cutting them off from being a people, for their obstinate rejecting of Christ, as he had made *Pharaoh* a monument of his wrath, in the eyes of the world, for his obstinacy in hardening his heart against all the means used for his conviction. And that expression, *For this cause have I raised thee up, &c.* does not mean, *For this cause have I given thee being*, but *For this cause have I made thee to stand*,

as the *Hebrew* word imports, i. e. for this cause have I supported thee and prolonged thy life through one plague after another, that I might, for thy obstinacy and perverseness, make thee an illustrious example of my vengeance to all the earth. And *whom he will, he hardeneth*, means only, *whom he will* of those who deserve to be abandoned for their obstinacy, proceeding according to his wise and righteous good pleasure, in the government of the world, he justly leaves to the hardness of their hearts, for the terror of others, as he did *Pharaoh*, and was now in like manner determined to leave the *Jews* for their obstinate wickedness in rejecting and crucifying Christ. But what has all this to do with any absolute decrees of God, and especially with regard to the personal and eternal state of men? And thus much for the 9th of Romans.

As to your other text, *Eph. i. 4.* you know the *Ephesians* were mostly Gentiles, though there might be some Jews among them, and the design of that expression of *choosing them in Christ before the foundation of the world*, was probably, as Dr. Whitby supposes, to obviate a notion that had obtained among the Jews, which we find in their writers, as though God had chosen them only in the *Messiah* that was to come, and that before the foundation of the world, which they conceived was made for their sakes: whereas, the Apostle, in allusion to their way of speaking, would have them know that they ought not to arrogate the notion of any such privilege to themselves alone; but that God had chosen or designed the Gentiles, as well as them, to have the benefit of the *Messiah*, and that before the foundation of the world, that they might be holy or sanctified to God in him, and be engaged by faith in him, to lead holy and virtuous lives here, and so be happy forever hereafter. And accordingly it may be truly said of all that are called to the knowledge of Jesus Christ, that they are chosen in Christ as being at least externally members of his body the Church, to have the great talent of the gospel committed to them, [and that for this end, that by the dispensation of the gospel,] they might learn to be *holy in all manner of conversation*, and be thereby partakers of the benefits of that adoption, they were predestinated unto: For all that are baptized are as to their external standing in the *family and household of God*, and so are the reputed children of God, having a conditional title to the eternal inheritance, and are really such, and will finally be treated as such, by being put into the possession of that heavenly inheritance provided for them, if they yield a filial obedience to God conformable to the gospel, and persevere faithful to their high and holy calling to the end of their days. Now I cannot see that this text need, or can reasonably be supposed, (consistent with other texts,) to imply any such absolute personal decree concerning the eternal condition of men as you plead for: So far from this, that it is the condition only of future happiness that is here spoken of.

Upon the whole, it seems to me, that the right way of forming a just notion of God's decrees, is to judge of them by the facts as they really are before our eyes. There are in fact a great variety of privileges and talents actually bestowed: Therefore God, as the sovereign lord of his favours, decreed there should be such a variety.



And good men that make a good use of them, will be happy ; and the wicked and impenitent will be miserable, as God has in fact assured us, according to the sentence which he will pass upon them as the righteous judge of their conduct and behaviour : and therefore he decreed that this should be the result of things ; that the righteous should be happy, and the wicked miserable : And this is all the notion I can have of the decrees of God. And as God has plainly discovered his decrees to be such as the facts in conjunction with revealed religion declare them to be, so I conceive, that his great end in giving being to his creatures and in all his various dispensations towards them, must have been not any advantage to himself, but that they might be happy in proportion to their several talents and improvements, in consequence of their cheerful submission to his sovereign allotments, and sincere obedience to his holy laws : only with this reserve, that in \* \* \* \* \* *The remainder is wanting.*

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**THOUGHTS ON THE BIBLE.**

BOOKS are addressed to the judgment or imagination, intended to touch the passions, or please the fancy. The Holy Bible addresses the soul, directs to the paths of peace and happiness here, and brings to view a beautiful prospect of an hereafter ; in its pages may be viewed with awful surprize, the great and glorious creation— and with pleasing admiration may be seen the rise and fall of empires ; the revolutions of kingdoms and states ; the various vicissitudes of life in all stations ; the depravity of human nature, when man is forsaken by his God ; the easy transition from innocence to guilt, from virtue to vice ; the policy of courts and simplicity of cottages ; the rage of lust, folly of pride, fate of tyranny, and madness of ambition.

Here may be found patterns for all who wish to practice the Christian and moral duties. St. Gregory says, “from the patriarchs we may take the model of all virtues ; Abel teaches us innocence ; Enoch, purity of heart ; Noah, a firm perseverance in righteousness ; Abraham, the perfection of piety and faithfulness ; Joseph, chastity ; Jacob, constancy in labour ; Moses, meekness, and Job, invincible patience. Salvation the most glorious prize that man can obtain, may be pursued with pleasure, and it may with care be acquired, if piety is the guide, and faith the intercessor ; the mercy of God is greater than our delinquency, and happiness eternal within our reach, if we suppress the gratification of our passions to seek it.—Read, therefore, and be informed ; look for, and find.”

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**ST. CYPRIAN TO DONATUS, ON THE GRACE OF GOD.**

[Concluded.]

THERE is but one way of founding our ease and security upon a solid and lasting bottom ; and that is, to get off with the soonest, from the waves of this troublesome world, to retire thence, and to fix in the only sure haven of rest and peace ; to raise our thoughts and apprehensions from earth to heaven ; to interest our-

selves in the covenant of grace ; to ascend up to God in heart and affection, and to furnish our consciences with those materials of happiness and satisfaction, which the men of this world seek after in a world unable to furnish them. A man who thus hath raised himself above the world, will eagerly expect, will importunately seek for nothing from it. O, what a blessed state is this of repose and safety ! How firm is the security which is derived from heaven ! What a felicity is it to be disengaged from the entanglements of this perplexing scene, to be purified from the dross of this sinful world, and to be fitted for immortality, notwithstanding all the former attempts of our grand adversary to seduce and to corrupt us ! The reflections we make upon what we have been, will oblige us to so much the greater degrees of love to God, for what we are like to be. Nor is there need of cost, or courting, or of any laborious endeavour, to attain the highest dignity and happiness of human nature. It is the free gift of God, and may easily be had. His heavenly grace flows into the soul, as the sun of its own accord enlightens the dark corners of the earth ; as an everflowing fountain offers its waters to any who will use them, or as the refreshing dews descend unasked upon the thirsty meadows. When once the soul of man is brought to acknowledge and consider its heavenly extract, and hath learnt to raise itself above the world, it begins from that moment to enter upon the state for which it believes itself created. You, for your part, my *Donatus*, are already listed a soldier of Christ. Your care therefore, must only be to keep within the rules of that profession which you are engaged in, and to practise the virtues which it requires from you. Be diligent in prayer, and in reading the word of God. At some times you must speak with God ; at other times he must speak with you. Let him instruct you with his precepts, and form your mind by the guidance of his counsel. The man who is thence enriched, no one can impoverish ; he who is filled with the fulness of God, cannot be empty. All the gaudiness and pomp of life will become insipid and jejune to you, when once you are convinced, that your care should rather be employed upon yourself, and your soul be adorned with the graces of the gospel ; that the house which God hath vouchsafed to make his temple, and in which his Holy Spirit is pleased to set up his abode, should be fitted up to receive him, with a concern proportioned to the dignity of the guest expected. Let innocence and righteousness adorn this habitation for him. These are ornaments which no length of time will decay, nor accidents of weather tarnish. The embellishments of human art will be soiled and withered with age : Nor can any man depend upon the continuance of things which are in their own nature so obnoxious to change ; but the beauty, the ornaments, the splendour of the house, whereof I have been speaking, are permanent, and will abide by you ; time and accident can make no disadvantageous impression on it ; only the time will come when it shall be renewed with great advantage, and be clothed with a more durable and better covering.

I have thus, as briefly as I could, my dear *Donatus*, opened my mind at present to you upon this important subject. For though I am

sensible that your good dispositions, the serious ply of your thoughts, and the firmness of your faith, make you a patient and willing hearer of the things which pertain unto life and godliness, and that no subject is so pleasing to you as that which is most pleasing to God also; yet I have judged it fit to contract what I had to say, in regard that we are near neighbours, and therefore shall have frequent opportunities of conversing together upon these matters. Since this is then a time of leisure and recreation, let us spend the remainder of the day in gladness and singleness of heart; nor let the hour of our repast go over us without some portion of that grace which hath hitherto employed our minds and tongues. The mirth of a sober meal should be expressed in psalmody; and as you are blessed with a happy memory and a tunable voice, do you undertake this office, and enter upon it, according to received custom.\* Your friends will have the better entertainment by their intermixing it with spiritual discourse, and with religious harmony.

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*ADVICE TO A STUDENT,*

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

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*THE PRECEPTS OF RELIGION.*

I HAVE reserved positive institutions for a distinct consideration. They agree with other duties of religion in this, that the action imposed, bears a conformity to the will of God; for it is enjoined by him: they differ in this, that, independently on the injunction, it has no inherent, discernible, rectitude or beneficial tendency. Whence flow these consequences, 1. Positive institutions oblige by virtue of revealed precept only, and those persons alone on whom they are so imposed. 2. The action imposed, antecedently to the injunction, is a thing indifferent, and not a moral virtue. 3. The performance of the action imposed, subsequently to the injunction, is a moral virtue; because it is an act of obedience to the will of God; and therefore has in it that unalterable rectitude and beneficial consequence which I before observed to be the formal ratio, or essence of moral virtue. Therefore, 4. the performance of this action is a duty of standing and indispensable obligation, so long, and so far, and under such circumstances, as it is understood to be imposed. 5. Whenever it happens to be incompatible with the performance of an action, which, independently of any positive injunction, is a moral virtue, we may collect from the reason of the thing and the declarations of scripture, that it is not imposed. 6. Positive institutions are partly means and partly ends. They are means, as they minister to moral holiness, by accustoming the agent to implicit obedience, by the natural impression of a religious solemnity on the mind, and by the blessing of God upon his ordinances. They are ends, as the performance of them is itself a part of moral holiness, being (as above stated) an act of obedience to the will of God.

\* It appears to have been customary, among the Primitive Christians, to sing psalms and sacred hymns at meal times, in token of gratitude for the bounties of Providence.

But, 7. so far as they are means only, they are of divine appointment, and not of human choice ; they are therefore not methods of prudence only, but of duty.

I have been something the more minute in this discussion, because I wish you to comprehend clearly the grounds and measures of moral and religious obligation ; in order that you may be well prepared in all your discourses, to mark the limits of every duty by its immediate and ultimate rule, and to give due weight to every motive of obedience, principal and subordinate. And I believe all your future reading and meditation on this subject will terminate in the conclusion to which I have been endeavouring to lead you : which I cannot express better than in the words of Bishop Sanderson ;—“ The will of God however revealed to men, (i. e. whether by natural reason inferring from the rectitude and beneficial tendency of an action the will of God concerning it, or by supernatural communication) is the proper and adequate rule of conscience.” This is the law prescribed by the unchangeable nature of things to every rational creature. To this he must look up for his rule of action, for his obligation, and for his recompense. How far he might derive an impulsive sense of obligation, and prospect of recompense, from his apprehension of the essential difference of things, that is, of the rectitude and beneficial tendency of them or the contrary, if he were not under the direction and disposal of a superior will, is a question rather curious than useful ; because it supposes a case absurd and impossible, a contingent or created being independent of a necessary being or creator ; or at least a case which probably never existed ; such a being having ideas of rectitude and beneficial tendency, and at the same time no notion whatever of any superior regulating and controuling power. With respect, however, to the only rational nature to which we can apply the enquiry, there is certainly inherent in it an indelible apprehension and approbation of rectitude, however in some tribes and individuals of the species, in various, and even extreme degrees obscured, perplexed, and perverted. We feel in every virtuous action a sense of its intrinsic propriety and loveliness ; blended, first, with the satisfaction of expressing our reverence and obedience to our sovereign benefactor and governor ; and secondly, with a hope of his acceptance and favour.—These just sentiments, it is true, are awakened in us, and strengthened, by early culture and habit, by traditionary notions, by revelation and by grace : but still the faculty which suggests, or embraces them is the original gift of the creator ; it is our *reason* ; an essential part of our spiritual being, as vision or taste is of our animal or corporeal ; which three faculties must be all equally corrupted, or mutilated before they can cease to distinguish each in its respective office, moral “ good from evil, light from darkness, and sweet from bitter.”\* The infant mind has been compared to a *tabula rasa*, or sheet of clean paper : but there is this essential difference, as hath been well observed, between the opposite objects of the comparison ; they are not both equally indifferent to the inscription which they are to bear : “ upon the *tabula* or paper you may write what you

\* Isaiah v. 30.

"please; that wormwood is sweet, and sugar is bitter; that gratitude and compassion are base, treachery and envy noble; but no art or industry are capable of making those impressions on the mind: she hath predetermined tastes and sentiments, which arise from a source that is beyond experience, custom, or choice."\*—This source can be no other than the constitution which the creator hath given her: and these essential tastes and sentiments serve her as an immediate rule of action, and as one instrument of discerning their archetype in his all-perfect will.

Now as moral virtue or religious duty (for having shewn them to be inseparable, I may use the terms indiscriminately) comes recommended to our choice by the union of these three qualities, fitness or rectitude, beneficial consequence or tendency, and conformity to the divine will, it follows, that he who desires to excite the love of it in himself or others, will give a proportionate attention to them all: and having in his hands a revelation of the divine will, he will state this conformity, not only as inferrable from the rectitude and beneficial tendency, but also as declared expressly by this revelation. To resume the examples above-mentioned, he will speak of parental affection, not only as a dictate of nature; as necessary to the continuation and well being of mankind; as the principle of many other social virtues, and hence proved to be conformable to the will of God; but also as prescribed by his revealed law. He will discourse of temperance, not only as a precept of the Gospel, and otherwise proved to be conformable to the will of God; but as a habit necessary to health, and conducive to long life; observing that its opposite is degrading to our nature, an abuse of the divine bounty which gives us the productions of the earth for our good, and a breach of justice or charity in absorbing a disproportioned share of them. If, in treating on either of these virtues, he omit the consideration of the divine will, he tacitly takes away the solid basis of obligation, and shuts out the prospect of future retribution: he becomes a mere jejune moralist; and so far beneath the heathen poets or some of the better sort of philosophers, as they, though they had no authentic revelation to define or to sanction their precept, yet have frequent reference, expressed or implied, to the authority of the Deity, and the awards of a future state. If on the other hand, he slight the moral argument, he loses a substantial ground of proof and persuasion concerning the particular virtues: and moreover he passes by so much illustration of the truth of the revelation in general, and so much fresh motive of reverence to the revealer, as must ever arise from the conviction that "the commandment is" intrinsically "holy, just, and good,"† suitable to our conception of the essential "holiness" of the lawgiver, because "right," and "beneficial to his creatures."

To each therefore, of these unquestionable arguments in favour of a virtuous and religious conduct, you will allow its due place and weight: and, in this distribution, you will find it invariably right,

\* Usher's Introduction to the Theory of the Human Mind, Sec. 2.

† Rom. vii. 13.

to rest the primary obligation and limitation of every duty on the revealed will of God : " to the law and to the testimony."\* For,

1. This is a rule, and an authority intelligible and conclusive, upon every subject, and to every hearer. The fitness or rectitude of an action or habit, however certain, is not in every case so striking as in the first example which I have adduced : the beneficial consequence or tendency of it is not always so manifest as in the second : and the conclusion to be drawn from these two qualities, the conformity of the action or habit to the will of God, must be weaker in proportion to the diminished force or evidence of the premises.— Besides, the judgment of every hearer upon the rectitude or beneficial tendency of any conduct, (however demonstrable they be to an inquirer every way competent,) depends much upon his natural perspicacity, education, habits, and prejudices; these, in every congregation, are various; rarely adapted to abstract reasoning; nor always favourable to naked truth; which scarcely can preserve her independence and influence, if she come forth, in opposition to the misapprehensions and passions of men, not protected by the divine authority, not guarded by " the shield of faith, and the sword of the spirit, which is the word of God."† The virtue which the hearer least affects will lose much of its native comeliness in his partial and imperfect view : and the necessity of it to the general happiness will with him, become problematical, if his passions have so far blinded him, as to make it appear incompatible with his own. The practical dictate resulting from these precarious judgments is not likely to be very correct or uniform : and there is danger that his spiritual freedom and welfare, thus left to depend entirely upon his apprehensions of the beauty or utility of a virtue, may rest upon " the staff of a broken reed, on which if a man lean, it will go into his hand and pierce it."‡

2. The sanctions of virtue propounded by the word of God are incomparably more weighty and authentic, than any which unassisted reason can offer. The rectitude of an action, indeed, ensures the approbation of conscience : the beneficial tendency of it implies a probable reward in its natural effects : the conformity of it, thence inferable to the will of God, affords the expectation of his blessing here, and, upon the difficult supposition of a uniform obedience, (or, of such imperfect obedience as he shall graciously accept) a high probability of his larger bounty in some future state : and the opposite qualities of an action involve consequences respectively contrary. But what proportion do these sanctions bear, either in kind, or in extent, or in certainty, to the covenanted, or mediatorial promises, and the express threatenings of the Gospel?

3. Lastly, as divine revelation holds forth to those who are so happy as to enjoy it, the clearest discovery, and the most persuasive recommendation, of moral virtue, it seems to be at once an act of reason, and an offering of duty to the gracious author of it, to look up to it as our constant and sovereign guide : " thy word is a lamp unto my feet, and a light unto my path."|| A contrary habit of

\* Isaiah viii. 20.

† Eph. vi. 17.

‡ 2. Kings xviii. 21.

§ Heb. viii. 6. || Ps. cix. 103.

dwelling entirely or principally on the beauty and loveliness of this or that virtue, its present utility, or even the rational probability of its future recompense; this moral preaching, though it be so far correct as it delivers some unquestionable truths, yet is greatly erroneous in that it keeps back others, without which, alas! the former ones would avail us little towards clearing our prospects in another world; still less (such is the corruption of our nature, and so hath been the fact in all ages) for the effectual guidance of our manners in the present. It diverts the attention of the hearer from the great truths of the gospel, its doctrines, its precepts, and its sanctions; all which together form the adequate object of his faith, the law of his conduct, and the measure of his expectations. To limit your instructions and exhortations to any inferior speculations, rules, or motives, is to guide your followers with a candle after the sun has risen: it has a natural tendency to contract their views to the few small objects within the narrow circle of this imperfect vision; to make them shrink from the enlarged and more splendid prospects, which the celestial light would present to them; at length, to lead them to forget that he shines around them, or even forcibly to shut him out from their sight. To speak plainly, I cannot but look upon such mere moral discourses as the effect of considerable and dangerous inadvertency; inasmuch as, by narrowing the foundations, and weakening the sanctions, of Christian morality, they hazard the virtue of the hearer; and, by continually withdrawing from his view the Christian doctrine, they imperceptibly prepare him to renounce his faith.

The result of the whole is this. As the will of God is the adequate rule of conscience; as his will is made known to us, partly by supernatural revelation and partly by natural reason; as the precepts of revelation are to be interpreted and applied by reason, and also to be recommended by it for their intrinsic excellence; it seems meet that you should inform and guide your hearers by a careful reference to each of these heavenly monitors in due order and combination: being assured that, whenever they are properly attended to, they will agree in laying down and enforcing one measure of moral and religious duty.

## POETRY.

### ODE TO MEDITATION.

I.  
YE active scenes of busy life,  
Where all is tumult, noise, and strife,  
Where empty Pleasure's baggard  
train  
And loud Contention rudely reign!  
Where fierce Ambition, mad Desire,  
And moody Discontent, conspire  
To baffle Nature's even plan, [man;  
And strew with thorns the path of

Ye busy scenes! where Pelf and  
Care  
Divide each soul, each bosom share;  
I'll leave ye to the hurried throng,  
And in sequester'd shades pour forth  
my artless song.

II.  
The wooded vale, the lonely dell,  
The ivy'd arch, the moss-grown cell,

The smoothly-flowing glassy stream,  
That silently reflects the beam  
Of broad-ey'd day; or rapid brook,  
That gurgling flows from yonder  
nook,  
And, sudden wid'ning o'er the plain,  
Adds beauty to the rich domain;  
These, these are nature's charms, and  
these  
The heart for contemplation form'd  
must please!

## III.

Give me to tread the echoing wood,  
Or trace the margin of the flood,  
Glitt'ring thro' many a thorny brake  
Till it o'erflows the swelling lake.  
Give me to climb yon lofty steep,  
And from the point which mocks the  
deep,  
View the contrasted tints that glow  
In rich variety below;  
While soaring larks, still hov'ring  
near  
With watchful care, delight the ear,  
Mocking the worlding's false pre-  
tence  
To each refin'd delight of sense:  
Alas! his grosser feelings ne'er  
In such pure joys as these could share;  
His feeble mind, unus'd to thought,  
Would deem such pleasures dearly  
bought;  
Would think the labour ill repaid  
By contemplating light and shade;  
But know, proud sceptic, dare to  
know,  
That Nature's gifts yet higher joys  
bestow!

## IV.

Within her variegated bow'r,  
Profusely hung with ev'ry flow'r  
That charms the eye or courts the  
smell,  
Coy Meditation loves to dwell:  
'Tis there she sits from early dawn  
Till dewy eve bespreads the lawn,  
Marking the thrilling black bird's  
note,  
Or parting sun-beams, as they float  
In length'ning lines across the stream,  
Till their extinction wakes her from  
her dream.

## V.

And when slow-pacing silent night  
Veils the rich landscape from her  
sight,  
Unfolding, with a steady hand,  
The dark-spun texture 'thwart the  
strand;  
Nor midnight damps, nor dewy chills  
Nor rising mists from babbling rills,  
Can quench the ardour of her fire,  
Or bid her from the scene retire;  
In Nature's walks she still can find  
Meet contemplation for her well-  
stor'd mind.

## VI.

'Tis then that Nature's solemn stole  
With rapture fills her high-wrought  
soul!  
'Tis then that truths divinely sung  
Urge repetition from her tongue;  
'Tis then, to pure devotion given,  
She elevates her thoughts to Heav'n;  
Yes! at that still and lonely hour,  
When the sweet night-bird loves to  
pour  
In soothing strains his wend'rous  
note,  
Tuning to praise his warbling throat,  
Wrapt in Religion's hallow'd vest,  
She feels new ardours warm her  
breast;  
And, by Hope's pinions borne on  
high,  
Treads under foot the starry sky;  
Till, mingling with th'angelic train,  
She joins the never-ending choral  
strain.

## VII.

Hail Meditation! happy maid!  
With thee I'll seek the tranquil glade;  
With thee the lonely cell explore,  
Or haunt the gaily smiling shore;  
With thee inhale the breath of morn,  
And sip the dew-drop from the thorn;  
Or, when the sickly moon-beams  
creep  
In silence o'er the craggy steep,  
With thee, instructive fair, I'll climb  
Those heights stupendous, yet sub-  
lime,  
Where tow'ring reason 'gins to nod,  
And Nature's wonders end in Na-  
ture's God!



## HYMN ON GRACE.

"HOW blest, thy creature is, O God  
When with a single eye,  
He views the lustre of thy word,  
The day-spring from on high!

Thro' all the storms that veil the skies,  
And frown on earthly things,  
The Sun of Righteousness he eyes,  
With healing in his wings.

Struck by that light, the human heart,  
A barren soil no more,  
Sends the sweet smell of grace a-  
broad,

Where serpents lurk'd before.

The soul, a dreary province once  
Of Satan's dark domain,  
Feels a new empire form'd within,  
And owns a heav'nly reign.

The glorious orb, whose golden beams  
The fruitful year controul,  
Since first, obedient to thy word,  
He started from the goal,

Has cheer'd the nations with the joys  
His orient beams impart:—  
But, Jesus! 'tis thy light alone  
Can shine upon the heart."

COWPER.

## HYMN ON FAITH.

"GOD moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Judge not the lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding ev'ry hour;  
The bud may have a bitter taste,  
But sweet will be the flow'r.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

COWPER.

## ORIGINAL DOCUMENTS.

[NO. VIII.]

LETTER TO REV. MESSRS. LEAMING AND HUBBARD.

LONDON, APRIL 30, 1784.

GENTLEMEN,

YOUR letter dated at Middletown, Feb. 5, with the papers that accompanied it, came duly to me by the packet. I also received a letter from Mr. Leaming, but no copy of the act of the legislature to which in your letter you refer. I hope it is on the way.

I have communicated your letter to the Archbishop of York, and the Bishop of London and Oxford; the last did not seem to think it quite satisfactory, but said the letter was a good one, and gave him an advantageous opinion of the gentlemen who wrote it, and of the Clergy of Connecticut in general; and that it was worthy of serious consideration. The Bishop of London thought it removed all the difficulties on your side of the water, and that nothing now was wanting but an act of Parliament to dispense with the state oaths, and he imagined that would be easily obtained. The Archbishop of York gave no opinion, but wished that I would lose no time in shewing it to the Archbishop of Canterbury. This happened yesterday. This morning I went to Lambeth, but his Grace was gone out about

ten minutes before I got there. I shall go again to-morrow ; but if I stay till I have seen him, I shall lose this opportunity of writing, which I am not willing to do.

Upon the whole, your letter will do good. It attacks the objections in the right place, and answers them fairly ; and will enable me to take up the business upon firmer ground. I have determined with myself, that if the Bishops hang back, to bring the matter before Parliament by petition, and if that shall fail, the scheme will be at an end here, I fear forever. Capt. Coupar will sail from hence in three weeks, and by him I hope to be able to give you some satisfactory accounts of my procedure.

You will, Gentlemen, inform my friends at New-London how matters are situated. I hope to be with them in the course of this summer, and shall not hesitate to trust my future prospects to God's good providence, and the kind endeavours of my brethren to render my life comfortable, nay, happy.

This is a very hasty letter. I have had only twenty minutes to write it in. My best wishes attend the Clergy of Connecticut. Nova Scotia affairs, civil and ecclesiastical, go on heavily. The Parliament is to meet May 18th. Mr. Leaming will forgive my not answering his letter now, because it is impossible. All the American Clergy here are well.

Accept, my good, my dear friends,  
the most affectionate regards of your  
most obliged humble servant,  
SAMUEL SEABURY.

[NO. IX.]

LETTER TO THE REV. MR. JARVIS.

LONDON, MAY 3, 1784.

MY DEAR SIR,

I EMBRACE an opportunity, by the way of Rhode-Island, to address you as Secretary of the Convention, and to inform you that I have received a letter of the 5th of February, signed by yourself and my very good brethren Leaming and Hubbard, for which you all have my most hearty thanks. I am also to inform you that I wrote to you and them, as a committee, on the 30th of April, under cover to Mr. Ellison, by a vessel bound to New-York (the ship *Buckleugh*) acknowledging the receipt of the letter above mentioned. Mine was a very hasty letter—but in it I acquainted you that I had shewn your letter to the Archbishop of York: We were broken in upon by company and he gave me no opinion on the letter; but desired that I would communicate it to the Archbishop of Canterbury, and to the Bishop of London, as soon as I conveniently could. I called, in my way, on the Bishop of Oxford, who has been very attentive to me, speaks his mind without reserve, and is communicative, and hears me with patience and candour, is much of a gentleman, and a man of learning and business. He read the letter with attention—said he hardly thought it sufficient ground to proceed upon. I endeavoured to explain the arguments you had used, and

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to confirm them from the particular circumstances of the Church in Connecticut. He read the letter again, commended it, spoke handsomely of the gentlemen who wrote it, and of the Clergy of Connecticut, who so anxiously strove to perpetuate the Episcopal Church—said it would be a great pity that so much piety and zeal in so good a cause should not obtain the wished for object—that the letter certainly gave an opportunity for re-considering the matter, and merited attentive deliberation, and that possibly he should yet come into the opinion of its writers. I am sorry that he leaves town next week, as I shall thereby lose the benefit of his advice and assistance.

From him I went to the Bishop of London, who is an amiable man, but very infirm, and I think his memory and other faculties are declining; he avoids business as much as possible. Having read the letter, he asked many questions, and when he fully apprehended the matter, he said that he thought that every objection was removed on the part of the Connecticut Clergy, and that an act of Parliament, which he thought might be easily obtained, would remove the impediment of the state oaths, and that he hoped the Archbishop of Canterbury would see the matter in the same light that he did.

The next morning I went to Lambeth, but missed of seeing his Grace. On the first of May I went again. His Grace's behaviour, though polite, I thought was cool and restrained. When he had read the letter, he observed that it was still the application only of the Clergy, and that the permission was only the permission of individuals, and not of the legislature. I observed that the reasons why the legislature had not been applied to were specified in the letter, and that they appeared to me to be founded in reason and good sense—that had his Grace demanded the concurrence of the laity of the Church last autumn, it might easily have been procured. That it was the first wish both of the Episcopal Clergy and laity of Connecticut to have an Episcopate through the clear and uninterrupted channel of the Church of England, and my first wish that his Grace and the Archbishop of York might be the instruments of its conveyance—but that if such difficulties and objections lay in the way as it was impossible to remove, it was but lost time for me to pursue it further; but that I hoped his Grace would converse with the Archbishop of York and the Bishop of London on the subject. He said he certainly would as soon as he was able, but that he was then very unwell. I thought it was no good time to press the matter while the body and mind were not in perfect unison, and rose to withdraw, offering to leave the letter, as it might be wanted. I will not, said he, take the original from you, lest it should fare as the letter you brought from the Clergy of Connecticut has fared. I left it with Lord North when he was in office, and have never been able to recover it; but if you will favour me with copies of both letters I shall be obliged to you. I promised compliance, and took my leave.

Dr. Chandler has been with him to-day on the subject of the Nova-Scotia Episcopate, which, I believe, will be effected. His Grace introduced the subject of Connecticut; declared his readiness to

do every thing in his power, complimented the Clergy of Connecticut, and your humble servant, talked of an act of Parliament, and mentioned that some young gentlemen from the southern states, who were here soliciting orders, had applied to the Danish Bishops, through the medium of the Danish ambassador at the Hague, upon a supposition that he was averse to conferring orders on them; but that the supposition was groundless, he being willing and ready to do it when it could be consistently done. These young gentlemen had met with every encouragement to tempt them to a voyage to Denmark.

Upon the whole, you will perceive that your letter has done great service of itself; and it has enabled me to open a new battery, which I will mount with the heaviest cannon and mortars I can master, and will play them as vigorously as possible.

I anxiously expect the next arrival from New-York, in hopes I shall receive the act you refer to respecting the Church in Connecticut, and which his Grace thinks will be necessary to enable him to proceed.

I hope, my dear friend, that I shall be with you in the course of this summer, and be happy with you in the full enjoyment of our holy religion. Make my most affectionate regards to the Clergy as you have opportunity. No one esteems them more, or loves them more than I do: They are the *salt* which must now preserve our Church from all decay, and in perfect health and soundness.

I shall wait on his Grace on Wednesday—this is Monday—and if I am fortunate enough to see him, shall put a note for you into the mail which will close on Wednesday night for New-York.

Believe me to be

Your ever affectionate friend,  
and very humble servant,

SAMUEL SEABURY.

[NO. X.]

LETTER TO THE REV. MR. JARVIS.

LONDON, MAY 24, 1784.

MY DEAR SIR,

BY the last packet I wrote to you as Secretary of the Episcopal Convention in Connecticut, under cover to Mr. Ellison at New-York, and a day or two after by a vessel to Rhode-Island, under cover to Mr. Jona. Starr, of New-London. Both which letters, I flatter myself, will get safe to you. Since those letters I have had two interviews with his Grace of Canterbury, the last this morning. He declares himself ready to do every thing in his power to promote the business I am engaged in; but still thinks that an act of Parliament will be necessary to enable him to proceed; and also that the act of the Legislature of your State, which you mentioned would be sent me by Mr. Leaming, is absolutely necessary on which to found an application to Parliament. I pleased myself with the prospect of receiving the copy of that act by the last packet, the letters of which arrived here the 15th inst.; but great was my mortification, that no

letter came to me from my good and ever dear friends. What I shall do I know not, as the business is at a dead stand without it; and the Parliament is now sitting. If the next arrival does not bring it, I shall be at my wits end. Send it therefore, by all means even after the receipt of this letter; or if you have sent it, send a duplicate.

His Grace says he sees no reason to despair; but yet that matters are in such a state of uncertainty that he knows not how to promise any thing. He complains of the people in power; that there is no getting them to attend to any thing in which their own party interest is not concerned. This is certainly the worst country in the world to do business in. I wonder how they get along at any rate. But if I had the act of your State which you refer to in your letter, I should be able to bring the matter to a crisis, and it would be determined, one way or the other. And as it is attended with uncertainty whether I shall succeed here, I have in two or three letters to Mr. Leaming, requested to know, whether in case of failure here, it would be agreeable to the Clergy in Connecticut that I should apply to the nonjuring Bishops in Scotland, who have been sounded and declare their readiness to carry the business into execution. I hope to receive instructions on this head by the next arrival, and in the mean time must watch occasions as they rise.

Believe me, there is nothing that is not base that I would not do, nor any risk that I would not run, nor any inconvenience to myself, that I would not encounter, to carry this business into effect: And I assure you, if I do not succeed, it shall not be my fault.

There is one piece of intelligence we have heard from Nova-Scotia that gives me some uneasiness, viz: that Messrs. Andrews, Hubbard and Scovil are expected in Nova-Scotia this summer, with a large proportion of their congregations. This intelligence operates against me. For if these gentlemen cannot, or if they and their congregations do not choose to stay in Connecticut, why should a Bishop go there? I answer one reason of their going is the hopes of enjoying their religion fully, which they cannot do in Connecticut without a Bishop.

I beg my most respectful regards may be made to the Clergy of Connecticut, and that they will believe me to be anxiously engaged in the fulfilment of their wishes in the business of the Episcopate proposed.

Believe me to be, dear Sir,  
your hearty well wisher, and  
very humble servant.

SAMUEL SEABURY.

FOR THE CHURCHMAN'S MAGAZINE.

### HEATHEN MORALITY.

[Continued from page 120.]

BE slow in deliberation, but quick in execution.

When you ask the advice of any one in the conduct of your affairs, consider in the first place how he manages his own; for he

who conducts badly for himself, will never be a good counsellor in the business of another.

If you consider well the mischiefs of rashness, you will learn to take prudent counsel : For when we have experienced the miseries of sickness, we take more prudent care of our health.

Qualify thyself for superiority over others, yet conduct towards them as if thou wert but an equal ; so wilt thou appear to cultivate justice, not from weakness, but a sense of equity.

Prefer honest poverty to unjust gain : For justice is better than wealth, inasmuch as the latter can profit us only while we live, but the former may procure us glory after death ; the latter may fall to the share of the very worst men, but the former can be possessed only by the virtuous.

Envy none who are enriched by unjust lucre, but make much of those who from their love of justice suffer wrong : For the just, if in nothing else they excel the unjust, are certainly superior in hope.

Provide carefully for every thing which may contribute to thy well-being in life, especially be intent upon the improvement of thy understanding. For the greatest thing among smaller is a good mind in a sound body.

Be ever active in body, and studious in mind ; that by the one thou mayest execute thy determinations, and by the other know how to provide for thy future good.

Study well what thou art about to say, for there are many whose tongues outrun their thoughts.

Have but two occasions of speaking, the one, of subjects well understood, the other, of those necessary to be spoken. In these two cases alone is speech preferable to silence ; in all others it is better to be silent than to speak.

Consider that nothing human is stable ; hence thou wilt learn not unduly to exult in prosperity, nor to be confounded by adversity.

It is thy duty to rejoice in prosperity, and with firmness endure calamity ; and each without ostentation. For it is absurd to lay open our minds to the observation of every one, while with caution we conceal our wealth.

Avoid just reprehension more cautiously than danger : For formidable as death to the wicked should be an ignominious life to the virtuous. Fate has, as it were, condemned all to death, but by the constitution of things the good alone can be honoured in death.

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*CHRISTIAN BIOGRAPHY.*

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*THE LIFE OF ST. MATTHEW.*

ST. Matthew was a native of Galilee, and a publican, or a tax-gatherer under the Romans. He was collector of the customs at the port of Capernaum, a maritime town, on the sea of Galilee. His office consisted in collecting the taxes upon all goods that were there imported or exported, and receiving the tribute which all passengers by water are obliged to pay. The occupation of a publican was

a most\* invidious employment, and to the Jews was peculiarly odious and detestable, as they had been so long free, and so indignantly supported the Roman yoke. In passing through Capernaum our Lord saw this worthy publican situated in the tax-gatherer's office, and by his perfect knowledge of the human heart, for the evangelist John tell us he wanted no information concerning any one's character, knowing him to be a person of virtuous and amiable dispositions, he said to him, *follow me*. Upon this invitation he instantly arose and mingled in his train. But undoubtedly his conscientious regards to the common obligations of justice would induce him to secrete nothing, but to deliver in his accounts in an upright manner to those who had employed him. We afterwards find this Apostle making a grand entertainment at his house, to which he invited Jesus and a great number of publicans and their friends; apparently with this good design; that by the personal converse of Jesus, their prejudices against him might be softened or removed, that they might have an happy opportunity of seeing the amiable endowments which distinguished him, and consequently be disposed to think favourably of him for relinquishing his employment to follow such an instructor. This benevolent design of Matthew, one may conjecture, had all its effects; for we afterwards find the publicans among our Lord's auditors, and devoutly attending his ministry. From the time of this invitation to be his follower and disciple, Matthew continued with Jesus Christ; distinguished with the honour of being one of his twelve Apostles, a familiar attendant on his person, a spectator of his public and private conduct, an hearer of his discourses, a witness of his temper and morals, and an evidence of his resurrection. After our Saviour's assumption, he was along with the other Apostles at Jerusalem; and on the day of Pentecost, was endowed with spiritual gifts and miraculous powers. He was crowned with martyrdom, as is commonly believed, in Æthiopia, in a city called Nadabbar, or Nad-daver. The testimonies of ancient writers concerning him and his gospel may be seen in that most accurate and useful work of the learned and judicious Dr. Lardner, entitled, the *Credibility of the Gospel History*, in supplement vol. 1. p. 95. 2d edition, 1760. Learned men are not agreed about the exact time in which St. Matthew published his gospel. If Irenæus may be relied upon, who expressly declares that Matthew published his gospel when Peter and Paul were preaching at Rome, it must have been when Paul was in that city the second time; about the year of Christ 64; the time when Nero persecuted the Christians. Baronius, Grotius, Vossius, Jones, and the late learned professor Wetstein, concur in the opinion that it was published in the year 41, about eight years after our Saviour's ascension. Dr. Henry Owen, in his late *Observations on the Four Gospels*, hath fixed the date of its publication much earlier; about the year of Christ 38, the second of Caligula, and the fifth from our Lord's assumption. But though learned men differ in ascertaining

\* Theocritus being once asked, which was the most cruel of all beasts, made answer: that among the wild beasts of the forest they were the Lion and the Bear: but among the beasts of the city, they were the Parasite and Publican.

the time in which St. Matthew wrote, yet all antiquity is unanimously agreed, that this evangelist compiled his gospel for the service of the Jews in Palestine, to confirm those who believed, and to convert, if possible, those who believed not.

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*SELECT THOUGHTS, &c.*

His pity gave, ere charity began.—GOLDSMITH.

IN the portrait of an almost perfect character drawn by the hand of the inimitable Goldsmith, this may be considered as one of the most striking features. It addresses itself to the heart; and we immediately perceive the propriety of it, though few are constrained to "go and do likewise."

Mankind in general, when they see their fellow creatures reduced to want, must stop to enquire into the causes which brought the evil upon them; and should they find, that they have been involved by their own indiscretion, they are sure to feel all that coldness and disdain, which the most barbaric apathy could dictate. Their hearts feel as little impression from the cries of the needy, as do the ragged rocks from the balmy dew, which gently trickles down their adamantine cheeks.

This Zemblan frigidity of heart is the more shocking when its traces are discerned in the conduct of those who are renowned for their acquisition in human literature; and who also profess the benevolent religion of Jesus. It may perhaps be objected, that this is not observable in the character last stated. Would to God the objection were always true. But, are there not men found, swimming in affluence, apparently zealous supporters of the religion of their country, in short possessing every ostensible advantage of becoming "mild and tractable to man," who live thoughtless of their suffering brethren, and who, in the language of the wise man, have not kindness even to *lend to the Lord!*

How unlike is the disposition of such, to that of the venerable Redeemer of man, who bid flow his vital current to wash even his murderers from pollution!

In fine, it may be stated as an axiom, that he who will not relieve the suffering, of whatever description, when he has it in his power, only wishes for a pretext to brood over his ill-gotten, misimproved wealth; and, in the worship of Mammon, to cheat his God of that service, which is his due! These base born souls may possibly receive a sordid gratification, like the dog in the manger; but can never taste those refined pleasures, which are only possessed by the benevolent and sympathetic.

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ON THE BEING OF A GOD.

HOW irrational the history of Atheists! for, that God exists, the universe bears the most ample testimony. Not a section, not a page in the vast and instructive volume of nature which lies open before us, but inculcates the doctrine. At home, abroad, in the most public or solitary employments and conditions, we are



presented with the evidence of divine existence. Every object from the least grain of sand, to the globe itself ; from the crawling worms to the immortal Newton, who explored the celestial world, is God's witness before the bar of reason. To be atheists in practice is easy, but to be atheists in theory is a hard work indeed. How blind, stupid, and brutish is the real atheist ! Who shall attempt to reason with the senseless monster, while he discards the divine existence, and wantonly tramples upon all the reason in the universe ? He who cannot see God every where, and in every object of nature, must expect to grope in the obscurity of darkness ; for criminal ignorance and fatal blindness has clouded and sealed his eyes. Blessed be God, atheists are not beyond the influence of his almighty arm. He can with a word enlighten their minds, change their hearts, and teach them to adore his majesty at the altar of devotion. Since there is evidence of God's existence, it is manifest that we are absolutely in his hands, and can expect no protection but from his agency. To oppose God, then, is fruitless if not dangerous. If he resolve to kill us, we must die ; and if he determines to spare us, we shall live.—For who can prevent the execution of his irresistible and irreversible decree ?

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REMARKS ON PRIDE.

WHEN we look at a field of corn we find those stalks which raise their heads highest, are the emptiest. The same is the case with men : those who assume the greatest consequence, have generally the least share of judgment and ability.

There is no vice more insupportable and more universally hated than pride ; it is a kind of poison which corrupts all the good qualities of a man, and whatever merit he otherwise possesses, this alone is sufficient to render him odious and contemptible ; so that pleasing himself too much he displeases every one else. Pride is the first vice that takes possession of the heart, because it derives its source from self-love ; and it is the last that remains, whatever efforts may be made to expel it.

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ANECDOTE OF BISHOP BULL.

BISHOP BULL in his younger years was settled in a Parish where were many Quakers ; One of these, who was a noted preacher among them, once accosted Mr. Bull in these words : "George, as for human learning I set no value upon it ; but if thou wilt talk scripture, have at thee." Upon which Mr. Bull, willing to come at his confidence, readily answered, "Come on then, friend !" So opening the bible, which lay before them, he fell upon the book of Proverbs, "See'st thou, friend," saith he, Solomon saith in one place, "answer a fool according to his folly ;" and in another place, "answer *not* a fool according to his folly ;" how dost thou reconcile these two texts of scripture ? Why, said the quaker, Solomon don't say so ? To which Mr. Bull replied, "Aye, but he doth ;" and turning to the places, he soon convinced him. On which the quaker, being much out of countenance, said, "*why then Solomon's a fool ;*" which ended the controversy.

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JUNE, 1806.

[No. 6.]

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*REFLECTIONS FOR JUNE.*

WHEN now the solstitial sun has gained his meridian height, and darts down his burning rays, the feathered tribes fly to some thicket and cease their songs. The flocks and herds forgetful of their food, seek the sequestered shade, and sip the running stream; while beneath the branching oak, reclines the o'erheated labourer, enjoys the refreshing breeze that fans the abundant foliage above, and recovers his strength for new toils. Exposed to the burning sun, or oppressed and panting with heat amid the crowded throng of men, imagination involuntarily wanders along some verdant bank, or retires beneath some shady grove, and anticipates unspeakable delights: And when transported thither in reality, what calm serenity, and peaceful tranquility pervade both soul and body! The bosom in which piety dwells cannot refrain from ejaculations of praise and thanksgiving to the great Creator, that he has thus varied the face of things, uniting utility with delight, spreading out the forest for shade in summer, and for fuel in winter. How beneficent and how wise is that Being from whom all these arrangements in nature are derived! How merciful and kind that he continues to man such a constant change of delights, notwithstanding his original defection, and departure from holiness, and his multiplied transgressions, with which he daily provokes God to withdraw his goodness; and for which it would be just that the earth should be converted into a barren sand, scorched by the sun in summer, and frozen to a lifeless mass in winter. But mercy prevails against justice, and the established course of nature comes round: The fields are again covered with rich harvests, and the husbandman waits in exultation for the day soon approaching, when he is to put in the sickle and the scythe, and store his barns with abundance: Again the forests are clothed in their fullest robes and solemn wave to the winds: Again the valleys and hills laugh and sing; they lift up their voices in praise to the great king of Heaven: Lowing herds and bleating flocks go forth in the morning, spread over the lawns, and across the cheerful green do seek their meat from God, on whom all creatures live; he openeth his hand and supplieth them from his bounty. Who art thou then, O man, that thou shouldest repine when such abundance is flowing around thee? Canst thou doubt his goodness, or call in

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needed for comfort and health, let all, who have at heart sincere religion and the honour of God, unite their endeavours in disseminating sentiments like these, and in time a reformation will be effected; and we shall see our churches enclosed, and decently ornamented. Thus would comfort and convenience be purchased at a small expence, and the cause of religion promoted.

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*MR. GARDINER'S SERMON.*

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[Concluded from page 176.]

AFTER the decease of Bishop Bass, he was unanimously chosen to succeed to the Episcopal office; and it was not until many months after his election, that his reluctant consent was obtained. There was no affectation in this; his hesitation was conscientious and sincere. It arose from the humble opinion he entertained of his own merit; for he was the only man living, who thought that he possessed not the necessary qualifications. Having received consecration, he returned to his family and parish, and ere he had discharged a single duty of his new dignity, was seized with his last fatal disorder.

The loss to this Church is, I fear, irreparable, as it will be difficult, if not impossible, to find another, so well qualified to perform the important duties of a parish minister. He was, indeed, my brethren, "a man, take him all in all, you ne'er will look upon his like again."\* But that Being, whose judgments we cannot fathom, and to whose dispensations it behoves us to submit, has thought proper to take him from you in the midst of his usefulness, when, according to the course of nature, you might have enjoyed his society and instructions many years. To the decrees of that Being, we must yield, with uncomplaining resignation, for he is wise in all his works, and holy in all his ways. He made, preserves, governs, and best knows how to dispose of his creatures. Father of mercies, thy will be done! Could that sainted spirit, whose loss we so deeply deplore, look down from heaven, and once more address you in person, what, my brethren, would be his language? Would he not say, weep not for me but for yourselves? Remember my instructions, imitate the example of our Saviour, and hereafter you will partake of my happiness. Cherish then, my brethren, the memory of those virtues, and strive to imitate them in your lives. Let the ardour of his piety, the goodness of his disposition, the soundness of his principles, the benevolence of his heart, and the usefulness of his life, be ever present to your minds.

And here I could expatiate on the private virtues of the deceased, on his conjugal affection and parental tenderness, in the endearing relations of husband and father: But the widowed mourner, and fatherless children need no monitor, but their own feelings, to remind them of their loss. But though they mourn, they will not "mourn as those who have no hope," but repose their trust in that

\* Shaks.

Being, who is "a father to the fatherless," the protector of the orphan and widow. The respectable lady, left with eleven children, will remember the important duties imposed on her. Deprived of one protector and guide, they will look up to her for advice, instruction and consolation. She must supply the place of her deceased consort, and perform the offices devolved on her with fidelity. The task is indeed arduous, but it is noble, and great will be her reward. She will recollect that those, whom God loveth, he chasteneth; that wholesome, though unpalatable, is the bitter medicine of adversity. She will call to mind the frailty and uncertainty of human life, the diseases that torment, and the vexations that harrass man, during his short pilgrimage on earth, that he is born to trouble, that he is destined to affliction and sorrow, that he has a short time to live and is full of misery, that he cometh up like a flower and is cut down. She will call to mind, that her calamity is not peculiar and uncommon, that many noble instances of passive courage have been displayed by her sex, which as far surpasses ours in true fortitude, as in numerous other virtues. Above all, she will remember the promises and consolations of her religion, and feel assured, that the righteous widow's barrel of meal will not waste, nor her cruise of oil fail; that the righteous woman will not be forsaken, nor her seed be left to beg bread. Next to her heavenly Father, she will repose confidence on her numerous and respectable connections, and the countless multitude of her friends. Every support and consolation which they can afford, she may be assured of receiving; and while thus sustained and consoled, she will exclaim in the language of Christian resignation, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

And you, ye youthful mourners, who have lost the best of fathers, transfer your duty and attentions to your surviving parent.—Break the violence of the blow she has just received, by your endearing assiduities; and by the cultivation of good principles and virtuous conduct, endeavour to make her less sensible of the affliction she has experienced.

And let us all, my brethren, from the continued instances of mortality which we see before our eyes, *learn to be wise, and consider our latter end.* Every moment brings us nigher to eternity. It is surely our interest to make that eternity a blessed one. We glide down the stream of time with imperceptible rapidity, and shall soon be carried into the ocean of fatuity, whence we shall return no more. *We all, says Isaiah, do fade as a leaf.* Some are blown from the tree of life, early in the spring, others drop off withered by the heat of summer, few survive the chilling blasts of autumn, and those few are shrunk and scattered by the deadly breath of winter. The hand of death shakes it, and we mingle with our kindred dust. In that sable tenement, lie the remains of your much loved pastor, which will shortly be consigned to the peaceful grave. His immortal part, we trust, has already ascended to the mansions of peace, and will there rest, in partial bliss, *till the trumpet shall sound, and we shall all appear before the judgment seat of Christ; for every man*

*shall give an account of himself to God.* Then, if you have duly profited by his instruction and example, you will meet him once more, never again to separate, and with the souls of just men made perfect, enjoy everlasting happiness. In the mean time, remember them which had the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

REMARKS ON 2 TIMOTHY iv. 13.

ST. PAUL in writing to Timothy desires him to bring with him, when he should come, *the cloak which he had left at Troas with Carpus, and the books, but especially the parchments.* However unimportant these directions may seem to us, yet a little attention will make it manifest, that with regard to the cloak and the parchments, at least, they might have been of singular benefit to the Apostle. By looking at the conclusion of this epistle to Timothy, we find it was written from Rome, where he was a second time a prisoner in bonds, and was soon to make his defence before Nero the Emperor. On his trial it would be a matter of the utmost importance to prove that he was a Roman citizen; because this would entitle him to privileges which by law he could not otherwise enjoy; and if he should be condemned it would exempt him from cruel and ignominious punishments, such as crucifixion, or being devoured by wild beasts, punishments very commonly inflicted by the Romans on slaves, and those who were not citizens. St. Paul we know once saved himself from a scourging by pleading his privilege, and we cannot doubt but that on another so much more important occasion, he would avail himself of the same advantage. These circumstances considered, it becomes, in the highest degree probable if not certain, that the *parchments* for which he wrote were the evidences of his citizenship, the *diplomas* or certificates from public authority, shewing him to be a citizen; such as are now customarily given to foreigners, when admitted to like privileges. Of this indeed we have no other proof than what the nature of the case seems to point out. That such certificates were customary among the Romans, is a known fact; and that the Apostle would avail himself of their benefit, if in his power, cannot be doubted: And having left them by mistake, or possibly through necessity, when suddenly taken up and hurried away as a prisoner, he wrote for them to be used when occasion should require.

As to the cloak, the same satisfactory account may be given, by remarking that among the Romans, the law prescribed a particular kind of dress for citizens, and which none but citizens were allowed to wear. The cloak therefore, in addition to the *parchments*, might be a material evidence in his favour when he should come upon trial. If these conjectures are well founded, we have a natural account of the passage in question: And though it inculcate no doctrine or precept, it yet evinces how much wisdom and prudence the Apostle exercised in a critical situation.

## THE HOLY SCRIPTURES.

THIS sacred volume presents to us a glorious display of the perfections of Almighty God. It exhibits him sitting on a throne of infinite majesty ; the maker and framer of all things ; existing from eternity to eternity ; before whom the universe is but, *as the highest part of the dust of the earth* ; yet though thus exalted, condescending to behold the things that are done on the earth. Let us then adore and tremble before his power. He is a pure spirit, and of purer eyes than to behold iniquity. Let us then purify our hearts in his sight, and take heed to our ways that we offend not in thought, word, or deed. The dictates of his spirit unfold to our view a wonderful account of his mercy and goodness in redeeming fallen man from misery and ruin, through the merits of his Son Jesus Christ ;—let us thank and adore him for that inestimable gift ; let us flee into that ark of safety from the evils with which we are surrounded in this temporal scene of things. He has promised to save all who come unto him by a lively faith. Let us rely on his promise, nor any longer risk that flood which is coming on the world ; not a flood of water as once, but a flood of fire to destroy the ungodly. His word is a guide to our ways, *a light to our feet and a lantern to our paths* ; it shews us how he will be worshipped and served. Let us follow it sincerely, and it will lead us to our peace ; it will guide us through pleasant ways while here, and hereafter to eternal triumph. It contains the most exalted precepts. Let them not be taught in vain ; but let them sink deep into our hearts, and abide by our souls unto the hour of death. It affords the best and wisest instruction ; let us be willing and obedient scholars. It exhorts us by every winning consideration to serve the Lord with fear and perfect holiness in his sight ; let not its exhortations be fruitless. By the power of God, by his goodness and mercy, by a regard to our own eternal peace, it entreats us to live ; let it not plead in vain ; let it not speak as to senseless stocks and stones ; but let us bow our hearts in obedience to its kind instructions ; and *whatsoever things are true, whatsoever things are right*, lovely and of good report, *if there be any virtue, if there be any praise*, let us think of these things.

God's sure word opens to our view a world beyond the grave. The cheering prospect is before us, that another and an infinitely better state awaits all who avail themselves of the favour of God, through a merciful redeemer ; a state where pain, and sorrow, and sighing shall be no more ; but eternal light and joy, and bliss-unfading shall shine perpetual ; where God's own right hand shall be visible, pouring forth his bounties in a ceaseless stream, from whence his servants shall drink their fill of joys, without fear of falling into a worse estate ; but continually progressing towards somewhat more glorious and exalted within the gift of an infinite and eternal God. Shall we not then hold us fast by this anchor of our souls sure and steadfast ? Tossed by the tempests of this changing scene here below ; baffled in our hopes, cut off from our prospects, plunged in sorrow and affliction, exposed to pains and cruel agonies of body and mind : To—

day in prosperity, to-morrow in adversity ; to-day at ease, to-morrow groaning with anguish ; to-day in hope, to-morrow in despair ; in the morning flourishing as the grass of the field, in the evening cut down, dried up, and withered ; this hour alive, the next dead.—Such being our true condition, what infinite cause of joy have we that God has pointed out the way, and invited us to those peaceful shores, that blessed land of eternal rest, reserved in the heavens, where evils cannot come, afflictions cannot invade.

In the midst of worldly prosperity, it may be difficult to form a just estimate of the infinite importance of these glorious hopes ; but cultivate the society of the wretched ; ask him who is worn out with calamities, on whom the storms of adversity have severely beaten, and what will he say ? If he has done his duty to himself he will exclaim with holy Job, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.* Go near to the sick bed, where there is one approaching the last awful scene of mortality ; and what will be his language ? Not surely that a view of future things is an uninteresting subject, but of infinite moment, more than millions of worlds could afford. Let not then these prospects be jostled out of mind by the poor trifles of time ; but let us pray the same Holy Spirit, which hath set open this door of hope in God's word, to fortify our souls in the hour of temptation, and give us grace to stand fast, and fight the good fight of faith unto the end, that we may come off conquerors and more than conquerors through him that loved us, and be welcomed into the joy of our Lord. Let us *be steadfast, immovable always abounding in the work of the Lord*, knowing that our labour shall not be in vain ; but that a crown of everlasting triumph, a world of infinite rejoicing, in the presence of him who liveth forever and ever, awaits all who run well the race set before them. Let us go on and be valiant in faith, putting to flight the enemies of our peace, the temptations with which we are surrounded ; then when our Lord shall come, he will say to us, *well done good and faithful servant, enter thou into the joy of thy Lord.*

—♦♦♦—  
FOR THE CHURCHMAN'S MAGAZINE.

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**EXTRACT FROM A SERMON,**

**DELIVERED AT THE TIME OF TAKING CHARGE OF AN EPISCOPAL CONGREGATION.**

COMING to you brethren, as a messenger of the Lord of Hosts, whose divine commission has been duly conferred upon me, and undertaking the discharge of solemn and important duties, I feel an earnest solicitude that pure and evangelical love may be preserved among us. Without this, all my exertions to profit you will not avail. I shall only endanger my own soul and embarrass yours. *Much, much* indeed might be said on the important duties attached

to the ministerial character. These, until I am admitted to the more elevated order of the priesthood and enter more immediately into the sacred connexion now contemplated, I deem it improper for me to discuss.

The youthful heart palpitates with anxious alarm, on approaching the discharge of these solemn offices. Conscious of his numerous imperfections he shrinks before the magnitude of the momentous undertaking.

The faithful servant of the Lord, anxious to *give to every one, his portion of meat in due season*, will often find himself in doubt respecting the most effectual way of accomplishing this desirable end. Let not then your expectations be too highly raised. Consider that he who now cometh among you is but a man, subject to the same imperfections as others of his sinful race; destitute of the blessing of heaven, he will be but *as sounding brass and a tinkling cymbal*. Your fervent and united prayers to God for his directing aid are of infinite importance; *Paul may plant and Apollos water, but God only can give the increase*.

If unitedly we aim at the cultivation of harmony and love, we may look for the constant blessing of Heaven. Then will minister and people have abundant reason to rejoice in beholding this section of our Apostolic Church flourish as the garden of God. Then may we look forward to those scenes of unutterable delight in the Church triumphant on high; where the pure flames of heavenly love pervade every bosom; where the benign radiance of the eternal godhead beams with ceaseless lustre.

To aid you in your Christian course, and accompany you in your walks to the abodes of eternal bliss, I trust will ever be my earnest desire; for I am *determined to know nothing among you, save Jesus Christ and him crucified*.

I venture to believe that you are sensible, many and great difficulties are attached to the office I have engaged to discharge. This I humbly trust will induce you to co-operate with me in every measure for the advancement of Christianity, and the promotion of the interests of our Holy Church. This too, I presume will induce you to offer your unfeigned prayers to God, that he will at all times afford me the aid of his Holy Spirit.

Little advantage can be expected from the labours of a minister of Christ, while there is a want of harmonious intercourse among the people with whom he is placed. Let then the pure and exalted affection of evangelical love dwell in every bosom. This is the mark by which we are to be distinguished as the children of God; for *every one that loveth is born of God and knoweth God, for God is love*.

DIACONOS.



**EXTRACT FROM MR. BUTLER'S SERMON,  
PREACHED AT THE INDUCTION OF THE REV. FREDERICK VAN HORN  
INTO THE CHURCH AT BALLTOWN.**

THIS Sermon, tho' sometime since published, has lately fallen into our hands. For soundness of Christian doctrine, and that spirit of piety which should characterise every Sermon, it is worthy of perusal by all serious Christians; and that our readers may judge for themselves, a copious extract is given.

EDITOR.

AS the ministerial trust is from God, it is very apparent that in the exercise of it nothing should induce them to depart from his directions; no worldly consideration should cause them to betray their sacred trust: and yet they have many temptations to do so.— This gospel that we are authorised to preach, in its doctrines humbles the pride of man, and counteracts the strong propensities of his nature. We cannot therefore expect that it will be well received by all to whom we preach it; and must consequently expect sometimes to meet with opposition and ill treatment in the faithful discharge of our duty. Stubborn and obstinate sinners will not be pleased with a contradiction of their inclinations and vices. But we must remember that we are not to speak as pleasing men, but God, who trieth our hearts. An itch in preachers for pleasing men, instead of pleasing God, has been a fruitful source of error among christians. Unless a minister has fortitude and virtue sufficient to endure the enmity and ill will that a faithful discharge of his duty may raise against him, he is but poorly qualified for his office; an itch for popularity will induce him to gratify his vanity at the expence of his conscience.

At present, my reverend brethren, we are greatly exposed to temptation to deviate from our duty, both on the account of the unpopularity of some of the essential doctrines of our holy religion, and the too general opposition to our authority as ministers of Christ.— Although the sober and pious among the Laity will gladly listen to the former, and endeavour to support us in the judicious exercise of the latter; yet it becomes us to remember that the children of this world are not only wiser in their generation than the children of light, but are sometimes more numerous and powerful. This may show us the necessity of supporting each other in the discharge of our duty, both as instructors and governors in the church of Christ. A want of fidelity to each other will betray us to the scorn of the world; introduce anarchy into the Church, and constitute us not only traitors to each other, but to our Lord and master. We can be servicable to the world no longer than while we have the esteem of it, and faithfulness to the cause in which we are engaged can alone gain that esteem. To deviate either in doctrine or practice, from the system we have obligated ourselves to support, betrays either a want of principle, or a cowardice that will render us despised by those enemies who might otherwise fear, although they hated us.— He who gains popularity by such deviation, is only hoverer to the enemies of the sacred order; they feed him in this way, that others may be caught in the snare. The whole tribe of infidels offer

such an one their incense with the same sentiments and feelings, that the priests and elders of the Jews offered Judas the thirty pieces of silver—that he may betray his master; and when that is effected, they are just as willing that he should go away and hang himself.—Mr. Nelson says; and I think very truly, “that the best way for the clergy to preserve that honour and respect which is due to their character, is by discharging the duties of their profession with great zeal and conscience; by behaving themselves with gravity and sobriety, with meekness and charity, the solid ornaments of their holy function, and the surest method to raise themselves above the reproaches of a malicious world; for true value and esteem is not to be acquired by the little arts of address and insinuation; much less by flattery, and complying with men in their follies; but by steadiness and resolution in the performance of their duties, joined with all that charity and gentleness of behaviour which is consistent with being true to their obligations.” It is of the highest importance that we who are placed as watchmen over others, walk circumspectly ourselves, that we live that life of purity and holiness we prescribe to the rest of mankind. Let us not be ashamed of real religion, of piety towards God, and of that habitual devotion, without which it can never be possessed. Let us suspect that the too general coldness and indifference we find in our congregations, is owing in some measure, to ourselves. Have we not with the dross thrown away some pure gold? In guarding against the errors of enthusiasm, and the rigid preciseness of puritanism, have we not erred on the other hand, and while we have exposed the danger of relying too much upon the feelings and impulses of the mind in the concerns of religion, not sufficiently attended to that real and heartfelt sorrow for sin, which alone can qualify us for its forgiveness, or guard us in thought from its infection? Have we with sufficient earnestness and energy pressed upon our people the necessity of a lively, active faith in Christ; of habitual devotion; of love to God, and that sanctification of spirit, without which we can never relish the heavenly felicity? We doubtless all of us believe these things; but they ought frequently to be inculcated upon the people; and the surest way to guard them from the common errors of fanaticism, is to teach these doctrines in their native purity and simplicity. Indeed if we can make our people understand the doctrines of Christianity, as they are set forth in the offices of the Church, there will be little danger of conscientious defection.

I do not recollect amongst all the conscientious apostates from the Church, that I have ever seen one who thoroughly comprehended its doctrines. But it is much more difficult to show them the truth, and bring them back after they have embraced error, fallen off, and become prejudiced against the Church, than to instruct and continue them in it before this has happened. So that it becomes us to declare the whole counsel of God; to explain and inculcate all the doctrines and duties of Christianity, and keep nothing back through the fear of men.

To God we have to account for the use we make of the gospel

with which he has entrusted us ; and how long he will continue us in the exercise of this trust we know not. The present occasion reminds us of the solemn moment when our labours must cease ; when these lips that now hold forth the words of eternal life, shall be closed in the silence of death ; and these hands which administer to others the bread of life, shall themselves moulder into dust. The loss of our worthy brother, who lately stood here, and occupied this sacred place, not only calls forth our tears of sorrow, but admonishes us to double our diligence in the service of our heavenly master.— Never was there more need, than at present, of zeal and diligence among the Clergy. The great pillars of Christian piety and virtue are endangered by the cant of a liberality of sentiment, that makes no distinction between things sacred and profane ; between truth and falsehood ; between him who serveth God, and him who serveth him not. And as this rage is violent, the clergy must not expect, while they guard the sacred moulds raised to secure the treasure with which they are entrusted, that they shall meet with no wounds upon their post. Their situation at this time is critical and dangerous ; for they are the appointed administrators of the government of the Church and the guardians of its faith. But under all our difficulties in the execution of our office, we have this consolation, that Christ hath promised to be ever with us, and assures us, in common with other Christians, that if we are faithful unto death, we shall receive a crown of life.

Thus I have endeavoured, in as brief a manner as possible, to sketch out the leading features of the religion we profess ; and to suggest in plainness and simplicity of speech, the duties of clergymen. I flatter myself thus far that I have spoken in conformity with the spirit of my text ; and I must now beg of the laity, more especially the members of this congregation, to listen a few moments to the same plainness of speech towards themselves. You see, my brethren, that I have admonished clergymen, and yours amongst the rest, to faithfulness in the discharge of their clerical duties.— To them I have recommended neither any worldly policy, nor advised them to accommodate themselves to the various religious absurdities which spring up around them ; but to preach with boldness the plain truths of the gospel, and endure like good soldiers of Jesus Christ, the dangers and difficulties to which they may be thereby exposed. Permit me now, therefore, to recommend to you the same fidelity in the service of our common Lord ; for we are all members of the same body, and have received our respective talents ; to every one of us is given grace according to the measure of the gift of Christ. This grace is given to us not only for our own private use and advantage, but that we may exercise it to the edification of the Church ; and is given in such a manner, and in such degrees, as is not only consistent with the good order of the Church, but constitutes that subordination and government, which are necessary to its very existence. “ To the clergy, as such, one measure is given, and to the laity another. The ecclesiastical measure is given for the preservation of the Church, for the exercise of discipline ;

the preaching of the word, and the administration of the sacraments." The clergy are therefore to be submitted to in the exercise of it, not because they are personally better than other men, but because their office is a gift of Christ; it is on this account that private Christians are directed to submit themselves to them that have the rule over them, and watch for their souls. We must remember that God is the God of order, and has from the beginning appointed divers orders in the Church, and has directed private Christians not only to be subject to them that have the rule over them, but to esteem them very highly in love for their works' sake; which disposition will prompt you to obey all their lawful injunctions; to assemble with them at the stated times of devotion; to encourage them in their labours; to support them in the due exercise of their authority; to be tender of their reputation; and to be forward in administering to their necessities. This is the treatment that is due from the laity to the clergy, and without which it is impossible for them to be good and pious Christians.

With each other you ought to live in harmony and love, doing as you would be done by, looking with compassion on the failings and infirmities of your brethren, and using every probable mean of reforming them. You should warn them that are unruly; comfort the feeble minded; support the weak, and be patient toward all men. None should render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—Be ye followers of God as dear children, and walk in love, as Christ hath loved us, remembering that he hath given this rule as the surest test of our discipleship, and has directed those who love him to keep his commandments. In this way you may grow up into him in all things which is the head even Christ. But this we know, and this therefore we ought to tell you, that the unruly and disobedient have no inheritance in the kingdom of Christ and of God. Let therefore no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. To teach you the necessity of abstaining from evil, and to help you in the acquisition of pure and holy sentiments and affections, Christ hath instituted his ministry. And we are happy this day to congratulate you on the joyful occasion of your having again appointed over you, by the authority of our blessed Lord, another servant of his, to help you forward in so good a work. And it becomes you most heartily to bless God that he hath been thus gracious to you; with grateful hearts to receive this domestic of your heavenly master, and listen with eagerness to those tidings of peace with which he is charged. He comes to you in a manner that entitles him to your confidence; he is placed over you by Christ's authority; he holds fast the form of sound words, that ancient and venerable faith once delivered to the saints; and has given the Bishop and clergy of the diocese every reason to believe, should it please God, that he will be a faithful labourer in this part of the vineyard of Christ.

Encourage him therefore I beseech you, by bringing forth those fruits of righteousness for which his labours are bestowed. When he unfolds to you the doctrines and duties of Christianity, take heed how

ye hear; and when he goes before you in the practice of those duties, see that you follow his example; and pray for him, that the work of the Lord may prosper in his hands, and that he may be instrumental in bringing many sons and daughters unto glory. In order to help you suitably to improve the great blessing now bestowed upon you in this servant of Christ, cast your reflections back, and recollect how you improved under the worthy man who lately laboured among you. Do you feel conscious of never having given him just cause of grief, either by slighting the sacred doctrines he delivered, or neglecting to follow the precepts he laid before you? By this reflection, and a due attention to the intimations of conscience, you will be enabled suitably to improve the advantages now put into your hands. And remember, that as those days are no more to return, when your former minister met you here, and with the affectionate feelings of a friend and brother, pointed you the way to celestial happiness, so are they now fleeting away under the administration of him who has supplied his place. Time is pushing us rapidly forward into eternity, and admonishes us by its speed, to be active and diligent in duty, while it is called to-day, for the night cometh wherein no man can work: "But as Christians let us remember that an everlasting day is to spring from this night, and that at its dawn we are all to appear before the tribunal of Christ. He is no respecter of persons, but will demand an exact account of every man, of us who preach, and of you who hear, and reward them according to their works. Who can express or conceive the amazement of those who have here been unprofitable under the means of grace, when they shall see the day of vengeance approaching, and all the terrors of the last judgment gathering round about them! Then shall the hearts of those who now seem to care for nothing, sink and melt away within them! What would they then give, if they had but been wise enough to attend to instruction while the day of grace lasted! What will then be their sensations, when they shall remember their folly, and be afraid to lift up their heads towards heaven, when their judge is now revealed to every eye, no longer to be neglected or despised with impunity; but, attended with millions of the heavenly host, seated on a throne rendered majestic and terrible with dark clouds and flames of fire."

If you suitably attend to these things, my beloved brethren, it will induce you faithfully to serve God in his holy Church, keeping the unity of spirit in the bond of peace; to watch the dispositions of your hearts; to be constant in your devotions, both public and private, and to use your endeavour to secure to yourselves a continuation of the ordinances of Christianity. This last can be done only by supporting that order of men which Christ hath appointed for their administration. And please to remember that the clergy are no otherwise divided from the laity, than only by being taken out from them to wait continually on the service of our common Lord; to communicate his will; to bear his tidings of peace; to soothe the afflicted members of his body, and to apply the balm and oil prescribed by the great physician of souls, to the wounds inflicted by sin; a circumstance which, instead of estranging, must certainly endear to them all who love the Lord Jesus Christ in sincerity.

FOR THE CHURCHMAN'S MAGAZINE.

## ON THE TRINITY.

TO what shall we liken the Holy Trinity? It resembles the human mind. But how? Why, the mind, or rational part, of man, which was *made after the image of God*, (Gen. i. 26. 27.) is a mysterious *Trinity in unity*. Its operations may be considered as divided into three kinds, the *understanding*, the *will*, and the *memory*; each of which, when mentioned separately, may be called the *mind*, and is called so in scripture, as each person in the Holy Trinity is called God. These three distinct subsistencies or operations, however, do not make three minds, but only one. Where the scripture writers mention *ignorance*, or *blindness of mind*, (Eph. iv. 13.) they mean the *understanding*. Where they speak of *calling things to mind*, and *keeping them in mind*, they mean the *memory*; and where they mention a *ready mind*, a *willing mind*, a *servent mind*, the *desires of the mind*, &c. they mean the *will*; and in all such expressions they speak with strict philosophical propriety. But though each of these *modes of operation*, may be called by the same common name, yet they constitute but *one mind*—just as the *three persons* in the divine Trinity make but *one God*.

It is also observable, that the different subsistencies in this *human Trinity* cannot act separately, or in opposition to each other, any more than can the different persons in the Godhead. The *understanding* cannot act upon any subject unless the *will* chooses and inclines that it should, nor unless the *memory* assists in keeping the subject in mind. The *memory* cannot act, unless the *understanding*, by consent of the *will*, takes some view of the subject; nor can there be any act of the *will*, unless the *understanding* acts at the same time upon the same subject, and the *memory* keeps the subject in view. Thus these different faculties in the human mind cannot act separately or independent of each other; they must all move together, and therefore, though each one in particular may be called the *mind*, yet they altogether make but *one mind*. Of these faculties it cannot properly be said that one is greater or less than another; nor is "one afore or after other" in order of *time*; they are all co-equal and co-existent; But in the order of *nature* there may possibly be a priority. The *understanding* is the fundamental or *parent* faculty—the *will* is begotten by it, and the *memory* proceeds from both. But they all begin to exist and to operate at one and the same moment; nor is there, in point of time, any sensible difference among them.

Similar to this is the *Most Holy Trinity*—the *three Persons* are co-equal and co-eternal. In a strict sense, one is not greater than another, nor was one before another in order of *time*, for they are all equally eternal; they are one self-existent, independent being; each of them may be called God—yet they all make but one supreme, intelligent being; as a man's *understanding*, *will* and *memory*, make but one intelligent mind. "There are *three* that bear record in Heaven, the *Father*, the *word*, and the *Holy Ghost*; these *three* are

one." This is a great *mystery*, but it is as true as it is mysterious; and upon this truth depends the whole fabric of the Christian religion; as the due exercise of a man's reason depends upon his having the full use of the three great faculties of his mind. B.

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**SKETCH OF THE LIFE**

AND CHARACTER OF BISHOP SANDERSON.

THIS most incomparably learned and pious divine was the younger son of Robert Sanderson, Esq. of Giltwhaithall, in the parish of Rotheram, Yorkshire. He was born September 19, 1587, and educated in the grammar school of his native place; at which time he was observed to apply with unwearied diligence to the attainment of learning. The seriousness of his mind was beyond his years, and it was adorned with more than common diffidence. In his behaviour there was so much calmness, and such an obliging manner, that he was affectionately beloved by his master and school-fellows. And he, even then, seemed to dedicate himself and all his studies to piety and virtue. When he attained to the age of thirteen, his father came with him to London, in order to place him a year, for his further improvement, in one of the more noted schools of Eton or Westminster, and then to remove him to Oxford. But an old acquaintance, whom he waited upon, examined the young man, and admiring the progress which he had already made in knowledge, advised the father to shorten his journey, and leave his son at Oxford. Accordingly the father committed him to the care of the learned Dr. Kilby, then rector of Lincoln College; by whom he was admitted into that society, about the beginning of the year 1601.—He took his bachelor's degree on January 23, 1604. On May 3, 1606, he was chosen fellow of that college, and became master of arts, October 20, 1607. He was elected reader of logic in the following year; and was afterwards an eminent tutor. In 1611, he was ordained deacon and priest by Dr. King, Bishop of London.—And in the years 1613, 1614, and 1616, served the office of sub-rector of Lincoln College. His abilities and behaviour were such, in all these employments, as to procure him both love and respect from the whole society; there being no exception against him, but that he was timorous and diffident even to bashfulness; an imperfection that he could never get the better of. In the year 1614, he stood candidate for the place of one of the proctors of the university, more out of compliance with the desire of the rector and other members of his college, than to satisfy any ambition of his own; he missed it however for this time. But having published his logic in 1615, he obtained so much credit by his performance, that on April 10, 1616, he was chosen senior proctor without any difficulty. On May 19, 1617, he proceeded to the degree of bachelor of divinity: in the following year he was presented by his relation, Lord Viscount Castleton, to the rectory of Wiberton, near Boston, in Lincolnshire, a living of very good value. But the situation of it was so low and unhealthy, that he resigned it after a year's possession. About that time he was presented by Thomas Harrington, Esq. to the rectory of

**Boothby Pannell**, in the same county, which he enjoyed above forty years, extremely beloved and esteemed. In this parish, he either found, or made his parishioners peaceable and complying with him in the decent and regular service of God. And thus his parish, his patron and he, lived together in a religious love, and a contented quietness: he not troubling their thoughts by preaching high and useless notions, but such plain truths as were necessary to be known; believed and practised, in order to their salvation; and their assent to what he thought was testified by such a conformity to his doctrines, as declared that they believed and loved them. And he did not think his duty discharged by only reading prayers and preaching, but he practised what his conscience told him was his duty; in reconciling differences, and preventing law-suits, both in his parish and in the neighbourhood. He also visited often sick and disconsolate families, raising them from dejection by his advice and cheerful discourse, and by adding his own alms, if they stood in need of it. Dr. Walton, who gives this account of him, affords a remarkable instance of his doing good, in prevailing upon a rich landlord to forgive a poor tenant his rent, who had had his crop of hay carried off by a sudden flood. After which he adds, "thus he went on in an obscure and quiet privacy, doing good daily both by word and deed, as often as any occasion offered itself; yet not so obscurely, but that his very learning, prudence and piety, were much noted and valued by the bishop of the diocese, and by most of the nobility and gentry of that county." Upon his taking this living, he resigned his fellowship May 6, 1619; and soon after married Anne, daughter of Henry Nelson, B. D. rector of Haugham, in the county of Lincoln. About which time he was made prebendary of the collegiate Church of Southwell; and on the 3d of September, 1629, was installed into the prebend of Farendon, in the cathedral Church of Lincoln. In the beginning of the reign of king Ch. I. he was chosen one of the clerks in convocation for the diocese of Lincoln; as he was also in all the subsequent convocations during that reign. And the debates which threatened to arise in some of them, concerning the obscure doctrine of predestination, made him thoroughly consider that point: and he soon discerned the necessity of quitting the sub-lapsarian way of thinking, to which he had been inclined, as well as the supra lapsarian, which he could never fancy. At the recommendation of Bishop Laud, he was appointed in November, 1631, chaplain in ordinary to king Charles I. who expressed a great regard for him. His majesty was never absent from his sermons, and would usually say, "I carry my ears to other preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly."

Being thus drawn out of his privacy, his useful learning, especially as an excellent casuist, gained him great credit from the nobility, and greater from the clergy. On the 31st of August, 1636, when the court was entertained at Oxford, he, among others, was created doctor in divinity. In 1641, he was employed, with two other members of the convocation, in drawing up such alterations as they thought fit in the liturgy, and abating some of the ceremonies that were least material, for satisfying the consciences of the



dissenters; but the troubles which ensued rendered this model of reformation useless.

The year following he was proposed by both houses of Parliament to King Charles, who was then at Oxford, to be one of the trustees for the settling of Church affairs, and allowed of by the King; but that treaty came to nothing. On the 21st of July, 1642, his majesty appointed him regius professor in divinity, in this university, with the canonry of Christ Church annexed to it; which situation the national calamities hindered him from entering upon till Oct. 26, 1646; and he continued undisturbed in it very little more than a year. He was nominated in 1643 one of the assembly of divines, but never sat among them; neither did he take the covenant or engagement. His rectory of Boothby Pannell was sequestered in consequence of it in 1644; but so great was his reputation for piety and learning, that he was not deprived of it. He had the chief hand in drawing up the judgment of the university of Oxford, June 1, 1647, concerning the solemn league and covenant, the negative oath, &c. or their reasons why they could not take their oath, without violating their conscience. When the parliament sent proposals to the king for a peace in Church and State, his majesty desired that Dr. Sanderson, with Doctors Hammond, Sheldon and Morley, should attend him, and give him their advice how far he might with a good conscience comply with those proposals. That request was then rejected, but it being complied with when his majesty was at Hampton Court, and in the Isle of Wight, in 1647, and 1648, these divines attended him there; and Dr. Sanderson often preached before him, and had many public and private conferences with the king, to the king's great satisfaction; who also desired him at Hampton court, since the parliament had proposed the abolishing of Episcopal government, as inconsistent with monarchy, that he would consider of it, and declare his judgment. On the 14th of June, 1648, he was voted out of his professorship and canonry, by the committee for reforming the university, having been summoned before them on the preceding 22d of November. Whether he obeyed their citation or not, does not appear. One Cross was put into the professorship, and Henry Cornish afterwards into the canonry. Unrighteously turned out of Oxford, he withdrew to his living of Boothby, where he hoped to have enjoyed himself, though in a poor, yet in a quiet and desirable privacy; but it proved otherwise. For the soldiers not only came into the Church and disturbed him when he was reading prayers but likewise forced the common prayer-book out of his hands, and tore it in pieces before his face. Shortly after, he was taken prisoner and carried to Lincoln, on purpose to be exchanged for one Clarke, rector of Allington, who had been made prisoner of war by the king's party.—He was soon released indeed, but upon articles; one of which was that the sequestration of his living should be recalled; by which means he enjoyed a poor but contented subsistence for himself, his wife, and children, till the restoration. But though the articles for his release imported that he should live undisturbed, yet he was far from being quiet or safe; being several times plundered, and once wounded in three places; and yet he had no remedy but patience.

During his retirement, he was often applied to for resolution in cases of conscience; so that his genuine correspondence by letters took up the proportion of a day in each week, and more. In 1658, the honourable and most generous Robert Boyle, having read his lectures concerning the Obligation of Oaths, sent him a present of fifty pounds; which was a very seasonable gift, his circumstances, as most of the royalists at that time were, being very low. The restoration of king Charles II. made a great change in them for the better; and therefore to express his joy and thankfulness for that memorable event, he presented to his majesty, on the 23d of July, 1660, a congratulatory address from himself and his brethren, the loyal clergy of the county of Lincoln.

In the beginning of August following, he was reinstated in his professorship and canonry. Soon after, at the recommendation of Dr. Sheldon, he was nominated to the bishopric of Lincoln, and consecrated the 28th of October, 1660. He was then upwards of seventy-three, and enjoyed his new dignity about two years and a quarter; during which time he did all the good in his power, by repairing the palace at Bugden, augmenting small vicarages, and performing acts of charity. A friend taking notice of his bounty, took the liberty to advise him to remember that he was under his first fruits, and that he was old, and had a wife and children yet but meanly provided for, especially if his dignity were considered. To whom he made a mild and thankful answer, saying, "It would not become a Christian bishop to suffer those houses built by his predecessors to be ruined for want of repair; and less justifiable to suffer any of those that were called to so high a calling as to sacrifice at God's altar, to eat the bread of sorrow constantly, when he had a power, by a small augmentation, to turn it into the bread of cheerfulness; and wished, that, as this was, so it were also in his power to make all mankind happy; he desired nothing more; and, for his wife and children, he hoped to leave them a competence, and in the hands of a God that would provide for all that kept innocence, and trusted his providence and protection, which he had always found enough to make and keep him happy."

In 1661 he was one of the commissioners, or rather the moderator, at the Savoy conference. In the account of that conference, R. Baxter calls him a very worthy man, and commends his learning, worth, and gravity; but pretends that injuries, partiality, temperance, and age, had caused great peevishness in him; which he repeats elsewhere. The bishop was even with him; for it is reported that Baxter appeared to him to be so bold, so troublesome, and so illogical in the dispute, as forced him to say, with an unusual earnestness, "that he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation."

He died Jan. 29, 1662-3, in the 76th year of his age, and was buried the third day after, in the chancel of Bugden Church, with as little noise, pomp, and charge as possible, according to his own direction. His behaviour had in it much of a plain comeliness; ceremony he disregarded. He was endowed with great wisdom, integrity, and innocence. His memory was firm, but sometimes

could not be duly exerted by reason of his excessive bashfulness and modesty. His learning is universally allowed; and his writings, for good sense, clear reasoning, and a manly and lasting style, have, and always will be esteemed. Besides his great knowledge in the fathers, schoolmen, and casuistical controversial divinity, he was exactly versed in the history of our nation, whether ancient or modern; was a most curious antiquary, and an indefatigable searcher into records; he was also a complete herald and genealogist. The most worthy, as well as the most learned of his contemporaries, speak of him in the most respectful terms. Bishop Prideaux calls him "that clear and solid man, Mr. Sanderson; none states a question more punctually, resolves it more satisfactorily, or answers all objections more fully." Archbishop Usher styles him the judicious Dr. Sanderson; and says, that in a case he had proposed to him, he returned a happy answer, that satisfied all his scruples, and cleared up all his doubts.

"That *staid and well-weighed man*, Dr. Sanderson," says Dr. Hammond, "conceives all things deliberately, dwells upon them discreetly; discerns things, and that differ, exactly; passeth his judgment rationally, and expresses it aptly, clearly, and honestly."

Mr. R. Baxter professes he honoured him for his learning, judgment, moderation, and piety. Bishop Hall styles him "the most *exact and faithful casuist* living." And Dr. Fuller, "a no less plain and profitable, than able and "profound casuist."

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EXTRACT FROM BISHOP SANDERSON'S WORKS.

"IT was Simon Magus's error to think that the gift of God might be purchased with money; and it hath a spice of his sin, and so may go for a kind of simony, to think that spiritual gifts may be purchased with labour. You may rise up early and go to bed late, and study hard, and read much, and devour the marrow of the best authors, and when you have done all, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown; the principal and the increase are both his.

"It is clear that *all* Christian virtues and graces, though wrought immediately by us, and with the free consent of our own wills, are yet the fruit of God's spirit working in us. That is to say, they do not proceed originally from any strength of nature, or any inherent power in man's free will; nor are they acquired by the culture of philosophy, the advantages of education, or any improvement whatsoever of natural abilities by the helps of art or industry: but are in truth the proper effects of that supernatural grace which is given unto us by the good pleasure of God the Father, merited for us by the precious blood of God the Son, and conveyed into our hearts by the sweet and secret inspirations of God the Holy Ghost. Love, joy, and peace are fruits, not at all of the flesh, but merely of the spirit.

"All those very many passages in the New Testament which ei-

ther set forth the unframableness of our nature to the doing of any thing that is good, (*not that we are sufficient of ourselves to think a good thought; in me, that is in my flesh, there dwelleth no good thing; and the like,*) or else ascribe our best performances to the glory of the grace of God, (*without me you can do nothing. All our sufficiency is of God. Not of yourselves; it is the gift God. It is God that worketh in you both the will and deed; and the like,*) are so many clear confirmations of the truth. Upon the evidence of which truth it is that our mother, the Church, hath taught us in the public service to beg at the hands of Almighty God that he would *endue us with his Holy Spirit, to amend our lives according to his holy word: and again, (consonantly to the matter we are in hand with, almost in terminis,) that he would give to all men increase of grace to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.* As without which grace it were not possible for us to amend our lives, or to bring forth such fruits, according as God requireth in his holy word.

"And the reason is clear: because as the tree is such must the fruit be. Do men look to gather *grapes of thorns or figs of thistles*; Or can they expect from a *salt fountain* other than brackish water? Certainly, what is born of flesh can be no better than flesh. *Who can bring a clean thing out of that which is unclean?* Or how can any thing that is good proceed from a heart, all the *imaginations of the thoughts whereof are only and continually evil?* If we would have the fruit good, reason will (and our Sayiour prescribeth the same method) that order be taken, *first to make the tree good.*

"But you will say, it is impossible so to alter the nature of the flesh as to make it bring forth good spiritual fruit; as it is to alter the nature of a crab or thorn, so as to make it bring forth a pleasant apple. Truly, and so it is: if you shall endeavour to mend the fruit by altering the stock, you shall find the labour altogether fruitless; a crab will be a crab still, when you have done what you can: and you may as well hope to wash an Ethiopian white, as to purge the flesh from sinful pollution.

"The work therefore must be done quite *another way*: not by *alteration*, but *addition*. That is, leaving the old principle to remain as it was, by superinducing *ab extra* a new principle, of a different and more kindly quality. We see the experiment of it daily in the grafting of trees; a crabstock, if it have a cion of some delicate apple artfully grafted in it; look what branches are suffered to grow out of the stock itself, they will all follow the nature of the stock, and if they bring forth any fruit at all, it will be sour and stiptic.—But the fruit that groweth from the graft will be pleasant to the taste, because it followeth the nature of the graft. We read of *logos enphutos*, an engrafted word. Our carnal hearts are the old stock; which, before the word of God be grafted in it, cannot bring forth any spiritual fruit acceptable to God: but when, by the powerful operation of his Holy Spirit, the word which we hear with our outward ears is inwardly grafted therein; it then bringeth forth the fruit of good living. So that all the bad fruits that appear in our lives come from the old stock, the flesh: and if there be any good fruit of the spirit in us, it is from the virtue of that word of grace that is grafted in us."

What modern philosopher or divine can rival this great, prelate? His *Praelectiones* rank him with Aristotle; his piety, with the chief of the apostles.

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ON ENTHUSIASM.

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ENTHUSIASM is commonly used and understood in a bad sense; but if its real meaning be attended to, it may certainly admit of a very fine one. It means a consciousness or persuasion that the Deity is actually present, by an immediate emanation or impulse on the mind of the enthusiast; the reality of which, in certain cases, is the doctrine of the Church and of the gospel; a doctrine sufficiently consonant to reason, and not necessarily connected with self-delusion, folly, madness, or fanaticism.

But because many have made pretensions to the privilege of God's immediate presence in their hearts, whose lives and conduct gave reason to suspect that they were not thus favoured, the word enthusiasm, which, in common language, expressed their false pretensions, has fallen into disgrace, and now often implies no more than the idea of a bigot, or a devotee, weakly deluded by the fond visions of a disordered imagination.

But let not enthusiasm of the better kind, a modest confidence of being assisted, as the gospel promises, by the agency of the Holy Spirit, be involved in undeserved disgrace. We are taught that the divinity resides in the pure heart. The belief of it is indeed enthusiasm, but it is enthusiasm of the noble, the virtuous, the necessary kind. The ardour which it inspires is laudable. Like that of all other good things, the corruption and abuse of it is productive of great evil; but still it is not itself to be exploded.

There is, indeed, a cold philosophy, which seems to discourage all the warm sentiments of affection, and will hardly allow them in any thing which concerns religion. It aims at reducing theology to a scholastic science, and would willingly descant on the love of God, and the sublimest discoveries of the gospel, in the same frigidity of temper as it would explain the metaphysics of Aristotle. But there is a natural and laudable ardour in the mind of man, whenever it contemplates the magnificent objects; and which is certainly to be expected, when that object is the Lord God omnipotent, and the human soul, the particle of Deity, aspiring at re-union with the Supreme Being, and meditating on immortality.

Is there not an ardour of enthusiasm which admires and produces excellence in the arts of music, painting, and poetry? And shall it be allowed in the humble province of imitative skill, and exploded in contemplating the GREAT ARCHETYPE of all; the source of life, beauty, order, grandeur, and sublimity? Shall I hear a symphony, or behold a picture, a statue, or a fine prospect, with rapture, and at the same time consider God, who made both the object and the sense that perceives it, with the frigid indifference of abstracted philosophy? Shall I meditate on heaven, hell, death, and judgment, with all the coolness with which a lawyer draws a formal instrument, an arithmetician computes a sum, or a logician forms a syllogism in mood and figure?

Such coolness, on such subjects, arises not from superiority of wisdom, but from pride and vain philosophy, from acquired *calosity* or natural insensibility of temper. God has bestowed on man a liveliness of fancy, and a warmth of affection, as well as an accuracy and acuteness of reason and intellect; he has bestowed a **HEART** vibrating with the tender cords of love and pity, as well as a *brain* furnished with fibres adapted to subtle disquisition.

The scriptures afford many examples of a laudable and natural enthusiasm. *My heart was hot within me*, says David; and the warm poetry of the psalms, the rapturous style of prophecy, are proofs that those who have been *singularly favoured* by God, were of tempers which the modern philosophers would call enthusiastical. Their fire was kindled at the altar. St. John was a burning and shining light. St. Paul was avowedly of an ardent temper, and a glowing imagination; nor did our Saviour himself express his sentiments in the cold language of the Aristotelian school, but with emphasis and pathos.

They who rail at enthusiasm, in general terms, and without making a due distinction between the scriptural and the false kind, consist either of those who laudably endeavour to discredit the pretensions of the hypocrite, and the weak brother; or of those who, from their speculative habits, their cold tempers, or irreligious lives, labour to discountenance all pretensions to an excellence and purity, which they never felt, and to which they could not rise.

Whoever believes what the scriptures indisputably affirm, that the *body is the TEMPLE OF THE HOLY SPIRIT*, and that he actually resides in it, when it is purified sufficiently for his reception, is so far an **ENTHUSIAST**: but let him glory in the appellation, for he is such an one as every Christian, who thinks and feels in conformity to the gospel he professes, must be of necessity. If he denies the agency of the Spirit of God on the soul of man, he denies the most important doctrine of revelation, and must be a stranger to its finest effects on the human bosom.

But since such is the case, let those who very laudably write against enthusiasm of the false kind, take care not to confound truth with falsehood; and not to proceed to such an extreme in refuting the pretensions of hypocrites, fools or knaves, as to infringe on the genuine and sublime doctrine of grace, the glory of the everlasting gospel.

KNOX'S CHRISTIAN PHILOSOPHY.

### THE HAPPINESS OF HEAVEN.

IT is the peculiar felicity of heavenly pleasure, that, on our entrance upon it, it shall be new to us, infinitely exceed our expectation, and is such as *eye hath not seen; nor ear heard; neither hath been conceived by the human heart.*

Though language is not competent to express, nor our finite capacities able to comprehend the delights of heaven, the Almighty, in condescension to our limited conceptions, hath been pleased to shadow them forth by several metaphorical expressions, and earthly similitudes.

How invaluable in our estimation is life? To preserve which, who

regardeth his gold, or who his pain? But *immortal life shall be enjoyed by the person of religion. Whosoever liveth, and believeth in me, says the divine Saviour of men, shall never die, eternally.— To him who overcometh will I give to eat of the tree of life, which is in the paradise of God. Be thou faithful unto death, and I will give thee a crown of life.*

How pleasant to the eye is *light*? But the heavenly Jerusalem is blest with an everlasting and divine refulgence. It hath *no need of the sun, neither of the moon to shine in it; for the glory of the Lord enlighteneth it, and the Lamb is the light thereof.*

How great are the attractions of *wealth*; especially of an estate which is deemed permanent in its continuance? But is there not an inheritance incorruptible, and unfading, reserved in heaven for the saints?

The pleasures of *victory*! How great, how exalted are these! And shall not those who triumph over their spiritual adversaries, be esteemed as conquerors, be invested with the *palm of victory*? Will they not, attired with robes of whiteness, with joy ineffable, exult in their conquest, and for their *salvation give glory unto God and to the Lamb*?

The splendour of *royalty*, or of *government*! How doth this captivate the hearts, and engage the attention of men? And will not *crowns of gold* be conferred on the redeemed? To them will it not be granted to *sit with Christ in his heavenly throne*?

*Happiness*! How natural, how fervent are our aspirations after it? And at the right hand of God, will there not flow, for ever flow, *streams of pleasure*?

Besides these; and other metaphors of similar import, which serve to convey some general idea of the happiness of the blessed, we are favoured with divers passages of sacred writ, which mention some particulars of their felicity; as in the ensuing instances.

It is said, *They rest from their labours.* And how great is the *labour of love*, of the Christian of faithfulness, zeal, and sincerity; satisfactory, if it is true, to the spirit, but often displeasing to the flesh? How unremitted his vigilance against the foes to his redemption? How painful the imperfections of humanity? How sensible, how manifold the miseries of mortality?

But from all these shall he be delivered. No longer will he hear the voice of slander; conversation of impurity, nor be assaulted by spirits of wickedness! No longer conflict with evil! No more feel the pressure of adversity! *Each tear shall be wiped from his eye! And there shall be no more death; neither sorrow, nor crying; neither shall there be any more pain!*

Not only will the righteous be delivered from every ill, but participate of every good, of every pleasure capable of being enjoyed by a mind of peace, purity and wisdom. To develop the mysteries of providence, and the secrets of the divine word! The converse of patriarchs, prophets, apostles, saints, angels and archangels!—The knowledge, love, and presence of the Eternal! His holy service! The anthems of his praise! The songs of their salvation! These, how delightful! These, how extatic! *Thou art worthy, O Lord, to receive glory, and honour, and power, will they say in sacred*

song, for thou hast created all things, and for thy pleasure they are and were created. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for he hath redeemed us by his blood, out of every kindred, and tongue, and nation, and made us kings and priests unto our God.—Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.*

The remembrance of our deeds of virtue! how happy, even here? And will not the faithful enjoy a retrospective view of their acts of piety hereafter? *Their works shall follow them; not, however, for their justification at the bar of justice, but as testimonies of their fidelity, and for their pleasing contemplation.*

*To walk with Christ himself in white! Ever to be his associates! How great the dignity!*

The city of God! The habitation of the Deity! Most grand in its disposition and construction! composed of the richest materials! formed and embellished by infinite wisdom! How magnificent! How resplendant! And how honoured and happy will be those of mankind, who shall be citizens of this city; be deemed as *pillars in its Temple*, and ennobled by that *new name*, which shall be given them by their divine Redeemer!

But however high the honour; however sublime the pleasures of those who, receive salvation, they will never satiate; never cease. This is the perfection of their bliss. Enjoying God, they enjoy consummate immortal happiness.

An eternity of pleasure, and so exquisite that it mocketh all description, surpasseth all conception! Pleasing thought! Rapturous idea!

When arrested by the hand of death, how ardently doth the libertine wish to be restored to health, that he may partake, though for a few years only, of the impure, unsatisfying, insipid enjoyments of sin? Would a compliance with his request give joy to his heart, transport to his soul? How much greater reason hath he to rejoice who shall possess pleasures so transcendant, that they can be conceived only as enjoyed, and whose duration will be coeval with eternity. [*Christian's, Scholar's, and Farmer's Magazine.*]

#### ADDRESS FROM A CLERGYMAN,

ON DRUNKENNESS.

INEBRIATION is the use of spiritous liquors to excess, whereby men become deprived of their reason, and, of consequence, their capacity to discharge their duty to God, themselves, and their fellow creatures. There are *various degrees* of this vice, and, it may be observed, *different species* of it; for men may be intoxicated also, with the love of riches, honour, guilty pleasures, anger, pride, malice, hatred and revenge; and it is not uncommon to behold the unhappy effects of such intoxication, especially those which proceed from *anger*.

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Drunkenness is *opposite* to *sobriety* and *temperance*, which are repeatedly enjoined on us by divine authority. St. Peter, for instance, exhorts us to "add to our faith, virtue, knowledge, *temperance*, patience, godliness, brotherly kindness, and charity."\* "The grace of God," saith St. Paul, "that bringeth salvation, hath appeared to all men, teaching us to deny all ungodliness and worldly lusts, and to live *sobriety*, righteously, and godly in this present world."† And "let us walk honestly," saith this Apostle, "as in the day; *not* in rioting and drunkenness; not in chambering and wantonness!"‡

How *explicitly* is this *sin* forbidden? "Woe unto him," saith a prophet, "that giveth his neighbour drink! that putteth thy bottle to him, and maketh him *drunken* also!"§ "Take heed to yourselves," says our Saviour, "lest at any time your hearts be overcharged with surfeiting, and *drunkenness* and the cares of this life, and so that day come upon you unawares."¶ "And be *not drunken* with wine," saith an Apostle, "wherein is excess; but be ye filled with the spirit!"\*\*

The *causes* of inebriation are *various*. It may be remarked, that it is not natural to men; some abhor it; we have no innate thirst for it, and it is *unknown* to many nations. Mankind, generally, become attached to it by *degrees*, and by means of *evil company*. So true it is, that "evil communication corrupts good manners!"

This vice is attended with *numerous unhappy consequences*. It is not only disgusting to heaven, but, as hath been noticed, how doth it disqualify men for the worship and service of God, and also the enjoyment of him! How doth it incapacitate them to be of utility either in Church or state, and occasion them to be not only an incumbrance, but as pests to society! How reproachful is this evil to Christianity! How degrading to human nature! How injurious to our bodies; how productive of sickness, pains, and death! Doth it not often dissipate our property, and clothe us with rags? Doth it not consume our time; render us truly contemptible; subject us to worldly shame and punishment? Doth it not lead to many vices; pollute the soul; destroy in us all sense of religion; and, frequently, occasion an entire inattention to all the means of grace? What discord, distress and unhappiness doth it cause in families! And when this vice is indulged by the sex, how odious doth it render them! Doth it not often deprive them of their prudence and delicacy; rob them of their modesty and virtue; occasion husbands to grieve; daughters to blush?—The ill effects, indeed, of inebriation, are innumerable. It shall only be further observed, that finally, it will exclude us the kingdom of heaven. "Be not deceived," saith St. Paul, "neither thieves, nor coveters, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God."† How incapable indeed, would be a *drunkard*, a person immersed in sensuality, *stupified* by *liquor*, to enjoy the pure, the rational, and sublime delights of heaven! Totally depraved, heated by spirits, he seems to be fit only for the infernal regions!

\* 2 Pet. i. 4, 5, 6. † Titus ii. 11, 12. ‡ Rom. xiii. 13. § Hab. ii. 15.  
¶ Luke xxi. 34. \*\* Ephes. v. 18. † 1 Cor. vi. 10.

How prevalent is the crime of intoxication ! Is it not committed by *some* of every character ; learned and unlearned ; rich and poor ; bond and free ; young and old ; male and female, and even (it is mentioned with inexpressible sorrow) by *clergy* as well as *laity* ! And this too, openly ; without reserve ; without shame ! Not so was it in the days of the Apostles ! " They who were *drunken*," says an Apostle, " were *drunken in the NIGHT* !"<sup>\*</sup> Drunkards were then *ashamed to show their faces in OPEN DAY* ; consequently, they regarded *drunkenness* to be *disgraceful* ! How much the *reverse* is it in this age of *mental improvement* and *polished manners* ?

READER ! Suffer it to be enquired,—Art thou *chargeable* with *this vice* ? If thus, what is thy character ?

Perhaps thou art a *magistrate* ? No longer disgrace thy country and thine office ! No longer corrupt others by thy evil example !

It may be thou art a *father* of a *family* ! Venerable name ! Once thou wast revered for thy industry, economy and virtues ? Thy " hand of diligence began to make thee rich ! " Order, decorum, peace, prosperity, dwelt in thy habitation ! How is the scene changed ! *Forbear the inebriating draught* ! This is enjoined thee by wisdom, by virtue, by interest, and by the wife of thy bosom ! O ! let her not *weep* ; let her not *plead* with thee in vain ! Regard her peace, her felicity ! Compassionate thy children ! Thou art *their FATHER* ! To thee GOD hath ordained they should look for support, for counsel, for example ! To them be not a curse, instead of a blessing ! Take pity also on *thyself* ; regard thy reputation ; thy happiness in this world, and also in the world to come !

It is possible, thou art a *wife* !—Wit, beauty, virtue, every amiable temper, every desirable accomplishment ; the most engaging manners, were thine ! Thou wast the pride of thy sex ; the delight of thy friends ; the joy of thine husband ; an happy example for the imitation of thy daughters !—But how art thou *fallen* ; how *degraded* ! How dost thou afflict the husband of thy love ! How art thou pitied, avoided by thy friends ! How dost thou pain thy amiable daughters ! They *blush* for *their mother* ; they strive, but in vain, to conceal her *intemperance* and *folly* from the world ? (Unhappy daughters ! Who but must weep for you ; deplore your state ! ) What infamy and wretchedness attend thyself !—And will thou still *persevere* in so disgraceful, so destructive a practice ?—Art thou totally devoid of sensibility ? Hast thou remaining no sense of duty nor honour ? No regard for the felicity of thyself nor others ?—Be entreated, madam, without delay, to " reverence thyself ; " that others may again revere, admire, and love thee ! That thou mayest again do honour to thy sex ; give joy to thine husband, be the delight of thy children !

But perhaps, thou art a *son*, an *only son*, of thy *widowed mother* ! On thy education she has bestowed almost the whole of the portion left for her support ! On thee she gazed with rapture !—" Providence," she cried, " hath *taken from me* the husband of my love ! " *Worthy man ! My greatest earthly joy ! From thee I parted ! Pain-*

\* 1. Thes. v. 7.

ful was the separation ! I murmured not ! "Heaven's will be done," I said ! And thou, O my much loved daughter ! for *thee* I mourned when thou wast *torn from me* by the hand of death ! Distress is mine ! But still, kind heaven reserves for me *some* consolation ! It is *thee*, my son, the image of thy father ! Thou wilt bear his name with honour ! Thou wilt solace me through life, and support me in my declining years !"—Fond, but *vain* expectation ! Unhappy mother ! But more unhappy son ! Return, *haste* to comfort thy parent ! Dry up her tears ! Remember the example of thy virtuous father ! Remember thy God of goodness—even now "in the days of thy youth !"

It is not impossible but thou art a *preacher* of righteousness ; " a *man of God*,"—and yet *ungodly*—a DRUNKARD !—Good God ! is it thus ?—Does *such* a character exist ; of *all others* the most disgraceful ? Dear Sir, awake ! Open your eyes ! Reflect a moment ! What hast thou done ? What art thou doing ? What is thy state ? Happy would it have been for thee ; happy for religion, if thou " *hadst not been born*," or not intruded thyself into the priesthood, unless thou shalt *repent* !—No longer suffer " the name of Christ to be blasphemed through you ! " What an *EXAMPLE* to thy *flock* ! How *able* to *instruct*, to *reclaim* the *vicious* and *intemperate* ! " Thou that *teachest* another, *teachest* not thou thyself ?"—How wilt thou give an account of thy *stewardship* ? How wilt thou be *terrified* when the *blood of souls* shall cry aloud to heaven for *vengeance* against thee ? How will thou *sustain* the indignation of the Almighty ? Cease, O, cease to be the *scoff* of the *wicked* ; the *grief* of the *righteous* ; to be a reproach to Christianity ; an enemy to religion and thyself ! Consider that thou standest on the *precipice* of *eternal destruction* ! Attend, with seriousness, to the solemn declaration of the great Judge of quick and dead ! " If that evil servant shall say in his heart, My Lord *delayeth* his coming ; and shall begin to smite his fellow servants, and to eat and drink with the *drunken* ; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites ; there shall be weeping and gnashing of teeth ! " \*

Happy is it, that persons of inebriation, of every description, may yet *retrieve* their character ; may be *restored* to their country, their friends, their families, to enjoyment, to honour, to virtue, to the favour of heaven !—But let not their powers of reason be *further debilitated* by the force of *evil habit* ! Let them *deplore* their past intemperance ! With *invincible fortitude*, through divine aid, *resolve* to be *temperate*, to be *righteous* ! To *avoid* even the *very appearance* of the evil that is attended with so many baleful consequences !

\* Matt. xxiv. 48, &c.

FOR THE CHURCHMAN'S MAGAZINE.

*Mr. Editor,*

I PROCURED a copy of the annexed Sermon from the reverend Preacher, who delivered it at the opening of the Convention of the Protestant Episcopal Church in the State of Maryland. I take the liberty to request a place for it in your Magazine, in the hope that the sound truths which it contains will render it acceptable to your readers.

A SUBSCRIBER.

*A SERMON,*

Preached at the opening of the Convention of the PROTESTANT EPISCOPAL CHURCH, in the State of Maryland, on Tuesday, in Whitsun Week. June, 1806. By the Rev. *John Kewley*, Rector of Chester Parish, Kent county, Maryland.

1 CORINTHIANS, iv. 1.

*Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God.*

THE reflecting mind cannot fail of discovering in all the proceedings of God with man, the marks and characters of infinite wisdom and goodness. These glorious attributes eminently appear in that method of grace which he hath devised and executed for the purpose of making men acquainted with his will, of restoring them to his image and favour, and of making them eternally happy with him in the life to come.

While man retained his original rectitude and innocence, he could see and converse with his God, and live. God himself vouchsafed to be his instructor and guide. But when by disobedience he lost his primitive perfection, no longer was he capable of enjoying this glorious prerogative. The sight of God was too pure, too bright and dazzling for human eyes then to behold—his voice too tremendously awful for human ears to hear. No flesh could stand in his all-glorious presence; no pulse, but must have ceased to beat at the sound of his almighty voice. Therefore, in condescension to human frailty, in compassion to human want, and in mercy to human misery, God in times past, spake unto our fathers through the medium of holy inspirations, visions, dreams, angelic messengers, and signs from heaven. In this manner he commissioned men, from time to time, to exercise the prophetic office, and to declare the purposes of his grace and mercy. Thus God from the beginning, gradually unfolded, through the instrumentality of men, divinely constituted his ministers, the designs of his wisdom, for the restoration of our fallen race.

Ever mindful of the human family, God in fullness of time, sent forth his only begotten son, *by whom also he made the worlds, who was the brightness of his glory and the express image of his person*, to take our nature upon him, and to accomplish and perfect in that nature the redemption of mankind. He sent him forth to seal a covenant of grace and mercy between an offended God, and offending man with his own blood; to publish to man the terms and conditions thereof; and to confirm and establish that covenant in his Church which

in his kingdom on earth. In the exercise of his divine commission, our blessed Lord appointed officers to transact the affairs of his spiritual kingdom in his name, and by his authority, and he determined the mode in which his kingdom should be supplied with a succession of officers and ministers, even till he shall come again in glory to receive the faithful observers of the covenant into everlasting habitations.

These officers are those persons whom the Apostle in our text calls the *ministers of Christ, and stewards of the mysteries of God*. They are ambassadors of God, duly authorised to publish his holy word to man, and to whose declarations men are bound to pay attention. For Christ hath said unto them, *he that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*. They are stewards in God's household on earth, to distribute to each their portion of food in due season. To them is committed the ministry of God's word, and administration of his sacraments. It is their office to declare the terms of the covenant of grace, to admit to the external privileges thereof, and to perform and confirm all instituted federal acts between God and man. They are authorized to pronounce the pardon and absolution from sin in the name of Christ to the believing and obedient penitent, and on them also a duty is imposed of declaring God's judgments against the disobedient and impenitent. From Christ alone these powers can be derived; and only in that order appointed either by himself or the ministry of his Apostles. The best and holiest of men, however high in office, or however great their civil power may be, cannot confer them; neither can popular prejudices, nor the erroneous, but too generally received notions respecting the Christian ministry; nor the sanction nor example of men professing the most exalted piety, excuse any one from the guilt of sacrilege, or preserve him from the condemnation due to the gainsaying of Core, who presumes to set aside apostolic order, and to usurp, without a proper and valid appointment, the Episcopal, Priestly, or Diaconal office.

God is manifested to us both in the works of nature and in his holy word, as a God of order, and not of confusion. True religion has from the very beginning been conducted and conveyed from one generation to another to another in an orderly manner, through a regular ministry or priesthood: And whenever any extraordinary messenger was sent, he was invested with the power of manifesting his mission, by some miraculous signs or operations. The order of priesthood, from Adam to Moses, was hereditary in the first born son: Hence the profaneness of Esau in selling his birth-right. From Moses to Jesus Christ, a peculiar family was dedicated to the priestly office; and during the apostolic age, that mode of conveying down the ministry of Christ's Church, was determined and fixed, which was to continue to the end of the world; which ministry is an *honour, which no man taketh unto himself, but he that is called of God as was Aaron*.

God, therefore, now as well as of old, communicates the blessings of his grace, and the knowledge of his will to the world, through the

ministry of men, who are separated to this work and office, agreeably to the instituted order; and who are accountable to him for the due discharge of the duties thereof. To such a ministry his spirit is promised, and to their ministrations graces are attached. But neither the assistance of his spirit, nor any other blessing, has he promised to usurpers of this office; who like Korah, Dathan and Abiram, constitute themselves priests and ambassadors of God. Being led by a spirit which refuses to be tried by the rule of the spirit of truth, they are rebels against that order which Christ ordained; and which his Apostles, by the direction of the Holy Spirit, confirmed in the Church.

That we, my reverend brethren, are in possession of a ministry instituted by Christ and his Apostles, is what I conceive no protestant either of the Episcopalian or Presbyterian denominations will deny. We having derived our orders from the British Bishops; who are the acknowledged Bishops of a Church and nation, which took special care at the reformation to preserve that Episcopal succession, which she received with the Christian religion. This is a fact which is proved by the most authentic records.

Against the lawful and valid ministers of God's word and sacraments, a woe is denounced, if they preach not the gospel, or if they shun to declare the whole counsel of God. To them is applicable what was said to the prophet Ezekiel—*I have set thee, O Son of Man, a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*

Highly responsible then are we, my reverend brethren, to our chief Bishop, for the safety of the souls he hath committed to our care. Have we not therefore cause to be alarmed, when we see no improvement in the morals and manners of our flocks, nor benefits resulting from our labours. Surely on such occasions, we ought to be jealous of ourselves, and to be stirred up to greater exertions. We are indeed the ministers of Christ, and stewards of the mysteries of God; and so ought we to be esteemed. But yet it is our duty to make full proof of our ministry, by speaking the things which become sound doctrine; by building up the Church; by defending her, as far as in us lies, from the attacks of her enemies; and by seeking the improvement and salvation of ourselves, and all who hear us.

All the truths of the gospel without exception are objects worthy of the consideration of Christians, and ought all to be proposed and explained by Christian ministers to their hearers. But yet there may be, and indeed are, occasions where it is necessary that some particular subjects should be more peculiarly and frequently enforced than others. Thus when in times past, certain sectaries maintained doctrines subversive of the obligations of morality; to coun-

teract their errors, it was deemed expedient to insist; in a more particular manner, on the excellence of moral virtue. And should a doctrine be preached which tends to lead the people to suppose they can attain salvation without obedience to the positive institutions of Christ, it then would become the ministers of Christ to vindicate their injured master's wisdom; and shew that no one has any ground to expect salvation, who turns his back upon the ordinances of Christ; and that no promise is made that a man shall attain the end of his calling, who wilfully neglects the means appointed to conduct him thereunto.

When we observe the essential doctrines of our holy religion perverted by misconstruction; then, instead of concealing, or receding from any part of these doctrines delivered in scripture, we should be more diligent in exposing the popular errors respecting them; and more frequently and strenuously enforce them in the true and genuine sense of the gospel. When, for instance, it is maintained, that man is justified by faith alone, the fruit of good works being either overlooked or disparaged, we should then insist more strongly that we are indeed justified by faith only; but that this doctrine is not intended to signify that faith produces justification, in the manner that a charm or talisman is supposed to cure diseases, without any real virtue; but that faith includes obedience to the whole religion of Jesus Christ; and that belief and practice must be united to compose that genuine faith, which is the appointed means of justification; our own works or deservings being utterly unavailing to obtain it of themselves; and that the outward act considered independently of the inward principle, from whence it proceeds, is as nothing in this affair. For whatever real value there may be in any action, must be derived from the motive, the intention and good disposition of the agent; a true justifying faith is that which worketh by love; the genuine and necessary effects of which are repentance and every good work. [To be continued.]

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#### CASTELLIO'S TRANSLATION OF THE BIBLE.

PSALM lvi. 9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath.*—Here there seems to be a confusion of ideas, and an obscurity through which hardly any meaning can be discerned. But according to Castellio, the sense is perfectly clear: *As your pots which have not felt the thorns, so may they be bruised and vexed in wrath.* The passage thus rendered becomes a simple and apt comparison. As earthen pots which have not been burnt, and consequently easily broken, so may the wicked be demolished by one touch of God's displeasure. In confirmation of this rendering, it is worthy of remark, that the same comparison occurs in Psalm ii. 9.—*Thou shalt dash them in pieces like a potter's vessel.*

Again, Psalm lxviii. 30. *Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war.*

*Bulls and calves*, are no doubt here used metaphorically for men; but still the figure appears to be unnaturally, and not very intelligibly applied. And besides this, what is to be understood by *submitting themselves with pieces of money*? It is certainly difficult to say. But Castello, by turning the metaphor into a comparison, and giving the latter obscure phrase quite another sense, makes the whole clear and manifest. *Rebuke the company of spearmen, the multitude of those who, being covered with much spoil of silver, are as bulls among the calves of the herd; scatter thou the people that delight in strife—* Here also we have an apt and striking similitude, representing the character of the unruly, the turbulent, and the ambitious; who to gratify their pride, and thirst of gain, stir up strife and contention, and as bulls amid the smaller herd, tyrannize over their weaker fellow-men.

But whatever may be thought of the two foregoing instances, in what follows there can be no doubt where the reference is. Psalm lxxii. 16. *There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.* To say the least, the expression is here awkward and flat, and but little worthy the dignity of the subject, which is David's prophetic panegyric on the reign of his son Solomon. But according to Castello, the verse runs thus; *He shall be like handfuls of corn cast into the earth, whose fruit on the mountain's top waves like Lebanon, and the city shall flourish as the grass of the field.* Thus we see the blessing of Solomon's reign depicted by a double, or rather triple similitude; an abundant crop of corn on a fruitful hill, waving in the wind, like the pines of Lebanon, and the city Jerusalem flourishing like the grass. These are beauties which at the utmost are but faintly discernible in our Bible translation; scarcely have we a glimpse of this happy image of national prosperity.

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POETRY.

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THE CHRISTIAN'S FORTITUDE IN  
THE HOUR OF DEATH.

WHY should my soul start back with  
fear,

At the grim form of ghastly death?  
What tho' the dreaded monster near,  
Should strike his dart and stop my  
breath?

My soul secur'd by sov'reign grace,  
May death's worst terrors then defy;  
May all its horrors boldly face,  
Rejoice in life, nor dread to die.

Fir'd with the hopes of heav'n, I view  
Its ten-fold horrors with disdain:  
My Saviour's death my hopes renew,  
Who spoil'd its sting, and left its  
pain.

The guilty soul shall view with dread,  
The ghastly monster's fatal dart;  
While levell'd at his impious head,  
Immortal anguish strikes his heart.

Not so the saint whose pardon'd guilt  
Inspires his breast with joys divine;  
The saint around whose fainting head,  
Immortal bliss and glory shine.

This be my lot when death's cold hand  
Shall seize this feeble mortal clay;  
With joy I'd wait the great command,  
Nor in this prison wish to stay.

With horror let the sinner die,  
And headlong, plunge into despair;  
My hopes, secur'd, shall reach the sky,  
And angels shout my spirit there!



## CHARITY, OR CHRISTIAN LOVE.

WHAT tho' I boast the ways of heav'n  
to scan,  
In all the tongues and eloquence of  
man,  
Or could I modulate with lips of fire,  
In strains which list'ning angels might  
admire:  
Did science her mysterious page unroll,  
And with sublimer truths enlarge my  
soul;  
Did prophecy, in one expanse of light,  
Lay all the future open to my sight:  
What tho' my faith all miracles display,  
Bid plains ascend, and mountains melt  
away,  
Rocks at my fiat into ocean hurl'd  
And earthquakes break the order of  
the world;  
Or could I regulate the obedient sun,  
In other orbits bid the planets run,  
Nature convuls'd, a diff'rent aspect  
wear,  
Confound the seasons and invert the  
year:  
Yet did not charity its aid bestow,  
Inspire my voice and in my bosom glow,  
Tho' sweeter far than angels ever sung,  
Persuasion on my lips enamour'd hung,  
My fairest eloquence should scarce  
surpass  
The tinkling cymbal or the sounding  
brass.  
Faith, science, prophecy, would all  
expire,  
Nor leave one spark to wake the dying  
fire.  
What tho' I consecrate my goods to  
bless,  
And succour patient merit in distress,  
Afflicted virtue of its tears beguile,  
And bid the face of sorrow wear a smile;  
Or could I with the glorious three al-  
li'd,  
The fiery furnace unappall'd, divide;  
Yet did not charity possess my soul,  
And all its powers and faculties con-  
troul,  
My most heroic fortitude were vain,  
Patience of evil, and contempt of pain;  
My gift and alms the wretched to be-  
friend,  
In weakness would begin, in weakness  
end.

## PARAPHRASE ON THE 97th PSALM.

THE great Jehovah reigns, let earth  
rejoice,

Let num'rous isles exulting raise their  
voice.

Tho' clouds and darkness veil his wise  
designs,

Bright equity thro' ev'ry action shines.  
On all his foes, consuming fire is hurl'd;

His livid lightnings illuminate the world.  
The earth beholds the terrible display;

The rocky hills like wax dissolve away.  
The lofty mountains to their centres  
nod,

And nature trembles at the approach-  
ing God.

The spacious heav'ns his righteousness  
declare,

And man amaz'd surveys his glories  
there;

Sees wor'ls on worlds in beauteous or-  
der rove;

Systems o'er systems regularly move.  
Let *stupid deists* who despise his name,

Confounded, own their ignorance and  
shame;

Confess his word, the source of truth  
divine;

Discard their idols, and their creed  
resign.

With joy, blest Zion heard thy judg-  
ments, Lord,

And Judah's daughters gratefully  
ador'd.

For thou, O Lord, enthron'd in glory  
bright,

Art far exalted o'er the sons of light.  
Ye shining seraphs who surround his  
throne,

Adore and praise the co-eternal Son.  
Give thanks ye saints, extol your sove-  
reign King;

Detest the pleasures which from evil  
spring.

Direct your course the strait and nar-  
row way,

Which leads to regions of eternal day.  
His guardian care all needful good be-  
stows,

And shields you from innumerable foes.  
Celestial light, felicities unknown,

And joys ineffable for you are sown.  
Exult, ye righteous souls; exalt your  
voice;

And in remembrance of his name re-  
joice!

## CONTEMPLATION OF THE HEAVENS.

ARISE, my soul, from vain pursuits  
arise;

And view the sparkling wonders of the  
skies:

Thro' vast immensity betake thy way,  
And learn the laws those distant  
world obey:  
Trace out the orbit of each fleeting  
sphere,  
Projected with impetuous career  
Around yon sun; (stupendous orb of  
light!  
Too fulgent for the tender visual sight.)  
Whilst in the centre it diurnal rolls,  
And darts its rays to heaven's distant  
poles;  
Directs each planet to its bended  
course,  
By nice adjusted centripetal force.  
Those flaming comets rapid in their  
flight,  
Ascend beyond the reach of mortal  
sight;  
Thro' various curves with varied speed  
they move,  
Yet never stray, nor from their orbits  
rove:  
In stated periods each performs its  
tour,  
Urg'd and restrain'd by some unerring  
power.  
Amidst the interstellar regions soar,  
And their innumerable worlds explore;  
Beyond the reach of telescopic sight,  
Behold, what orbs of vivid fire and  
light!  
Systems, and systems, still, and still  
arise;  
And suns, and worlds, yet meet thy  
wond'ring eyes.

Thou never canst the amazing whole  
survey;  
Cease then my soul, no longer wing  
thy way.  
Here pause a while—then with seri-  
ous thought,  
Enquire by what these mighty things  
were wrought?  
Could fortuitous atoms ever fly,  
And jumble into such just harmony?  
Could this stupendous work by chance  
be made?  
Be still upheld and govern'd by its aid?  
Not so, my soul, so wonderful a scene,  
Without some mighty cause had nev-  
er been:  
Such marks of wisdom, pow'r and de-  
sign,  
Thro' all these great and glorious  
works combine,  
As clearly shew their Maker's hand  
divine.  
Then dread the faith of atheistic fools;  
And own o'er all, that God eternal  
rules!

—\*—

A SCRAP.

TRUST God, suspect yourself, act  
right, and pray;  
Seek peace, not grandeur, hear much,  
little say;  
Reveal no secrets, learn the weak to  
spare,  
Own a superior, and an equal bear.

—\*—  
ON SOLITUDE.  
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THERE are situations from which nothing but Solitude and retirement can relieve us. For this reason, it is frequently necessary that those whom melancholy affects, should be left alone; for, as we shall now proceed to show, they may find in Solitude an infinite variety of consolations, and many sources of comfort, both for the mind and the heart.

The healthy and the sick, the happy and the miserable, the rich and the poor, all, without exception, may find infinite advantages in a religious retirement from the world. It is not, alas! in the temples of pleasure, in those meetings where every one empties to its last drop the cup of folly, in the *Coteries* occupied by vulgar gaiety, in brilliant assemblies, or at luxurious boards, that the mind grows familiar with those tender and sublime sentiments which subdue the desires of sensuality, ennoble all the enjoyments of this life, raise the passing moment into importance by connecting it with the events of futurity, and banish from a transitory life the extravagant fondness for the dissipations of the world.

In solitude we behold more near and intimately that providence which overlooks all. Silence continually recalls to our minds the consolatory idea, the mild and satisfactory sentiment, that the eye of the Almighty is for ever viewing the actions of his creatures; that he superintends all our movements; that we are governed by his power and preserved by his goodness. In solitude, the Deity is every where before us. Emancipated from the dangerous fermentations of sense, guided by nobler inclinations, possessed of pure, unalterable joys, we contemplate with seriousness and vigour, with freedom and with confidence, the attainment of supreme felicity, and enjoy in thought the happiness we expect to reach. In this holy meditation every ignoble sentiment, every painful anxiety, every worldly thought and vulgar care, vanish from the mind.

Solitude has already brought us nearer to God, when, beside all the tender and humane feelings of the heart, we feel those salutary sensations which a distrust and jealousy of our own abilities create; sensations which in public life, make light and transient impressions, and fade so soon away. When at the bed of sickness, I behold the efforts which the soul makes to oppose its impending dissolution from the body, and notwithstanding, discover by the increasing tortures, the rapid advances of approaching death; when I see my unhappy patient extend his cold and trembling hands to thank the Almighty for the smallest mitigation of his pains; when I hear his utterance checked by intermingled groans, and view the tender looks and silent language of his attending friends; all my powers abandon me, my heart bleeds, and I tear myself from the sorrowful scene, to pour my tears more freely over the unhappy sufferings of humanity, to lament my own inability, and the vain confidence placed in a feeble art; a confidence which men have been so forward to abuse. Conscious of the inefficacy of art, I never rise from my bed without thinking it a heavenly miracle that I am still alive. When I count the number of my years, I exclaim with the liveliest gratitude, that God has preserved my life beyond my expectation. Through what a sea of dangers has his goodness conducted me! Reflecting every moment on the weakness of my condition, and beholding men suddenly snatched away before me in the prime and vigour of life; men who, but a few hours before, entertained no fear of death, and reckoned, perhaps, on an extended length of days; what can I do, but offer up my silent adorations to that Providence who has thus saved me from the menaces of death!

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ORIGINAL DOCUMENTS.

[NO. XI.]

LETTER TO THE REV. MR. JARVIS.

LONDON, JUNE 26, 1784.

MY DEAR SIR,

I HAVE now to inform you that I received on the 17th inst. Mr. Leaming's letter, inclosing the act of the legislature of Connecticut, respecting liberty of conscience in that state. Upon the

whole, I think it a liberal one ; and if it be fairly interpreted and abided by, fully adequate to all good purposes. I have had a long conversation with the Archbishop of Canterbury, and another with the Archbishop of York, on the act. They seem to think the principal objections are removed as far as you or I are concerned. They spoke handsomely of the clergy of Connecticut, and declared themselves satisfied with your humble servant, whom the clergy were pleased to recommend to them. But I apprehend there are some difficulties here that may not easily be got over. These arise from the restrictions the Bishops are under about consecrating without the King's leave, and the doubt seems to be about the King's leave to consecrate a Bishop who is not to reside in his dominions ; and about the validity of his dispensing with the oath, in case he has power to grant leave of consecration. I have declared my opinion, which is, that as there is no law existing relative to a Bishop who is to reside in a foreign state, the Archbishops are left to the general laws of the Christian Church, and have no need either of the King's leave or dispensation. But the opinion of so little a man cannot have much weight. The Archbishop of Canterbury supposes that an act of Parliament will be necessary ; yet he wishes to get through the business, if possible, without it, and acknowledged that the opinion of the majority of the Bishops differed from his. The questions are referred to the attorney and solicitor-general, and their opinion, should they agree, will, I presume, determine the point. This opinion, I hope, will be obtained in a short time, as the Archbishop of Canterbury has promised to consult them. Should I know the result time enough, I will give it you by the next packet, which will sail in a fortnight.

I have had opportunities of consulting some very respectable clergymen in this matter, and their invariable opinion is, that should I be disappointed here, where the business had been so fairly, candidly and honourably pursued, it would become my duty to obtain Episcopal consecration wherever it can be had, and that no exception could be taken here at my doing so. The Scotch succession was named. It was said to be equal to any succession in the world, &c. There I know consecration may be had : But with regard to this matter, I hope to hear from you in answer to a letter I wrote to Mr. Leaming, I think in April. Should I receive any instructions from the clergy of Connecticut, I shall attend to them ; if not, I shall act according to the best advice I can get, and my own judgment.

Believe me, there is nothing I have so much at heart as the accomplishment of the business you have entrusted to my management ; and I am ready to make every sacrifice of worldly consideration that may stand in the way of its completion.

I am, reverend Sir,  
with the greatest esteem,  
your and the Clergy's  
most obedient servant,  
SAMUEL SEABURY.

[NO. XII.]

LETTER TO THE CLERGY OF CONNECTICUT.

LONDON, JULY 26, 1784.

GENTLEMEN,

I TAKE the opportunity by Mr. Townsend to write to you, although I have little more to say than I have already said in my late letters.

On the 21st inst. I had an interview with the Archbishop of Canterbury. I was with him an hour. He entered fully and warmly into my business; declared himself fully sensible of the expediency, justice and necessity of the measure; and also of the necessity of its being carried immediately into execution. An act of parliament however will be requisite to enable the Bishops to proceed without incurring a *Premunire*. A bill for this purpose I am encouraged to expect will be brought in as soon as the proper steps are taken to ensure it an easy passage through the two Houses. The previous measures are now concerting, and I am flattered with every prospect of success: But every thing here is attended with uncertainty till it is actually done. Men or measures, or both, may be changed to-morrow, and then all will be to go through again. However, I shall patiently wait the issue of the present session of parliament, which, it is the common opinion, will continue a month longer. If nothing be done, I shall give up the matter here as unattainable, and apply to the North, unless I should receive contrary directions from the Clergy of Connecticut.

The various difficulties I have had to struggle with, and the various steps I have taken to get through them, are too long to communicate by letter; but I hope to spend the next winter in Connecticut, and then you shall know all, at least all that I shall remember.

My best regards attend the Clergy and all my friends and the friends of the Church. I hope yet to spend some happy years with them.

Accept, my good brethren,  
the best wishes of your affectionate  
humble servant,

SAMUEL SEABURY.

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ECCLESIASTICAL NEWS.

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ON Wednesday the 4th of inst. June, was holden at Cheshire the annual Convention of the Bishop, Clergy, and Laity, of the Protestant Episcopal Church of the state of Connecticut: At half past 10 o'clock, A. M. a procession was formed from the house of the Rev. Mr. Ives, consisting of the members of the Convention in proper order, preceded by the Students of the Episcopal Academy, and proceeded to the Church, where divine service was attended. The Rev. Mr. *Burhans*, of Newtown read prayers, and a sermon was delivered by the Rev. Mr. *Tyler* of Norwich, from 2 *Corinthians*, 3d ch. 5th verse. *Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God.* From which the

preacher very pertinently deduced the fundamental doctrines of the Gospel; the fall and corruption of our nature, and our consequent need of a Saviour, together with the operations of the Holy Spirit on the heart, and the visible means of grace in order to obtain future glory.

After divine service, the Convention was opened, and proceeded to the usual routine of business, which was conducted with that spirit of candour and conciliation which should ever mark the proceedings of a body professedly assembled for the purpose of promoting the peaceful religion of Jesus Christ.

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GLEANINGS, &c.

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ANECDOTE OF DR. BAYLY.

IN the time of the civil war in England, between the King and Parliament, a board of visitors was sent by the latter to reform, as they would have it thought, the University of Oxford. On which occasion, among others turned out of office, was one Dr. Bayly, President of St. John's College. The Doctor, in the heat of discourse under these oppressions, had said, *By my faith!* At which the godly Sir William Cobbe cried out in astonishment, *Blasphemy! O horrible Blasphemy!* Whereupon the old gentleman desired to know what was the matter? what it was that he had said? Why, saith Cobbe, he hath sworn by his faith, when faith is not his own. Say you so, Sir William, replied the Doctor? But, with your good leave, I do not know what is my own, if faith be not; and I doubt, Sir William, you will come but lamely off when you are to be saved, if you depend upon another's faith. No, said Cobbe; faith is not your own; it is the gift of God. Alas, Sir William, returned the old gentleman, how much a wise man may be mistaken! For that very reason it is my own: for what gives a man a fuller and more unquestionable right to any thing, than a free gift?"

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A TRUE ANECDOTE.

NOT long since a gentleman was standing at the door of a public Inn in the western part of Connecticut, when the stage drove up, and a passenger of a genteel appearance alighted, who by his speech seemed to be an European. After some little discourse he addressed the other thus: "Pray sir, did all the people in a town to the westward here, through which I passed, hang themselves?"—To which, getting no answer but looks of surprize, he added, "I thought it might be so, for I observed they are buried in the *high-way*."

*Query.*—Would not many other towns in Connecticut, as well as the one alluded to, do well to take the hint, and no longer expose themselves to the ridicule of observant foreigners?

## ORDINATIONS.

IN Trinity Church, in this city, on Sunday the 8th. inst. the Bishop of Connecticut promoted to the order of Priesthood, the Rev. *Lynn Blackburn*, A. B. of Queen's College, Oxford, Rector of St. John's Church, Providence (R. I.) and Rev. *Roger Searle*, Rector of Christ Church, Berlin, and ——— Church, Durham, in this State.

## OBITUARY.

DIED, at North-Guilford, on Sunday the 1st of instant June, Mr. *George Bartlett*, *Æt.* 76. On Monday following his funeral was attended, and a sermon preached by the Rev. Mr. *Searle*, of Durham, from 1st Peter, chap. ii. v. 4.—*To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious.* An unusual degree of solemnity and attention was observable throughout a numerous concourse of friends and acquaintance, manifesting that they entertained a sincere veneration for the deceased, and were deeply affected by his removal from their society and intercourse. And few instances of mortality deserve to be more interesting; for all who knew Mr. Bartlett will testify, that in his life and character there was every thing amiable and instructive. Though educated in a plain style, and without pretensions to science, yet he had read and better understood the history, nature and constitution of the Christian Church, than most professed scholars. All the eminent divines of the English Church were familiar in his conversation. But his religion rested not here: It reached his heart, and brought forth the peaceable fruits of righteousness. He was a living picture of the amiable spirit of the gospel. His peaceful dwelling could not be frequented without receiving instruction, and a lively impression of what a Christian ought to be. Modest to an extreme, he seemed altogether insensible of his own worth. Hospitable and kind, no one could retire from his unostentatious mansion, dissatisfied with his treatment. In primitive simplicity and godly sincerity he had his conversation; a Christian by profession—a Christian in practice.

That his title to sonship might be more manifest, it pleased God to afflict him with heavy calamities. Just as he was entering the decline of life, he was deprived by death of an only child, and all hope of posterity; and soon after from the enjoyment of a worldly estate, adequate to his desires; and which he had never sought to increase, having more important cares upon his mind, those of becoming rich towards God; he was plunged into complete poverty and want: yet in all this he sinned not, nor charged God foolishly; but patiently endured, trusting in him who is righteous and merciful. But, a few months since, by the death of a brother, he again came into the possession of a comfortable estate; one thousand dollars of which he has bequeathed to the Episcopal Church in North-Guilford; that Church of which he was an ornament, and to which he was sincerely attached.

As he lived, so he died an unshaken believer in the great things of eternity, looking forward to the glories of immortality. On being visited by his parish Minister a few days before his death, he repeatedly expressed the most lively faith and hope in the merits of his Saviour, saying, that to him alone he looked for the pardon of his sins, and admission to the blessedness of heaven.—Thus calm and unruffled he continued, and at length fell asleep, we have full reason to believe, in the arms of his God and Saviour. *Let me die the death of the righteous, and let my last end be like his.*

At Hartford, on Wednesday morning the 18th instant, Mr. *Timothy Steele*, of that city, *Æt.* 70.

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THE  
Churchman's Magazine.

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[VOL. III.]

JULY, 1806.

[No. 7.]

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REFLECTIONS FOR JULY.

THE burning heat of summer has now gained its full power. The earth is parched and dry. The grass withers. *The flower thereof falleth away*; and every vegetable of the field is losing its verdure; it droops and dies. The rills have ceased to flow, and streams of broader current scarce trickle along their beds. A brazen sky above, and barren sand beneath, seem almost to foreclose from the husbandman every hope of a latter crop. His fields are becoming a waste, a desert void of herbage. But amid this dreary prospect, the soul in which piety dwells, will not despair; for God who made and sustains all things, still reigns; ~~of~~ his kingdom there shall be no end. He gives and he withholds, as seems good to his wisdom. If he but open his hand, the rain shall again pour down, and the clouds shall yield their treasures. When the heavens grow black with clouds portending storm, they shall no more, as of late, vanish into thin air, disappointing our hopes, and rendering the prospect still more dreary. Bearing this in mind, true piety looks stedfastly unto God, and relies upon his wisdom and goodness, amid the threatened scarceness and dearth upon the land.

He himself tells us that he maketh a fruitful land barren, *for the wickedness of them that dwell therein*. Let each one remember this, and examine well his own ways; let him search and look, by what sin and iniquity he is contributing to the threatened general calamity; let him purge himself by repentance; let him turn unto God with all his heart, and call upon the mercy of our God that he may abundantly pardon the sin of his people. It becomes us not, to point the judgments of God to one or another prevailing sin; but when we see the evil, which we know to be immediately from the hand of God, we are warranted in thinking and saying it is for some sin that prevails, for some neglect of duty, or some direct violation of God's righteous laws. And here may we not expostulate and ask, is it not for ingratitude towards God, and insensibility for his favors? May we not say as of Jeshurun of old, we have *waxed fat and kicked*. For years past the earth hath yielded her fruits in abundance; there hath been enough and to spare. There hath been no crying, and no *complaining in our streets*. Have we not forgotten God, from



whom this abundance came? Have we not said, *mine own arm hath gotten me all this wealth*? Have not our goods been hoarded from a love of possessing, or squandered on our lusts and pleasures? Is it not too true, that the sound of the viol and harp have been heard in our feasts, *but God hath not been in all our thoughts*? Is there not too much unconcern visible in the conduct of almost all, about the operations of God's hand? Do we not think and act as though we believed there were no God ruling over the affairs of men? And have we not now reason to think he is about bringing us to our senses, and making us see and feel that we cannot live without him? That the earth will not bring forth her fruits without his licence, that we may sow and plant, but vain will be our toil if he withhold the rain of heaven?

However severe may be the natural drouth, by which the earth is parched and made barren, we have reason to fear that a much greater spiritual drouth prevails. If this be not the case, why is there so much deadness to things of a spiritual nature? Why so much concern for things present and so little for those of eternity? Why so little devotion even in the house of God, and so much heedless frivolity, or utter inattention to the business we come about? If there be not a spiritual drouth, why is it that so few, comparatively speaking, manifest any zeal for religion, any serious concern for the honour of God and the prosperity of Zion? Why is it that so few give themselves any serious concern or trouble to acquire, or disseminate religious knowledge? Why is religion so little the subject of their conversation, or in their thoughts? Why, in short, is it that so many seem altogether to forget that in God they live, and move, and have their being; and that of course it becomes them to live in the daily habit of expressing their dependence, by acts of worship, in the exercises of piety, and soberness of manners and conversation.

If this coldness and indifference to religion, this want of vital piety and holiness, which should be displayed in our conversation, be not the cause why God is inflicting his judgments upon the land, in cutting off the fruits of the earth, it is at least a great fault with many, which needs reforming. And let it be remarked, how utterly unworthy it is of a reasonable being to live unmindful of the God that made him, that daily sustains him in life, and shall finally bring him to a strict account for the use he has made of his opportunities. Be then awakened, ye sons of men, ye perishing mortals, to a sense of that power on which you depend for life and breath, and all things. While the favour of God's countenance is withdrawn, and the very land mourneth, you can but see and feel your need of his power to sustain your feeble natures. Why then will you live unmindful of him? If he should put a stop to the calamity that seems so much to threaten; if before you read this he should open his hand and pour down the rain in abundance; why will you forget your sense of what you now need, and fall into ingratitude! The elements will be still in his power: He may command, and the heavens shall be shut, *for three years and six months*, as once they were in Israel. If such should be his high will, who may abide the calamity of that day?

But we know that *his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.* He will still listen to the devout prayers of his humble servants. Let then such cry unto him, and say, *spare thy people, O Lord, and give not thine heritage to reproach.* Let them take occasion from the present dreary prospect of worldly good, to strengthen their faith, to increase their piety, and learn submission to God's will. Being thus rooted deep and strong in the Lord, they will grow and flourish, and bring forth more abundantly the fruits of godliness: They will stand, like the oak, drawing nourishment from a deeper source than the parched surface of the ground. Like the oak which loses not its verdure, nor abates of its growth, while feebler plants around are drooping and withering, they will lift up their heads and rejoice. Though the calamity should increase even until *the flocks should be cut off from the field, and there should be no herd in the stall, yet will they joy in God, they will rejoice in the God of their salvation.* What a refuge from evil; what a retreat from care and anxiety about present things, is true and undisssembled piety! A possession worth worlds, is that intimate practical sense of God's presence, in which piety consists. It will convert a barren desert into a smiling garden. Considering God as every where present in the natural world, and the doer of whatsoever is done; it must of course be right; it must be good. Real piety hesitates not at these truths; they are thoroughly believed, and present temporary calamity is quietly endured; it is submitted unto without corroding anxiety, murmuring, and complaint.

I cannot dismiss this subject without adding a thought or two more, which seem naturally to arise. We cannot well survey the fields, late so green, without being reminded of the Apostle's pertinent comparison, *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away.* The parching winds have long blown over the fields, and the burning sun has poured down his rays; their verdure is gone; the herbage is dry and lifeless. So is it with man when overtaken by sorrow and affliction; when pain and sickness seize upon his perishing constitution; his beauty departs; his strength and activity flee away; he droops and dies. Such is our lot; and of this we now behold a lively emblem in the parched fields. Go then and learn wisdom from the passing scene; learn to be mindful of thy own mortality; of the coming hour of affliction which none may escape; however high they may now stand; that hour which shall cause their beauty to fade, and their strength to fail.

On the other hand, let the husbandman gratefully rejoice in God, that his early crops have yielded abundance; that there is no want of bread, the staff of life. Let him remember that God is the same God he ever was; *in the midst of judgment, remembering mercy.* Let him call to mind all his former mercies, and still rely on his power and goodness; still go on to cultivate the earth, to do his part, and resign the issue to God, who reigneth over all; and who yet can make the hills and vallies stand so thick with corn, that *they shall laugh and sing*; who yet, before the season close, can cause the grass to grow for cattle, and herbs for the service of man. If he say, the

word the heavens shall open and drop down the gentle rain, that the face of nature again may smile. In him rejoice, for his ways are everlasting. To him look, all ye ends of the earth, for he is nigh unto every one. The great deep praiseth him; *the earth and all that therein is*; sun and moon, and all the stars of the firmament; fire and hail, clouds and vapours; *stormy winds and tempests fulfilling his word*. Then, who art thou, O man, that thou shouldest be silent?

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*MR. KEWLEY'S CONVENTION SERMON.*

[Concluded from page 232.]

IT is our lot, my brethren, to be called to the exercise of the ministry in an age of spiritual disorder. At no time, probably, were the two extremes of lukewarmness and enthusiasm (taking this latter word in its bad sense) more prevalent than at present; therefore, we at this time are peculiarly obliged to guard against them. The former tends to the utter and speedy destruction of religion—and the latter, by the introduction of false principles, will infallibly (if it continues to prevail) bring about the same end.

A disbelief of the fundamental points of our faith, ignorance of the essential doctrines of Christianity, and of the nature and constitution of the Christian Church, with a desire to reduce every thing in religion to a level with the human understanding, are among the causes which produce this evil of lukewarmness in many persons: In others it is produced and confirmed by a life of dissipation: and it is also often a fruit of riches and luxury. It is an evil which presses on us, my reverend brethren; an evil we must combat, and endeavour to banish from our own hearts, and as far as possible from our cures, ere we can expect to see the prosperity of our portion in Zion; for the heart that is not warmed by devotion, and which will not be roused to the consideration of religious truths, must necessarily sink lower and lower. Every exercise of piety will be wearisome to it, and every remaining sense of religion soon be effaced from it.

And as on the one hand, we are to oppose the evil of lukewarmness; so on the other, we have need to stand prepared to defend our holy religion from the opposite extreme of enthusiasm.

It may be said that there is not the smallest danger to be apprehended from enthusiasm in our church, and I am ready to acknowledge that there is not much danger to be apprehended from this source, as far as I am enabled to judge, within the pale of our Church; but that the Church is in no danger from the exertions of enthusiasts without, is what I cannot acknowledge; for enthusiasm has bereaved her of thousands of her children, and is even now daily leading numbers of them astray into the destructive paths of heresy and schism. Various are the shapes and appearances of this enthusiasm which is alluded to, but none operates more to the prejudice of genuine religion, than that self-sufficient spirit which refuses submission to regularly constituted order, and places the conceits of fancy and caprice on a level with the institutions of Christ, and true and undoubted inspiration; and which produces, not the fruit of pre-

serving the unity of the spirit in the bond of peace and righteousness of life, but endless schisms, new communions, new modes of worship, and new ministerial offices, in opposition to such as are established by competent authority.

To repel the dangers arising from lukewarmness and enthusiasm, I can recommend no better means than for us all to unite, and put in practice the direction of St. Paul to Timothy—*Take heed unto thyself and to thy doctrine.* For thus, proving to all around us that we are faithful as Christians, and zealous as Ministers, men will be more ready to account of us as the ministers of Christ, and *stewards of the mysteries of God*; and respecting us truly as such, will be the better disposed to receive and practise the instructions we give them. Let us then, my reverend brethren, set ourselves in earnest to the work, and exercise an holy zeal in order to stop the progress of these fatal evils.

To this purpose, let us first attend to ourselves; for nothing, my reverend brethren, gives an infidel or crafty zealot so much advantage against the Church, as being able to mark the foibles of her clergy. They pass by those exemplary divines who adorn their profession by their lives as well as their talents, and eagerly fasten on him whose conduct has the least tendency to bring a stain upon his holy calling. And, I conceive, it is not rash to say, that such a man does much more injury to the cause of our holy religion, than the labors of many pious clergymen will do good; especially in an age so captious and unsettled as the present. If the flock be disposed to quit the fold, and run after the voice of any one in the garb of a shepherd, who professes a great and glowing zeal for their welfare, like the false Apostles St. Paul speaks of, who opposed his ministry; what advantage doth such an intruder possess, when he can add to his own pretended solicitude for them, the shameful indifference and un-pastoral conduct of their shepherd!

Some such characters it is to be feared may be found; and it is a great cause of grief to think that there should exist an unfaithful, unfruitful, sensual, worldly minded minister of religion. Our blessed Lord informs us that *offences*, i. e. hindrances and impediments to religion, *must needs come*; but woe, saith he, *to that man by whom the offence cometh.* How dreadfully accumulated then must that woe be, when the object of it is found in the service of the sanctuary, and placed as a guard to protect the altars of God. Alas! what must be the feelings of that unworthy minister of Christ, and *steward of the mysteries of God*, whose conscience tells him he is guilty of such offences!

Yes, my reverend brethren, the minister who expects to be esteemed as such, and who hopes to make a proper impression on the hearts of his hearers, must shew by his conduct that he is himself deeply impressed with the truth and importance of those doctrines he delivers. If he has not a sincere faith, an unaffected sensibility of his own spiritual wants, a steady reliance on the sufficiency of God's grace, and an humble dependence on his mercies; and unless his life be led in correspondence with these principles, he will in vain endeavor to infuse them into the minds of others. He will have no

right to expect the blessing pronounced by the Apostle on him who converteth the sinner from the error of his way, and turneth many unto righteousness.

Let us then take heed unto ourselves, and endeavor to be as lights in a crooked and perverse generation ; not only directing men in the right path, but going before them as practical guides, saying, *This is the way, walk ye in it, as ye have us for an example.*

Let us, also, my reverend brethren, take heed to our doctrine.

This is a subject on which I shall not dwell, as I cannot suppose that my reverend brethren need any instruction thereon, in my power to give ; yet I will make one remark—The accusation has been urged against us, that the pulpit and the reading desk are too frequently at variance. I sincerely hope the reproach is unjust ; yet we should certainly guard against deserving it ; for it has been made, not indeed, perhaps, in these express words, but in others, no less injurious to the cause of that religion we profess. It is asserted sometimes by the enemies of our Church, that we do not preach the gospel of Christ. In our devotions we profess to be what the scriptures constantly declare us to be, *sinner, who have no health in ourselves* ; and who can only obtain the divine favour through the merits and mediation of Jesus Christ. Our preaching, therefore, ought never to contradict our prayers, but to be in strict conformity to them ; and while we have the principles of the doctrine of Christ so plainly set before us in our liturgy and articles, we need only take care that our instructions are agreeable to them, and we may be assured, that however our enemies may accuse us of not preaching the gospel, we shall be acquitted from the charge by our Chief Bishop and Pastor, the Lord and Saviour Jesus Christ.

In fine, the best defence we can make against the enemies of our Church and profession, and the most effectual reproof we can give to the usurpers of our office, is to guard our character by an ever-increasing piety, an unadulterated faith, and an extensive charity ; and of this charity, countenancing and flattering error is no part. Let us be uniformly exact in every part of our duty—firm and constant in our belief of those heavenly doctrines which the spirit of God has dictated, and exemplary in all our conduct. Let ambition, pride and avarice be far from us, and though it be lawful for us, as well as others, to desire the comforts and conveniences of life, let us convince mankind that our chief object is to advance the gospel, and promote its influence on the hearts of men. Let us all seek to be, above all things, enriched with the gifts of the spirit, with primitive piety, and with simplicity of heart ; that we may make daily progress in the great work and labour of love, which we have entrusted to us.

Would we all thus act, our Church would soon regain her original splendour—we should have the heart-felt joy of reflecting, that we were forming the minds of our hearers *to the measure of the stature of the fulness of Christ*, so that when we should be called to give an account of our stewardship, we should be enabled to do it, with an assurance of receiving the blessing and approbation of our Divine Lord and Master.

And, my respected brethren of the laity, let us request you to strengthen our hands, by shewing that you are truly interested in the cause of religion. It should be the object of the leading members of our Church, by example and precept, to attach their less informed brethren to its constitution, worship, doctrine, and ministry; and to induce them to be firm and constant in their attendance on the ordinances and worship of the sanctuary.

The strict and conscientious performance of Christian duties, by the leading members of our Church, could not fail of quickly producing the happiest effects on the whole body of the Church; and in my mind, it is vain for us to expect to see that portion of our Lord's vineyard proper in our hands, which he has committed to our care, till our lives and our professions, our doctrines and our conduct, correspond.

To conclude—By the Providence of God we are this day assembled to consult upon the proper measures to be taken, for the furtherance of the holy cause we have in hand. May God vouchsafe to bless us: In all our proceedings may we preserve a single eye to his glory; and may our councils issue in such measures as will be productive of unity, peace, and concord, among ourselves; and the promotion of true and genuine piety in the hearts of all orders in our Church. To this end let us address the everlasting and ever blessed God, in that form of words adopted by the supreme ecclesiastical authority:

LET US PRAY.

“ALMIGHTY and everlasting God, who, by thy Holy Spirit, didst preside in the council of the blessed Apostles, and hast promised through thy Son, Jesus Christ, to be with thy Church to the end of the world, we beseech thee to be present with the council of thy Church here assembled in thy name and presence: save them from all error, ignorance, pride, and prejudice; and of thy great mercy, vouchsafe, we beseech thee, so to direct, sanctify and govern us, in our present work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, satan, and death; till at length the whole of the dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.—AMEN.

#### SKETCH OF THE LIFE AND CHARACTER OF

DOCTOR HAMMOND.

THIS most learned and pious divine was the youngest son of Dr. John Hammond, physician to Henry, Prince of Wales, and was born at Chertsey in Surry, August 18, 1605; and so great was the esteem which that excellent prince had for the doctor, that he stood godfather to his son, and gave him his Christian name. By his mother's side he was descended from the learned Dr. Alexander Nowel, Dean of St. Paul's. He made so rapid a progress in the rudiments of learning, under his father, who was himself a profound scholar, as to be sent to Eton school while a mere child. Here his sweetness of temper and behaviour were so remarkable, that during

the whole time of his continuance, he was never engaged in any quarrel; and at the time allowed for play, he would frequently step away from his companions into places of privacy to say his prayers. Tokens these of his future pacific disposition and eminent piety. At the age of thirteen he was found qualified for the university, and was accordingly sent to Magdalen College, Oxford, where not long after he was chosen a demy, and as soon as his age would admit, was elected fellow.

On taking his first degree, he began to apply himself to the study of Divinity; but on second thoughts he returned for a time to human learning, and when he resumed his purpose, instead of having recourse to modern systems, he thought it best to search for primitive truth in the primitive writers, in which course it were to be wished that all theological students would take him for an example. In 1629, being then 24 years of age, agreeable to the statutes of his college, he entered into holy orders, and shortly after took his degree of B. D. During the whole time of his abode in the university, he usually spent thirteen hours a day in his study, in consequence of which he not only became acquainted with all the sufficient systems of philosophy, but read over all the classic authors; and upon the more considerable, wrote, as he passed, scholia and emendations, and drew up indexes for his private use. In 1633, at the request of Dr. Frewen, the king's chaplain, he supplied his place at court, where he gave so much satisfaction to the Earl of Leicester, that he presented him to the rectory of Penshurst in Kent, which living was then void. We now turn with pleasure to contemplate the laborious student in his rural retirement, as an exemplary parish priest.

In the discharge of his ministerial duties, he was remarkably zealous and diligent. He preached constantly every Sunday, and took great pains in the composition of his discourses, not to refine them into elegant obscurity, or to decorate them with learned quotations, but to render them intelligible and instructive to the capacities of the most common of his hearers. He adopted the judicious custom of the pious Dr. John Donne, dean of St. Paul's, which was at the close of every Lord's day to fix upon a subject for his next discourse, by which means he had an entire week to collect his materials, and to arrange them in proper order. He did not, however, content himself with this ordinary course of his ministerial duty, but read prayers either in his house, or in Church, for his people, every day. His family concerns were superintended by his mother, who was a woman of primitive piety, and to whom he paid a more than common degree of filial obedience. The holy eucharist he administered once every month, though it had usually been celebrated only four times a year. The money received at the offertory he put into a common treasury, employing it for such charitable purposes as occurred. A considerable part of it was laid out in apprenticing poor children. But his own charities, arising out of his own income, were widely diffused, and as wisely regulated. For the relief of the poor he set apart a tenth of his income; and whatever losses he might sustain himself, still the indigent pensioners on his bounty had no reason to complain, for they were as punctually and fully relieved as if his

fevenue had experienced no diminution. So truly noble was his mind, that he often remitted his rights when he thought the party could not pay him without suffering inconvenience. Of this, one instance out of many shall suffice. He had made a bargain with one of his parishioners to receive so much for the tithes of a large meadow, and according to the agreement received part of the money at the beginning of the year. During hay-harvest a sudden flood deluged the meadow, and wholly spoiled the produce. The tenant however, came punctually and offered the rector the last payment according to contract; but, so far from receiving it, he generously returned him the former sum, saying to the poor man, "God forbid that I should take the tenth, when you have not the ninth part!"

He took great pains in hearing and reconciling any differences that happened among his parishioners, and always gave satisfaction to both parties, by his equitable decisions and excellent advice. By this means he so much engaged their affection, that no person of his calling was better beloved when present, nor more regretted when absent, than he was by his flock, of which these two instances are proof: The one, that being driven away, and his books plundered, one of his neighbors bought them, and preserved them for him till the end of the war; the other, that during his abode at Pen-shurst, he never had a single dispute about his dues, but had his tithes fully paid, and that with the greatest cheerfulness. He was careful in his attendance upon the sick, nor even failed in that duty when the disorder was contagious, saying always, "he was as much in God's hands in the sick chamber as elsewhere." To the poor in such cases he was a most liberal benefactor, not only supplying them with spiritual consolation, but with temporal conveniences. For the instruction of youth in the principles of piety, his custom was, during the warmer season of the year, to spend an hour before evening prayer in catechizing, intermingling the whole with easy expositions, which rendered this exercise not only serviceable to the catechumens themselves, but to the elder part of the congregation; and he was wont to say, "that they reaped more benefit from hence than from his sermons." He likewise provided his parish with a religious and able schoolmaster. The parsonage house being much decayed and very inconvenient, he repaired and enlarged it at a considerable expence.

Thus employed was this good man, during the whole period of his residence, in all those duties which dignify the character of a clergyman, and render him a truly valuable member of society.

But the lot of this excellent man was cast upon troublesome times, in consequence of the civil war between the king and parliament, and he was obliged to fly from his beloved residence, a reward of an hundred pounds being set on his head. On this he repaired to Oxford, and sought that peace in study which was no where else to be found; taking no other diversion than in the instruction which he afforded to young students, and in the satisfaction he received from the conversation of learned men.

The court being then at Oxford, his great worth could not but make him acceptable to it; especially as a treaty was then negotia-



ding between the king and parliament for composing the unhappy differences which rent the church and state. The duke of Richmond and the earl of Southampton being sent to London, Dr. Hammond attended them as chaplain; and soon after he was appointed one of the divines to assist the king's commissioners at the treaty of Uxbridge.

In 1644, the king promoted him to a canonry in Christ Church, and about the same time the university chose him for their public orator. He was also appointed one of his Majesty's chaplains; in which capacity he constantly attended on the person of his royal master, in his various places of confinement, as well from affection as from a sense of duty; and the regard which the king entertained for him, was proportioned to his eminent worth. But the enemies of that ill-fated monarch, having at length determined on his death, Dr. Hammond was banished from his presence, and with a melancholy spirit measured back his steps to the university, where he was chosen sub-dean of his college. This office he discharged with admirable diligence, relieving the necessitous in their wants, exciting the vicious to sobriety, encouraging the virtuous to diligence, and inventing stratagems to tempt the idle to a love of study.

Yet neither here was he suffered long to remain quiet; for in November 1647, he was summoned before the committee for reformation of the university, then sitting at London; and in a few months after he was ejected from his canonry and orator's place. The accusations laid against him were, his refusing to submit to the authority of the visitors; being concerned in drawing up the reasons which were presented to the convocation against the authority of that visitation; and his refusing to publish the visitors' orders for the expulsion of several of the members of Christ Church. Such were the reasons on which these inquisitors thought proper to displace the ablest scholar, and perhaps best divine in the whole university. But, not content with this act, they made him a close prisoner for ten weeks at Oxford, and then sent him to the house of Sir Philip Warwick in Bedfordshire, where, however, he was more at his ease. On gaining his liberty, he went to reside with the loyal Sir John Packington, of Westwood, in Worcestershire, whose excellent lady appears to have the strongest claims to the honor of writing the *Whole Duty of Man*. Here the Doctor took up his abode for the remainder of his days, which he spent in constant study, devotion, and the exercise of good works. [To be continued.]

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#### *A PASTORAL LETTER*

From the Right Reverend THOMAS JOHN CLAGGETT, D. D. Bishop of the Protestant Episcopal Church in *Maryland*, to the Clergy and Congregation of said Church.

DEAR BRETHREN,

THE Convention of this year having requested me to address to you a pastoral letter, I should have endeavoured to comply with their request without delay, had the state of my health permitted. But since the last Convention, Providence has thought fit to render

my returns of sickness more frequent and severe than usual. Yet while the Almighty is pleased to continue to me the enjoyment of reason, I would employ it, as far as I can, in the service of our common Lord; and the nearer I approach the completion of the hopes which Christianity gives, the more ardent ought to be my desire of promoting the temporal and eternal welfare of those whom I leave behind.

To you, then, my Brethren of the Clergy, I must first express the earnest wish of my heart, that, as I have been instrumental in clothing many of you with the sacred character of labourers in the vineyard of Christ, I may, while I live, have the unspeakable joy of witnessing the fruit of the united labours of us all, in the increase of rational and vital religion; and that in that kingdom where all painful obedience shall be at an end, we may be able to join our mutual congratulations and praises, to the Giver of all good, with those souls whom the Redeemer shall have snatched from the evils of the world, and whom we shall have had the happiness to lead, through dangers and temptations, to the possession of the promised reward.

First of all then, my dear Brethren, let me remind you of the solemn vows which you made at your ordination, in the presence of God, of angels, and of men, to preach the gospel of Jesus. If your fervent desire is to increase the kingdom of righteousness, of peace and joy; to win souls to Christ; thereby diminishing the evils of our fallen state, and multiplying its joys,—if, with the eye of faith fixed on him who trod the same path before you, whose gracious Spirit is with you, whose heavenly words have been left on record for your instruction and comfort, you long to receive that best and most significant of all applauses, “Well done, good and faithful servants,”—if, like the Apostles, and many of your fellow-labourers in every age of the Church, your full determination is to testify the Gospel of the grace of God; to finish your course with joy; having many seals of your ministry in the day of the Lord; the difficulties and discouragements which occur in your Christian vocation; the reproach which, by the thoughtless and profane, is sometimes cast upon the Ministers of religion; the privation of many pleasures, as they are unwisely called, which, to the votaries of the world, seem the only desirable blessings—all these will be accounted by you as nothing, while you eagerly press onward, for the prize of inestimable value. I cannot, therefore, too earnestly beseech you to *lay the foundation deep and strong in your own hearts*. But I will suppose this foundation already laid; that your hearts, renewed by divine grace, glow with love to God and charity to man; that you are rooted and grounded in a lively faith; and that your whole souls and hearts are given to your profession. Then your labours in the service of Christ, are, and will be, blessed. Easily will you obtain the victory over a world lying in wickedness; and nothing can deprive you of the present rewards of piety and virtue,—peace of mind; the joy of doing, and being good; and strong persuasion that you are working together with God; that you are protected by an omnipotent arm; assisted and directed by unerring wisdom; and that the fidelity of God is pledged to make all things work for your present

and everlasting good. The fate of the unfaithful and insincere in the work of the ministry, it is necessary frequently to recal to your thoughts; that, by the terrors, as well as the goodness of the all-seeing Judge, you may persuade yourselves and others to strive against languor and remissness, and to be in all respects worthy of your exalted privileges and hopes.

Trusting, therefore, that what I now say meets a zealous advocate in your own breasts, let me farther exhort you closely to adhere to the articles of our Church, lately ratified by the highest ecclesiastical authority. They are no new articles. They are the same (with the exception of a few omissions, which our situation made expedient, or which the most careful and deliberate investigation suggested) with the articles of the Church of England; of that Church, which is, and has been, for almost three hundred years, the glory of the Reformation; which has been a wall of fire to repel and destroy the assaults of enthusiasm and infidelity; which has been to the Protestant Churches throughout the world, struggling against anti-Christian delusions, an illustrious standard, around which they eagerly rallied and found safety and peace. In the good old paths, in which the first reformers walked—in which your forefathers found peace—in which I am fully convinced the blessed Apostles themselves and their successors walked, until a great corruption overspread the Christian world, and its rulers were inflamed by love of riches, and the ambitious projects of domination, even in temporal concerns—in this good way, continue yourselves, and exhort others to continue.

We cannot too often recur to first principles, if we would preserve purity in faith and practice. In this age, especially, when many, alas! even of professing Christians, have erred from the faith; when many books are thrown upon the world, and eagerly read by the thoughtless, in which the original depravity of man is carefully concealed, and an apology made for the greatest crimes, under the names of sensibility and refinement,—when, in the form of novels, of natural philosophy, or travels, many attempts are made to lead the incautious into the snares of vice and irreligion, it becomes you, my reverend brethren, to warn the rising generation especially, of these insidious foes. To your office a high responsibility is annexed. That you may counteract the devices of the evil one, be firm, be intrepid, put on the whole armour of God. Often place before your hearers the leading truths of Christianity, the corruption of our nature by our fall from innocence, the necessity and influence of the mediation of Jesus Christ, of preventing and assisting grace, of man's free will in rejecting or in complying with the gracious covenant, into which we were admitted by baptism: In short, the essential truths of the everlasting gospel, which, as they are necessary to all, may by all be understood, so far as to become the articles of their faith. The union of morality and devotion, of faith and good works, is an object so momentous, and so evident, that it needs only be mentioned; indeed, as the oracles of truth are, in this age of free enquiry, open to all, sincerity and warmth in recommending practical truths are rather required in teachers of Christianity, than abstruse and elaborate disquisitions.

While, therefore, I exhort you to remain faithful to your ordination vows, and not only to cultivate a regard to the Articles of our Church, but in your sermons to recommend a diligent perusal and acceptance of them, by the people committed to your charge, let it be your main concern to nourish them with the bread of life, to make them wise unto salvation. Remembering that you speak and they hear, for eternity, you will endeavour to suit your discourses to particular ages and conditions, without giving offence, by any marked designation of individuals. You will see the propriety, while you labour to awaken to a sense of duty the careless and profane, while you confirm and build up, in sacred knowledge and Christian practice, those who seriously incline to work out their salvation, of taking especial care, that your congregations may be prepared for the apostolic rite of *Confirmation*. This rite rests upon the highest authority; and if it was a necessary appendage of baptism, even when persons of *mature age* were baptized (which was generally the case in the conversion of the heathen world,) much more necessary is it now, when *infants* are baptized. Ratifying in their own names, when arrived at years of discretion, the solemn engagements made for them in baptism, they prepare themselves for the highest and most authentic act of communion with the Church, the participation of the Lord's Supper, which, in the primitive times, followed soon after Confirmation. This rite also removes, if rightly understood, the objection against the baptizing of infants; and justifies the piety of parents, who, remembering the instability of life, and that a great part of the human species are snatched away before they reach mature age, bring their children to Christ, as he commanded; that being taken into the covenant of grace, the stain of their nature may be washed away, and by an early instruction in Christian principles, they may be prepared either for life or death, as Providence may direct.

Ignorance of the Canons may often be pleaded, for want of conformity among the members of our Church. Be careful, as you will answer to your own consciences, and the searcher of hearts, that the fault may not lie at your door. In occasional addresses, inform your congregations of such as are most important. Endeavour to bring them to the custom of having prayer-books, that, in the worship of our assembled brethren, they may go along with the Minister in devoutly making the responses. Explain the different parts of our Liturgy, as required by the Canons; and set a good example of a strict adherence to those venerable forms of prayer, which are well known by our congregations, and which have been sanctioned by the wisdom of ages. It is a just maxim, that if the words of our prayers in public are left to *discretion*, they are left to *indiscretion* also. If Ministers, forgetting their promise of conforming to our Liturgy, shall afterwards deviate from it, the order and peace of the Church will be much injured, and many well-disposed persons either misled, or driven from our communion. In order to preserve this peace, to avoid these divisions, the beginners of which can rarely escape the charge of guilt, let me beseech you, my dear brethren, to think whether a little temporary applause from man can weigh against the re-

proofs of your own hearts ; above all, whether, upon slight grounds, you can think yourselves absolved from obedience to the law of Christ, who hath told us, " by this shall all men know that ye are my disciples, if ye love one another."

Gentlemen of the Vestries ; in order to give due effect to the labours of Clergymen, and in a great measure to make the person who is your Rector a reputable character, very much depends upon your exertions. Your aid is necessary in many respects. You are more in the world than your Minister is, or ought to be. When persons notoriously immoral are found among our members, you will see, by our canons, that it is your duty to inform the incumbent ; that such persons may be warned of their sinful, destructive courses, and that, if possible, they may be brought to such a serious way of thinking, as may be attended with lasting good ; or that, if incorrigibly wicked, they may be excluded from communion with the Church. And while you consider yourselves as guardians of the Church, watching over its temporal concerns, and the regularity of its lay members, allow me to call your attention to those Canons which respect the conduct of your Ministers. It has often happened, either through ignorance of the mode of trying Clergymen who are guilty of any immorality, or breach of our rules, or from delicacy and compassion for one justly liable to censure, or through a wilful and perverse contempt of ecclesiastical government, that offending Clergymen have been retained in their parishes by their Vestries. The hurtful effects of this ill-judged conduct are evident. It affords to men careless of religious duty, a just cause of withholding pecuniary aid from Clergymen thus situated. It brings our discipline into disrepute, and may drive some from a Church, in which such irregularities seem to be countenanced. In order to preserve a knowledge of our Canons, and as a mean of preventing any important business from being done through surprise, or mis-managed by the small number of Lay-delegates, I think it my duty to exhort you to be careful in sending your respective delegates to every annual Convention. It must occur to you, that in an age when innovations are so common, there is danger lest a daring and restless spirit, impatient of controul, may seek to break through the decent forms appointed for the orderly and devout celebration of public worship ; and schisms be introduced, by which the unity and peace of the Church may be violated, and the consciences of the honest and sincere be ensnared.

The present occasion has afforded me a mixture both of pleasure and of pain. With pleasure I have seen several new Churches planted among us. Many candidates have been admitted into the Ministry. They are prepared, and I hope determined, as good soldiers of Jesus Christ, to devote their lives to the service of the Redeemer, and the good of souls. But our divine Master hath told us that offences must come. Some offences there have been with us ; some unstable minds have been unhinged ; many heart-burnings and mutual reproaches have arisen ; and, as it appears to me, chiefly from a careless neglect, or wilful disdain of the Canons, both with regard to Ministers and their brethren of the Laity. Would to God

I could heal every unquiet mind, and unite all in brotherly love, in the bond of peace, and righteousness of life ! That in many parts of my diocese a great revival of serious and devout impressions has taken place, is to me cause of joy and thankfulness to Him who holds in his power the hearts of all men, and who has promised to be with his Church to the end of the world. May he enable and direct us to have a zeal tempered with prudence and knowledge, and conducted by his love and fear.

One thing I had almost forgotten to mention; though, when it is mentioned, I flatter myself that no arguments will be necessary to produce your hearty concurrence; and that is, that in order to maintain a conformity to the Canons of the General Convention, relating to the induction of Ministers, the Vestry of every parish should make an arrangement, as soon as convenient, to have their incumbent settled among them, according to the office prescribed by the Convention. Ministers and people should be mutually helpful in labours of love. The relation which subsists between them is a very sacred one. It only begins now; it is indissoluble, and forms a link in that chain which binds the Church on earth to the Church in heaven; which shall be gloriously unfolded at last, when the faithful servant of Christ shall present that portion of his fellow-travellers, now entrusted to his care, to the great Bishop and Shepherd of souls. Every consideration, natural, moral, and religious, suggests the duty of decently supporting those who labour among you in holy things, that they may give themselves to this work. As they cannot now, without good reasons, such as the Convention may approve, leave their flocks, so, if you give them a competent support, during good behaviour, it is firmly believed that you will experience the happiest result.

Lastly; let all of us, whether of the Clergy, Vestry, or of the people at large, remember that we form a part of that great family, of which Jesus Christ is the head; that we have been admitted into this family by baptism; and that the vows of God are upon all of us. Be persuaded, my dear friends of the Laity, to do all in your power to aid the endeavours of your Ministers and Vestries in this good work; adhere to your Church, "built upon the foundations of the Prophets and Apostles, Jesus Christ himself being the chief corner stone." Bless God that the light of the Gospel yet shines among us. Prize it as the greatest mercy; dread its removal as the worst of evils; and think, if we all improve our talents as Christians should do, how joyful and happy our meeting will be, when the Lord of heaven and earth shall have gathered, from this world's pollutions, all the souls found worthy of eternal life ! AMEN.

Your affectionate Diocesan,

THOMAS J. CLAGGETT,

*Bishop of the Protestant Episcopal Church.*

Croon, 29th July, 1805.

## ARCHDEACON PALEY, ON MIRACLES.

[By inserting an Extract from Archdeacon Paley, we are not to be understood as vouching for the truth or correctness of all his sentiments, But whatever may be thought of some things he has written, his *Evidences of Christianity*, deserve to be read by every friend to truth and fair enquiry. EDIT.]

I ENTER upon this part of my argument, by declaring how far my belief in miraculous accounts goes. If the reformers in the time of Wycliff, or of Luther; or those of England, in the time of Henry the Eighth, or of Queen Mary; or the founders of our religious sects since, such as were Mr. Whitfield and Mr. Wesley in our times, had undergone the life of toil and exertion, of danger and suffering, which we know that many of them did undergo, for a miraculous story; that is to say, if they had founded their public ministry upon the allegation of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake; and if it had appeared that their conduct really had its origin in these accounts, I should have believed them. Or, to borrow an instance which will be familiar to every one of my readers, if the late Mr. Howard had undertaken his labours and journies in attestation, and in consequence of a clear and sensible miracle, I should have believed him also. Or, to represent the same thing under a third supposition: If Socrates had professed to perform public miracles at Athens—if the friends of Socrates, Phædo, Cebes, Crito and Simmias, together with Plato, and many of his followers, relying upon the attestation which these miracles afforded to his pretensions, had, at the hazard of their lives, and the certain expence of their ease and tranquillity, gone about Greece, after his death, to publish and propagate his doctrines; and if these things had come to our knowledge, in the same way as that in which the life of Socrates is now transmitted to us, through the hands of his companions and disciples: that is, by writings received without doubt as theirs, from the age in which they were published to the present, I should have believed this likewise. And my belief would in each case, be much strengthened, if the subject of the mission were of importance to the conduct and happiness of human life; if it testified any thing which it behoved mankind to know from such authority; if the nature of what it delivered required the sort of proof which it alledged; if the occasion was adequate to the interposition, the end worthy of the means. In the last case my faith would be much confirmed, if the effects of the transaction remained; more especially, if a change had been wrought at the time, in the opinion and conduct of such numbers, as to lay the foundation of an institution, and of a system of doctrines, which had since overspread the greatest part of the civilized world. I should have believed, I say, the testimony in these cases; yet none of them do more than come up to the apostolic history.

If any one choose to call assent to this evidence, credulity, it is at least incumbent upon him to produce examples, in which the same

evidence hath turned out to be fallacious. And this contains the precise question which we are now to agitate.

In stating the comparison between our evidence, and what our adversaries may bring into competition with ours, we will divide the distinctions which we wish to propose into two kinds, those which relate to the proof, and those which relate to the miracles. Under the former head we may lay out of the case,

I. Such accounts of supernatural events, as are founded only in histories, by some ages posterior to the transaction ; and of which it is evident that the historian could know little more than his reader. Ours is contemporary history. This difference alone removes out of our way the miraculous history of Pythagoras, who lived five hundred years before the Christian era, written by Porphyry and Jamblicus, who lived three hundred years after that era ; the prodigies of Livy's history ; the fables of the heroic ages, the whole of the Greek and Roman, as well as of the Gothic mythology : a great part of the legendary history of Popish saints, the very best attested of which, is extract~~ed~~ from the certificates that are exhibited during the process of their canonization, a ceremony which seldom takes place till a century after their deaths. It applies also with considerable force to the miracles of Apollonius Tyaneus, which are contained in a solitary history of his life, published by Philostratus, above a hundred years after his death ; and in which, whether Philostratus had any prior account to guide him, depends upon his single unsupported assertion. Also to some of the miracles of the third century, especially to one extraordinary instance, the account of Gregory, Bishop of Neocesarea, called Thaumaturgus, delivered in the writings of Gregory of Nyssen, who lived one hundred and thirty years after the subject of his panegyric.

The value of this circumstance is shown to have been accurately exemplified, in the history of Ignatius Loyola, the founder of the order of Jesuites.\* His life, written by a companion of his, and by one of the order, was published about fifteen years after his death. In which life, the author, so far from ascribing any miracles to Ignatius, industriously states the reasons why he was not invested with any such power. The life was republished fifteen years afterwards with the addition of many circumstances, which were the fruit, the author says, of further enquiry, and of diligent examination, but still with a total silence about miracles. When Ignatius had been dead near sixty years, the Jesuits conceiving a wish to have the founder of their order placed in the Roman calendar, began, as it should seem, for the first time to attribute to him a catalogue of miracles, which could not then be distinctly disproved ; and which there was in those who governed the Church, a strong disposition to admit upon the most slender proofs.

II. We may lay out of the case, accounts published in one country, of what passed in a distant country, without any proof that such accounts were known or received at home. In the case of Christianity, Judea, which was the scene of the transaction, was the centre of the mission. The story was published in the place in which it

\* Douglass' Criterion of Miracles, p. 74.



was acted. The Church of Christ was first planted at Jerusalem itself. With that Church others corresponded. From thence the primitive teachers of the institution went forth; thither they assembled. The Church of Jerusalem, and the several Churches of Judea subsisted from the beginning, and for many ages,\* received also the same books and the same accounts as other Churches did.

This distinction disposes, amongst others, of the above-mentioned miracles of Apollonius Tyaneus, most of which are related to have been performed in India, no evidence remaining that either the miracles ascribed to him, or the history of those miracles were ever heard of in India. Those of Francis Xavier, the Indian missionary, with many others of the Romish breviary, are liable to the same objection, viz. that the accounts of them were published at a vast distance from the supposed scene of the wonders.†

III. We may lay out of the case *transient rumours*. Upon the first publication of an extraordinary account, or even of an article of ordinary intelligence, no one who is not personally acquainted with the transaction, can know whether it be true or false, because any man may publish any story. It is in the future confirmation, or contradiction of the account; in its permanency, or its disappearance; its dying away into silence, or its increasing in notoriety; its being followed up by subsequent accounts, and being repeated in different and independent accounts, that solid truth is distinguished from fugitive lies. This distinction is altogether on the side of Christianity. The story did not drop. On the contrary it was succeeded by a train of actions and events dependent upon it.—The accounts which we have in our hands were composed after the first reports must have subsided. They were followed by a train of writings upon the subject. The historical testimonies of the transaction were many and various, and connected with letters, discourses, controversies, apologies, successively produced by the same transaction.

IV. We may lay out of the case what I call *naked history*. It has been said, that if the prodigies of the Jewish history had been found only in fragments of Manetho, or Berosus, we should have paid no regard to them; and I am willing to admit this. If we knew nothing of the fact but from the fragments; if we possessed no proof that these accounts had been credited and acted upon, from times, probably, as ancient as the accounts themselves; if we had no visible effects connected with the history, no subsequent, or collateral testimony to confirm it; under these circumstances, I think that it would be undeserving of credit. But this certainly is not our case. In appreciating the evidence of Christianity, the books are to be combined with the institution; with the prevalency of the religion at this day; with the time and place of its origin, which are acknowledged points; with the circumstances of its rise and progress, as collected from external history; with the fact of our present books

\* The succession of many eminent Bishops of Jerusalem, in the three first centuries, is distinctly preserved, as Alexander, A. D. 212, who succeeded Narcissus, then 116 years old.

† Doug. Crit. p. 84.

being received by the votaries of the institution from the beginning; with that of other books coming after these, filled with accounts of the effects and consequences resulting from the transaction, or referring to the transaction, or built upon it; lastly, with the consideration of the number and variety of the books themselves, the different writers from which they proceed, the different views with which they were written, so disagreeing, as to repel the suspicion of confederacy, so agreeing, as to shew that they were founded in a common origin, i. e. in a story substantially the same. Whether this proof be satisfactory or not, it is properly a cumulation of evidence, by no means a naked or solitary record.

V. A mark of historical truth, although only in a certain way, and to a certain degree, is *particularity* in names, dates, places, circumstances, and in the order of events preceding or following the transaction; of which kind, for instance, is the particularity in the description of St. Paul's voyage and shipwreck, in the 27th chapter of the Acts, which no man, I think, can read without being convinced that the writer was there; and also in the account of the cure and examination of the blind man, in the ninth chapter of St. John's gospel, which bears every mark of personal knowledge on the part of the historian.\* I do not deny that fiction has often the particularity of truth; but then it is of a studied and elaborate fiction, or of a formal attempt to deceive, that we observe this. Since, however, experience proves that particularity is not confined to truth, I have stated that it is a proof of truth, only to a certain extent, i. e. it reduces the question to this, whether we can depend or not upon the probity of the relator; which is a considerable advance in our present argument; for an express attempt to deceive, in which case alone particularity can appear without truth, is charged upon the evangelists by few. If the historian acknowledge himself to have received his intelligence from others, the particularity of the narrative shows, *prima facie*, the accuracy of his enquiries, and the fulness of his information. This remark belongs to St. Luke's history. Of the particularity which we alledge, many examples may be found in all the gospels. And it is very difficult to conceive, that such numerous particulars, as are almost every where to be met with in the scriptures, should be raised out of nothing, or be spun out of the imagination, without any fact to go upon.†

It is to be remarked, however, that this particularity is only to be looked for in direct history. It is not natural in references or allusions, which yet, in other respects afford often, as far as they go, the most unsuspecting evidence.

\* Both these chapters ought to be read for the sake of this very observation.

† "There is always some truth where there are considerable particularities related; and they always seem to bear some proportion to one another. Thus there is a great want of the particulars of time, place, and persons, in Manetho's account of the Egyptian Dynasties, Etesias's of the Assyrian kings, and those which the technical chronologers have given of the ancient kingdoms of Greece; and agreeably thereto, these accounts have much fiction and falsehood, with some truth; whereas Thucydides's history of the Peloponnesian war, and Caesar's of the war in Gaul, in both which the particulars of time, place, and persons are mentioned, are universally esteemed true to a great degree of exactness."—Hartley, vol. II. p. 102.

VI. We lay out of the case such stories of supernatural events, as require on the part of the hearer, nothing more than an *otiose* assent ; stories upon which nothing depends, in which no interest is involved, nothing is to be done or changed in consequence of believing them. Such stories are credited, if the careless assent that is given to them deserve that name, more by the indolence of the hearer than by his judgment ; or, though not much credited, are passed from one to another without enquiry or resistance. To this case, and to this case alone, belongs what is called the love of the marvellous. I have never known it carry men further. Men do not suffer persecution from the love of the marvellous. Of the indifferent nature we are speaking of, are most vulgar errors and popular superstitions : most, for instance, of the current reports of apparitions. Nothing depends upon their being true or false. But not surely, of this kind were the alledged miracles of Christ and his Apostles. They decided, if true, the most important question, upon which the human mind can fix its anxiety. They claimed to regulate the opinions of mankind, upon subjects in which they are not only deeply concerned, but usually refractory and obstinate. Men could not be utterly careless in such a case as this. If a Jew took up the story, he found his darling partiality to his own nation and law wounded ; if a Gentile, he found his idolatry and polytheism reprobated and condemned. Whoever entertained the account, whether Jew or Gentile, could not avoid the following reflection :—" If these things be true, I must give up the opinions and principles in which I have been brought up, the religion in which my fathers lived and died." It is not conceivable that any man should do this upon any idle report or frivolous account, or, indeed, without being fully satisfied and convinced of the truth and credibility of the narrative to which he trusted. But it did not stop at opinions. They who believed Christianity, acted upon it. Many made it the express business of their lives to publish the intelligence. It was required of those, who admitted that intelligence, to change forthwith their conduct and their principles, to take up a different course of life, to part with their habits and gratifications, and begin a new set of rules and system of behaviour. The Apostles, at least, were interested not to sacrifice their ease, their fortunes, and their lives, for an idle tale ; multitudes beside them were induced, by the same tale to encounter opposition, danger and sufferings.

If it be said, that the mere promise of a future state, would do all this, I answer, that the mere promise of a future state, without any evidence to give credit or assurance to it, would do nothing. A few wandering fishermen talking of a resurrection of the dead could produce no effect. If it be further said, that men easily believe what they anxiously desire, I again answer that in my opinion, the very contrary of this is nearer the truth. Anxiety of desire, earnestness of expectation, the vastness of an event, rather causes men to disbelieve, to doubt, to dread a fallacy, to distrust, and to examine. When our Lord's resurrection was first reported to the Apostles, they did not believe, we are told, for joy. This was natural, and is agreeable to experience.

VII. We have laid out of the case those accounts which require no more than a simple assent; and we now also lay out of the case those which come merely *in affirmance* of opinions already formed. This last circumstance it is of the utmost importance to notice well. It has long been observed, that Popish miracles happen in Popish countries; that they make no converts; which proves that stories are accepted, when they fall in with principles already fixed, with the public sentiments, or with the sentiments of a party already engaged on the side the miracle supports, which would not be attempted to be produced in the face of enemies, in opposition to reigning tenets or favourite prejudices, or when if they believed, the belief must draw men away from their pre-conceived and habitual opinions, from their modes of life and rules of action. In the former case, men may not only receive a miraculous account, but may both act and suffer on the side and in the cause which the miracle supports, yet not act or suffer *for* the miracle, but in pursuance of a prior persuasion. The miracle, like any other argument which only confirms what was before believed, is admitted with little examination. In the moral, as in the natural world, it is *change* which requires a cause. Men are easily fortified in their old opinions, driven from them with great difficulty. Now, how does this apply to the Christian history? the miracles there recorded were wrought in the midst of enemies, under a government, a priesthood and a magistracy decidedly and vehemently adverse to them, and to the pretensions which they supported. They were Protestant miracles in a Popish country; they were Popish miracles in the midst of Protestants. They produced a change; they established a society upon the spot adhering to the belief of them; they made converts, and those who were converted, gave up to the testimony their most fixed opinions, and most favourite prejudices. They who acted and suffered in the cause, acted and suffered *for* the miracles; for there was no anterior persuasion to induce them, no prior reverence, prejudice or partiality to take hold of. Jesus had not one follower when he set up his claim. His miracles gave birth to his sect. No part of this description belongs to the ordinary evidence of heathen or Popish miracles. Even most of the miracles alledged to have been performed by Christians, in the second and third century of its era, wants this confirmation. It constitutes indeed a line of partition between the origin and progress of Christianity. Frauds and fallacies might mix themselves with the progress, which could not possibly take place in the commencement of the religion; at least according to any laws of human conduct that we are acquainted with. What should suggest to the first propagators of Christianity, especially to fishermen, tax-gatherers, and husbandmen, such a thought as that of changing the religion of the world; what could bear them through the difficulties, in which the attempt engaged them; what could procure any degree of success to the attempt; are questions which apply, with great force, to the setting out of the institution, with less to every future stage of it.

To hear some men talk, one would suppose the setting up of a religion by miracles to be a thing of every day's experience, whereas the whole current of history is against it. Hath any founder of a

new sect amongst Christians pretended to miraculous powers, and succeeded by his pretensions? "Were these powers claimed or exercised by the founders of the sects of the Waldenses and Albigenses? Did Wicliff in England pretend to it? Did Huss or Jerome in Bohemia? Did Luther in Germany, Zuinglius in Switzerland, Calvin in France, or any of the reformers advance this plea?"\* The French prophets, in the beginning of the present century, ventured to alledge miraculous evidence, and immediately ruined their cause by their temerity. "Concerning the religion of ancient Rome, of Turkey, of Siam, of China, a single miracle cannot be named, that was ever offered as a test to any of those religions *before* their establishment."†

We may add to what has been observed, of the distinction which we are considering, that, where miracles are alledged merely in affirmation of a prior opinion, they who believe the doctrine may sometime propagate a belief of the miracles which they do not themselves entertain. This is the case of what are called *pious* frauds; but it is a case, I apprehend, which takes place, solely in support of a persuasion already established. At least it does not hold of the apostolical history. If the Apostles did not believe the miracles, they did not believe the religion; and, without this belief, where was the *piety*, what place was there for any thing which could bear the name or colour of piety, in publishing and attesting miracles in its behalf? If it be said that many promote the belief of revelation, and of any accounts which favour that belief, because they think them, whether well or ill founded, of public and political utility; I answer, that if a character exist, which can with less justice than another, be ascribed to the founders of the Christian religion, it is that of politicians, or of men capable of entertaining political views. The truth is that there is no assignable character, which will account for the conduct of the Apostles, supposing their story to be false. If bad men, what could induce them to take such pains to promote virtue? If good men, they would not have gone about the country with a string of lies in their mouths. [To be continued.]

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#### CASTELLIO'S TRANSLATION OF THE BIBLE.

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THE third chapter of the Prophet Habakuk has always justly been considered as a wonderful specimen of the sublime and beautiful in composition. But beautiful as it is in our translation, it is more so according to Castellio. Where the sense is the same, by a mere difference in phraseology, he has added spirit and sublimity, and greatly improved its poetic beauty; and in some passages his sense is more lucid and intelligible. A literal rendering of his Latin into English, and comparing it with the Bible, will at once make this manifest. Verse 2...*O Lord, hearing the fame of thee, I tremble—*Cast. *O Lord, I have heard thy speech, and was afraid—*Bib. Verse 3...*The Holy God coming from Teman, from mount Paran, his Majesty covered the heavens, and the earth was filled with his praise. He had horns of brandished lightning in his hand, where was the hiding place of*

\* Campbell on Miracles, p. 120. ed. 1766. † Adams on Mir. p. 75.

*his power—Cast. God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. He had horns coming out of his hand, and there was the hiding of his power—Bib.* Here, according to Castellio, the Almighty comes forth, and by so doing covers the heavens with glory, and fills the earth with praise; in his hand he brandishes the forked lightning, and holds the horned thunderbolt, which contains an emblem of his mighty power. A great deal of this sublimity disappears in our Bible translation: the *horns coming out of his hand*, do not appear at first sight, to be intended for lightning; the expression is obscure, and loses its force; it requires study and attention to know what can be its meaning. But by Castellio's rendering, the sense is at once clear, forcible, and striking to the imagination.

Verse 6...*At a stand he measured the earth; by a look he drove asunder the nations; then did the perpetual mountains leap, the everlasting hills subside for his eternal footsteps to pass—Cast. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting—Bib.* In the former part of this verse there is no material preference; but in the latter part, Castellio's is a far more sublime rendering. We behold the perpetual mountains leaping out of the way, and the hills subsiding for the Almighty to pass over; of which there is hardly any thing discernible in the common translation.

Verse 9...*Thy bow was displayed, as thou hadst sworn unto the tribes of the earth. Thou didst cleave the earth with rivers—Cast. Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers—Bib.* This passage, by Castellio, manifestly refers to God's promise of setting his bow in the clouds; whereas in the Bible rendering, it is extremely obscure, and we know not what to make of the *oaths of the tribes*; it seems to allude to something unknown.

Verses 10, 11...*The mountains seeing thee, were smitten asunder, the gushing waters passed by; and at the lifting up of thy hands, the deep uttered his voice. The sun and moon stood still in their station; but by the light of thine arrows, by the brightness of thy glittering spears they moved—Cast. The mountains saw thee and they trembled; the overflowing of the waters passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spears—Bib.* In the former of these verses, for beauty and sublimity of thought, the preference is manifestly with Castellio. According to him the mountains are smitten asunder, and the waters gush forth at the appearance of the Almighty. The deep also utters his voice; the sea cries out, and why? God lifts his hand. Of this beauty, there is but little in the English bible; here the deep only utters his voice and lifts up his hands; but these marks of terror are not so clearly ascribed unto God. In the latter verse, both translations are inimitably sublime. The sun and moon stand still; but by the lightning of God's arrow and spears, they can see their way, and pursue their course.

Verses 13, 14....*Thou wentest forth for salvation to thy people, to preserve thine elect : thou woundedst the head of an impious race, overturning his foundations even to the middle. Thou smotest through with his own weapons the chief of his villages, who were rushing to our destruction, with madness, as to devour the poor secretly—Cast. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed : thou woundedst the head out of the house of the wicked, by discovering the foundations unto the neck. Thou didst strike through with his staves, the head of his villages : They came out as a whirlwind to scatter me : Their rejoicing was to devour the poor secretly—Bib.* The Prophet in this passage appears to allude to some war in which the people of God had been engaged, and in which God had manifested his goodness, in saving them from imminent destruction. And here it is manifest at once, that the allusion is clearer, and the sense better expressed by Castellio, than by our translation.

Lastly, verses 15, 16....*Thou rodest through the sea with thy horses, through the mass of great waters. My breast trembles at hearing this ; my lips quiver at the fame of it : My limbs totter, and I tremble in my steps : Yet shall I be at rest in an adverse time, when he shall ascend, who shall come to invade my people—Cast. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled ; my lips quivered at the voice ; rottenness entered into my bones ; and I trembled in myself, that I might rest in the day of trouble : when he cometh up unto the people, he will invade them with his troops—Bib.* In the latter part of this passage, the obscurity of the Bible translation is quite removed, by the turn given to the sense in Castellio ; it is a declaration of his pious trust in God, let who will invade the land with his troops ; and then he goes on in the next verse to express his reliance on the same power, in the midst of other calamities, such as drouth and famine ; even *though the fig-tree should not blossom, nor fruit be in the vine.* But in this beautiful passage there is no difference in the two translations ; nor thence to the end of the chapter.

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#### THE FORTY MARTYRS OF SEBASTE.

THE story of the forty Martyrs of Sebaste would happily illustrate a discourse that treated on the necessity of perseverance : the unexpected desertion of one of the holy band, if properly commented upon, would exhibit a terrifying example.

These illustrious soldiers suffered for their faith, in the Lesser Armenia, under the Emperor Lucinus, A. D. 320: they belonged to the same company, and were enlisted into the Thundering Legion. Agricola, the governor of the province, having published an order directing the army to sacrifice to the Pagan deities, forty Christian soldiers represented their peculiar situation, and refused to join their comrades in the act of sacrifice. This refusal irritated the governor, to whose menaces they returned this heroic answer :—That his power did not extend to their will ; it only extends to the infliction of corporeal pain, which they had learned to despise when

they became soldiers. The governor, highly incensed at their courage, devised an extraordinary kind of death. Under the walls of the tower was a river, which was frozen. Agricola ordered the protesting soldiers to be exposed naked on the ice; a warm bath was prepared at a short distance, for any who should relent. They readily consented to undergo the severe trial; and having for a considerable time endured the thrilling agony of the freezing air, one unhappy sufferer relented. While the gates of heaven were just opening to his view, while bands of angels were preparing his crown of victory, and saints expecting his ascending spirit, the wretched apostate rose from his icy couch, crawled to the seductive bath, and stooping into the warm emollient water, expired.

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FOR THE CHURCHMAN'S MAGAZINE.

ESSAY ON INFIDELITY.....No. IV.

THE subject of my last essay was an attempt to shew that Christianity, so soon as it gained any considerable footing, was found to produce a much greater degree of purity in morals and manners, than was observable among the professors of other religions; that this was so remarkable as to have forced a confession of its truth from the greatest enemies to the Christian name. To make this appear more satisfactorily, some additional testimony should be adduced.

And perhaps we cannot pitch upon a better than that of *Julian the apostate*, as he is usually called; of whom, it is believed, few Christian readers have not heard. After *Constantine* and his three sons, who succeeded him in the empire, had professed themselves Christians, and of course Christianity had become the established religion; *Julian* having been educated in that religion, on coming to the throne, renounced his profession, and attempted to re-establish paganism. This attempt was not indeed made by persecution and violence, as all Christian writers allow, but in a way far more artful and likely to succeed, by persuasion and flattery, by heaping honours and preferments upon pagans and pagan teachers, having them about his person, and in his counsels, by rebuilding, ornamenting and endowing pagan temples; and above all, by labouring to reform the abuses and corruptions which prevailed among the worshippers of the pagan divinities; by striving to introduce a purer morality, and more decency of manners. There is preserved a letter of his, written in prosecution of this design, to one of the pagan chief priests; almost the only purport of which is, to represent the necessity of such a reformation among those who served at the altars. And the chief argument on which he dwells above all others is, the superior morality of Christians, which he directly admits contributed much to the success of that profession. His concessions are so full, that almost the whole epistle deserves here to be transcribed.

After congratulating his correspondent upon the happy consequences of what had been done, and observing that it was more than he could have hoped, he adds, "What then? shall we acquiesce here,



"and think these things enough, and not rather cast our eyes upon  
 "those things that have advanced the impious religion of the Chris-  
 "tians? I mean their kindness and compassion to strangers, their  
 "diligent care in burying the dead; and that feigned seriousness  
 "and gravity that appears in their whole carriage; all which, I am  
 "of opinion, we ought really to put in practice. Nor is it enough  
 "that you alone are thus qualified, but all the priests in *Galatia* ought  
 "to be altogether such: and to that purpose, either shame or per-  
 "suade them into it, or remove them from their sacerdotal function,  
 "unless, together with their wives, children and servants, they stu-  
 "diously apply themselves to the worship of the gods; nor suffer their  
 "servants, children or wives to be *Galileans*; who are despisers of the  
 "gods, and prefer impiety before religion. Moreover, warn every  
 "priest that he go not to the theatre, nor sit drinking in taverns, nor  
 "apply himself to any mean trade. Those that comply, give them  
 "honour and respect; those that continue obstinate, turn them out.  
 "Appoint several hospitals for poor travellers in every city, that  
 "indigent strangers, not of ours only, but of any other way, may  
 "enjoy the benefit of our grace and charity. For the defraying  
 "which expences I have now made provision; for I have ordered  
 "thirty thousand bushels of wheat to be yearly distributed through-  
 "out *Galatia*, and sixty thousand quarts of wine; a fifth part where-  
 "of I will have allowed to the poor officers that wait upon the priests;  
 "the remainder you shall distribute among the poor and strangers:  
 "For it were a great shame that when none of the *Jews* go a begging,  
 "and when the wretched *Galileans* relieve not only their own, but  
 "ours too, that our poor only should be deserted by us, and left na-  
 "ked and helpless. Wherefore admonish the Gentiles that they  
 "contribute liberally to these services."

It should be remembered that these concessions come from per-  
 haps the most determined, though subtle and crafty adversary that  
 Christianity ever had to contend with. To these he was manifestly  
 compelled, as much by the nature of the craft he proposed to use,  
 as by the force of truth; for notwithstanding his commendation of  
 the lives and manners of the Christians, he cannot help shewing his  
 spleen towards them by descending to use harsh names, and unfair  
 insinuations, such as, *feigned seriousness, impious religion, wretched*  
*Galileans*, and the like. These are decided proofs of his enmity,  
 and, at the same time, of the power of truth; that he was mortified  
 at being compelled to such commendation. Sobriety and regularity  
 of manners, with charity and benevolence to the needy, are among  
 the greatest virtues; on these, in an eminent degree, depend the  
 peace and happiness of the world; and these, after the example of  
 Christians, he recommends to his pagan votaries. Can there be a  
 more decisive proof than this, that there was something very con-  
 spicuous in the manners and conduct of a set of people thus com-  
 mended by their greatest enemy!

Among other things here recommended to the imitation of the  
 pagans, we find hospitals and charitable institutions for the relief of  
 the indigent, which, it has been remarked in a former essay, were  
 exclusively the offspring of Christianity; and are a blessing to the

world, and an honour to human nature, wherever they have appeared and been supported.

It is not indeed pretended that infidels of the present day, who in their writings or conversation oppose revelation generally, have ever felt or expressed a wish to abolish such institutions. All of them, at least, who possess the feelings of humanity, would, like *Julian*, heartily desire to see them more numerous and extensive. But since many of them think proper to accuse Christianity of being the cause of a great deal of mischief to the world, it is right that the good it has done should also be put into the opposite scale, in order that a fair judgment may be formed. Now that we are in full enjoyment of so great a blessing, it does not become us to despise and set at nought the mother from whence it was derived ; but on the contrary, with gratitude and reverence we should be led cautiously to enquire, whether the alledged evils are fairly ascribable to a source, from whence so much good has been derived. The spirit of universal beneficence and good will, so repeatedly inculcated by *Jésus Christ* and his Apostles, from whence the institutions we are considering had their origin, has done and is doing good enough in the world to atone for all the real or supposed evils which have sprung from Christianity. As the sick were healed, the lame made to walk, the deaf to hear, and the tongue of the dumb to sing ; nay and the dead were raised to life by the mighty power of Christ ; so by the benevolent institutions which are supported in Christian countries, under the inspiration of his religion, the same events are now literally taking place. Hospitals and infirmaries, with liberal endowments, for the cure of all manner of diseases and defects of body, or for the comfortable support of such as are incurable by any human means, are to be found wherever Christianity has come. By these means the lame walk, the blind see, and the heart of him who has no helper or friend is made to rejoice. Under the influence of the same benevolent spirit, in many Christian countries, provision is made by the public for the support of the indigent and unfortunate. By the like institutions the dumb are taught to speak ; and even the dead are raised to life ; for who hath not heard of the *Humane Societies* for the recovery of persons that have been drowned ? That all those who aid these benevolent designs are even so much as professed Christians, is not pretended. But what then ? Christians first set the example ; and the spirit by which they act, came from the gospel. Let honour then be given to whom honour is due. Let the stream be traced to its fountain-head ; and let Christians know and consider to what they are indebted for so many of the temporal blessings they enjoy.

As Christians, we ought not chiefly to prize our religion on account of the temporal advantages and blessings we derive from it ; by no means ; but it is chiefly to be prized for the peace of mind it affords under a sense of God's reconciled favour, and the glorious prospects of a future world, where there will be no more mixture of good and evil. To these the sincere Christian ever repairs for consolation, and the support of his spirits in the hour of affliction, and day of calamity. Yet still, since its temporal benefits to the

world are denied by some, we may and ought to recur to facts to establish what they deny. And in the present case, the fact we insist upon cannot be denied. These benevolent institutions are exclusively of Christian origin. They were unknown in the world before the Gospel of Jesus appeared. Notwithstanding the progress in arts and civilization made by some ancient nations, they were unthought of : And in those countries where it has not yet spread, travellers tell us of no such thing ; but the poor and destitute, the sick and infirm are left to depend altogether on casual benevolence, or perish by hundreds and thousands, as they are daily doing. And what is far more shocking, children are exposed by their parents to certain death, or thrown into rivers and drowned ; and this on the plea that they are unable to maintain them. A practice, so revolting to the feelings of a Christian, is to this day tolerated and encouraged by the law in the great empire of *China*, as is agreed by all who have ever visited that country ; and the same barbarous practice prevailed, in a greater or less degree, in the ancient civilized nations, that existed before the light of the gospel shone upon the world. But wherever the spirit of Christian charity has prevailed, providing from the abundance of the rich for the necessities of the poor, and so soon as ever it has gained footing, aided we ought indeed to suppose by natural affection, this outrage on human nature, this worse than brutal savageness disappeared. Nor can there be a doubt, but if the providence of God should so order, that Christianity might prevail in *China*, it would immediately produce the same happy effect among that people, as it has elsewhere. Let parents be assured that the means of support may be had, by charity, if no other way ; and the force of natural affection may be relied on for the rest.

Such have been, now are, and, we trust, will long continue to be, the blessed fruits of that Christian charity, inculcated by Jesus Christ and his Apostles, which considers all men as brethren, entitled to the bounties of Providence, and therefore from abundance makes provision for need. With Christianity such institutions began :—Every Church had its treasury for charitable purposes, from whence the needy were relieved. This practice is mentioned by all the early Christian writers ; it is appealed to as a proof of the goodness of their principles, and the happy tendency of their religion. The pagans were boldly asked for similar charities from the rich treasures of their temples.—“ Let them tell me” saith St. Ambrose, in his controversy with Symachus, the pagan, “ what captives were ever redeemed, what hospitals maintained, what exiles provided for by the incomes of the temples ?” In various shapes, and appropriated to different objects, such munificent charities have been continued to our times ; and perhaps, notwithstanding too much indifference to religion in general, were never more extensive than at present ; so that misfortune and calamity of almost every kind, finds alleviation, if not relief. How truly commendatory are these things of that religion in which they have their origin ! They surely ought to inspire veneration and respect for an institution which has proved so beneficent to the world, and check the forwardness of profane scoffers.

Let it be again repeated, that infidels are not accused of hostility to these highly beneficial institutions: But if they should succeed in destroying the influence of the religious system from whence they have sprung, could they answer for the consequences? If the source were dried up, would the stream continue to flow? Would not the naturally selfish principles of men return, and stop the current of benevolence? Could the native goodness of man be, in any measure, relied on without the urgent calls and soliking motives of the gospel? If the tree should be cut down, could we expect long to enjoy its fruits? A short time possibly we might; but the experience of the world, in all ages and countries, is opposed to the expectation of seeing a charity prevail as munificent as that of Christianity; for none such ever existed. Why then trust to what is at least uncertain, when we have in our hands that which hath been proved? The wise and prudent will certainly not hesitate in their choice between two courses so obvious in their tendency.

H.

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FOR THE CHURCHMAN'S MAGAZINE.

#### ON THE GOODNESS OF GOD.

He that loveth not, knoweth not God: for God is love. 1 JOHN, iv. 8.

THIS is the amiable character which the beloved disciple ascribes to God. He embraces all the other perfections of Deity in this emphatic word LOVE—*God is Love*. But how differently have the *Supralapsarians* represented the God of Love in their gloomy creed. Whoever seriously and impartially examines their tenets, will be convinced that the people who form such notions of God can never be good to their fellow creatures. Like the ignorant heathens who gave the most abominable attributes to their gods, and then thought that they acted rightly in imitating their imaginary deities.

What sort of obedience would you pay to a tyrant? Not that inspired by love; but an unwilling, slavish obedience, impelled by fear from motives of self preservation. Can the eternal majesty of heaven, a being infinitely perfect in all his attributes, make poor wretched mortals for no other purpose than to glory in their misery? I will not hesitate to declare, that such notions of the Deity are even worse than those of the pagans. Human nature, with all its imperfections, shudders at such a thought: and if man cannot bear such notions of cruelty to arise in his mind, how can that God do it, whose perfections and particularly his mercies, are infinitely superior to any thing in this world? But no sooner do men leave the simplicity of truth than they fall into a multitude of errors, and never know where to stop till they have dishonoured God as well as themselves. There is nothing which we enjoy in this life but what we owe to God as the most tender of parents. But can any sentiments of liberal love arise in the hearts of children towards a stern and rigorous tyrant, whose words and looks are all furious and passionate, who instructs them only by menaces, and corrects them like an executioner. The light we enjoy, the air we breathe, every

thing which contributes to our preservation or pleasure ; the heavens, the earth, and universal nature, all conspire to promote our happiness, and are all witnesses against the man who can represent God as a tyrant.

To ask if God loves mankind, is to ask if he is good ; and if we have the least doubt of it, we call even his being in question ; for how can we possibly conceive of a Deity who is not infinitely good ? And how can he be good, while he hates and takes delight in making his creatures miserable and wretched ? A good prince loves his subjects ; a good father loves his children ; we love even the tree which we have planted, the house we have built ; and shall not God love his offspring ? What mind can entertain a doubt, except those who conceive of God as a capricious being, who cruelly sports with the fate of mankind, dooming them irrevocably to misery even before they were born ; reserving to himself at most only one out of a million ; though that one has no more deserved that preference than the rest have deserved their destruction. They who thus think, would have us to hate God, by teaching that he hates us !

A LAYMAN.

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FOR THE CHURCHMAN'S MAGAZINE.

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#### ON SCRIPTURE HISTORY.

THE history of the Bible sets out with the beginning of time, the creation of all things, and the origin of man, and goes down with an account of God's special, and many of his ordinary dispensations, till it comes to the final completion of his plan, in sending the Messiah into the world, and the planting of his Church and true religion, in its various quarters. In the course of this narrative there are many things, many indeed, highly interesting and conducive to instruction in righteousness. What can be more so than the account of the creation of the world, and the making of man ? From this account we learn that the world did not rise up by accident ; that man is not the creature of chance, casually struck out of the great mass of things, to flutter about for a time, and then to be no more seen, like the atoms of dust that float in the air. No, we behold a much more magnificent, and glorious scene of things. That Almighty power which has existed from eternity, and shall exist to eternity, at a time made choice of by his wisdom, came forth in " his might, and all-creating word ;" he spake, and it was made ; he gave the word, and it stood forth ; he said, *let there be light, and there was light* ; he commanded, and worlds sprang into being ; he lifted up his voice, and the waves retired, that the dry land might appear. The sun and moon heard his voice, and instantly began their career in the heavens, rolling from day to day, and from year to year, their bright orbs over our heads, in harmonious order and succession. He said the word, and countless numbers of animals swarmed on the earth and in the sea ; and last of all, he formed man and breathed into him the breath of life, and man became a living soul. Thus we see that this world is God's world, because he made it. It

did not rise out of the dark abyss of confusion by accident, as some ancient philosophers imagined, for want of knowing how to give a better account of its origin ; but God exercised his infinite wisdom and power in putting together its parts in harmonious order. And in a peculiar manner we find him exercising his skill in making man, and breathing into him the soul, the spirit, the immortal part, for and on account of whom all things else were made. We are then in a peculiar manner the creatures of God. From all this we learn a most important lesson of righteousness, that we owe unto God service, homage, and obedience.

But the history goes on to give us an account of the state and condition of man after his creation ; on what terms he was to preserve the favour of God ; how he forfeited that favour, and become subject to God's displeasure. Hence we learn how it has come about that there is so much evil in the world, both moral and natural, why men are so depraved in their dispositions, and corrupted in their lives ; a point which it very much concerns us to know, lest we be tempted to doubt our having sprung from a source so pure as a holy God. By this piece of history we see that man and not God, is in fault ; that *God made man upright, but they have sought out many inventions* ; that God having made man free, he abused his liberty, and so wrought ruin and misery for himself ; a lesson of the utmost importance to be learned.

The history then goes on to speak of the peopling of the earth ; of the corruption and wickedness that followed ; until God saw fit to destroy them all, except Noah and his family, by a flood of waters. This speaks in the clearest manner, that God having made the world, did not throw it aside and neglect it, but that he still takes care and governs it by his Providence. That he is not unmindful or inattentive to the actions of men, but that he punishes and rewards even in this life.

Soon after the account of this important event, our attention begins to be directed to one particular family or stock of mankind ; for Abraham is called to be the progenitor of the chosen people of God. And wonderfully instructive is the history of that people which continues quite through the bible. In the history of Joseph, the head of one of the tribes, what a fine lesson have we of pious trust in God under all circumstances ; of unshaken integrity in the midst of many and great temptations ; and at length we are led to see and feel this truth, that God takes care of his true servants, and will support them if they will look unto him. In the calling of the Israelites, and their journeyings in the wilderness, we have many instructive lessons, tending to manifest the mighty power, and providential care of Almighty God ; and to shew how easy it is for him to bring to pass whatever he designs, as well with regard to nations as individuals. Their journeyings are an instructive figure or representation of the journey of life, through the wildernesses of the world, and their final rest in the land of promise, puts us in mind of the heavenly Canaan, the land of everlasting rest to the righteous. And when we come to trace their history in their settled state, we find it to contain very important instruction ; for when they kept the

commandments of the Lord, they prospered, but when they rebelled and apostatized, they were made to flee before their enemies, or were given over to internal disturbances, civil wars, and divers other calamities. They were compelled to bow their necks under the iron rod of wicked rulers and cruel tyrants. Their prosperity always kept pace with their obedience to God's laws, and their calamities with their disobedience; until they were finally, for their sins, led away into captivity; their state and nation being conquered and broken up; though again restored in a most unexpected manner, because God had not yet accomplished the design he had in view in calling them to be his distinct people. From all this we gather lessons of national importance; since God as assuredly punishes nations for national sins now, as he did then. Here men of all degrees and stations may learn their peculiar duty. Those who rule and govern nations are here, in a peculiar manner, taught the fatal consequences of causing their people to sin; that is, encouraging them to do so by their own evil example.

And finally, when the full time was come, according to the counsel of God, we have the history of him who was to come, and who did come, even the desire of all nations; who overcame death, and opened unto us the gate of everlasting life: For whom a long course of special dispensations, prophecies, and common providences, had been paving the way. We find him ushered into the world by the triumphant song of Angels—*Glory to God in the highest, and on earth peace, good will to men.* And when he came forth with his word, preaching that peace to men, the evil spirits fled before him, diseases departed at his bidding, the lame walked, the lepers were cleansed, the deaf heard, the dumb spake, the blind saw, and for the dead to arise, graves were opened. All these mighty works shewed forth themselves in him, and men glorified his name. At length, when he had accomplished his public ministry, he was taken, buffeted, spit upon and derided, nailed to a cross, and yielded up the ghost; not for his own sins, but for the sins of the people—yea, for the sins of his very enemies; that he might make one effectual atonement by his blood. While this was doing, the sun was darkened; the earth groaned and shook, bearing testimony, that *surely this was the son of God!* From all this we learn how much it is our duty to forgive and pray for our enemies, and to submit to God's will without murmuring or complaint.

But the work of expiation being finished, we have a short account of the travels and voyages of the Apostles, and others who were commissioned to spread the gospel, with the planting of Churches in divers distant parts of the earth. And thus concludes the scripture history, making one connected chain of events, looking to the same great object, the establishment of the true Church of God on earth; and all the while manifesting that he takes care of the world by his Providence, and will finally conduct good men to a region of rest and joy. Important these things are to be known, and are profitable for doctrine, for correction, for reproof, for instruction in righteousness.

## POETRY.

## THE CLERGYMAN.

WITH kind console, affliction's frown  
to cheer ;  
To wipe from Poverty the falling tear ;  
On wounded Virtue pour the healing  
balm,  
And lend to Misery compassion's arm ;  
His be the task, whom God ordains to  
preach,  
The poor to comfort, and the rich to  
teach,  
To cold Despair reviving hopes to give,  
And bid the pale-ey'd virgin smile and  
live,  
Such is the parish priest, his duty such,  
Inur'd to scenes of woe and sickness  
much ;  
Long grown familiar with disease and  
pain ;  
And such the priest of Arno's happy  
plain.  
His form fond memory will oft pour-  
tray :  
Hoary his head by many a winter's day ;  
His brow unfurrow'd by the touch of  
care ;  
His breast no refuge for the fiend des-  
pair.  
Content and calm in humble peace he  
stood,  
Meek, learned, kind, benevolent, and  
good.  
The soft humility, the tender heart,  
Long us'd to take pale pity's fostering  
part ;  
Friend to the friendless, still relieving  
woe ;  
So you may paint an angel here below.  
To him belongs no consequential air ;  
No solemn farce of mockery and pray'r ;  
No look that speaks disgust ; no set-  
tled frown ;  
No pertness, ill mistaken for renown.  
A mind to every virtue form'd to  
cleave ;  
Its wish, the throbs of anguish to re-  
lieve ;  
Its prayers, for man ; its hope, in God  
consign'd ;  
Its practice, charity to all mankind.  
To him no pomp of many a prelate  
proud ;  
No eloquence, theatrical and loud ;  
He calls not rhetoric's fastidious train  
To stagger, puzzle, and confuse the  
brain ;  
He comes in love and charity to preach ;

K K

He come to learn humility, and teach.  
Ay, there he lives, beneath yon  
thicket's side,  
Where runs in haste the riv'let's bab-  
bling tide,  
Where bending beeches overarch the  
glade,  
And hide the cottage, a neat form'd  
in shade,  
One wandering pathway shews the  
neat abode,  
Thro' woods meandering to the upland  
road ;  
The casement crown'd with eglantine  
between,  
Just gains a view—the village and the  
green ;  
And there the white-thorn, scene of  
many a feat ;  
The walk, the slope, the arbour, and  
the seat ;  
No dome is his with gay luxurious  
show,  
That far o'erlooks the modest spire  
below ;  
No grating hinges, slowly mov'd, de-  
clare  
How much unwelcome is the traveller  
there ;  
No iron fence to keep the poor in awe,  
His latch accusom'd at the touch to  
draw.  
Alike to all the hospitable door,  
The blind, the maim'd, the friendless,  
and the poor ;  
No surly mastiff prowls around the  
gate,  
Lets the rich enter, bids the poor to  
wait ;  
One only spanel, courteous all to greet,  
Precedes the stranger to the fond re-  
treat,  
Barks as he goes, and fondling all the  
while,  
Waits to conduct him from the village  
stile.  
Such is the man for whom our God  
has chose  
The care of virtue and the sick man's  
woes ;  
To whom the afflicted never weep in  
vain,  
Unheard, unsought, neglected to re-  
main.  
Unclose the door : On yon low tat-  
ter'd bed,  
I see the sick man lay his languid head ;



I feel the fainting pulse, I hear the sigh,  
 I see the pallid cheek, the closing eye ;  
 He has no tender tie of father, friend ;  
 No children round the bed obsequious tend ;  
 He has no hopes on earth, content to lie,  
 Alone, forsaken by the world, to die.  
 In the deep cell, where chilling damps invade,  
 And dews and cold the plaistered dungeon shade,  
 He lies ; around him breathe no awful choir,  
 No organ heals, nor tunes the sacred fire ;  
 Long trains of nuns (no sad procession) there  
 Breathe on the dying saint an holy prayer ;  
 No tinkling censor rolls its fragrance round ;  
 No painted priests adore, and kiss the ground ;  
 No fancied angels to his sight are giv'n,  
 To waft his soul in extacy to heaven :  
 Cold and appall'd he waits his coming doom,  
 And sees but death and terror in the tomb.  
 The good man comes, in voice of pity calls,  
 And gilds with hope the cells remotest walls ;  
 Tells the sick man the path of joy to tread,  
 Forget the living, but adore the dead ;  
 Points to the future heaven in the sky ;  
 Bids the pale wretch on faith and hope rely ;  
 Shews where the wretched will have rest, he'll go ;  
 And tells the vanity of all below.

SONNET TO RELIGION.

WHEN melancholy haunts the troubled mind,  
 And sighs bespeak the anguish of the heart,  
 When not a ray of hope can entrance find,  
 Or calm our sorrows, or relief impart ;  
 With all the virtues that adorn her train,  
 Religion comes, the clouded soul to cheer,  
 Dispels the gloom, and lulls to rest each pain,  
 Forbids each sigh, and dries the falling tear.

(Like as yon bright resplendent orb of day,  
 When he appears in beams of radiant light,  
 Quickly disperses midnight gloom away,  
 And shines triumphant o'er departed night.)  
 'Tis thine, religion, to give lasting peace,  
 To swell our raptures, and our joys increase.

MRS. ROWE'S FIFTEENTH  
 LETTER FROM THE DEAD TO THE  
 LIVING, PARAPHRASED.

'TIS past ! the voyage of life is o'er !  
 Ere while, I touch'd upon Hindostan's shore  
 To happier climes I safely found the way,  
 Where sullying tempests never cloud the day.  
 How sad our parting, when your burning tears  
 Wept for my danger and increas'd my fears,  
 When love at once restrain'd, and bade me go,  
 To gain those riches so much priz'd below.  
 Sad were my thoughts when winds with cruel haste,  
 Bore me relentless o'er the watery waste ;  
 When ev'ry surge recoiling from the stern,  
 Seem'd a new barrier to my wish'd return ;  
 And ling'ring fancy round thyself, and home,  
 Reproach'd the silly pride that made me roam ;  
 And seem'd to say, how short is life at best !  
 Then why for future ease change present rest !  
 Why quit the social joys of lover, friend ?  
 Why in a sultry clime thy vigour spend ?  
 What joys can wealth bestow on wrinkled age ?  
 What luxury charm, or what fair form engage ?  
 Such were my thoughts, but soon new scenes arose,  
 Scenes that our plans, and aerial hopes oppose.  
 The black'ning clouds with more than midnight gloom,

Come hurrying on, the heralds of our doom.  
 The timid day with trembling seems to fly,  
 While clouds on clouds embattle thro' the sky:  
 The howling winds tear up the stubborn deep,  
 And o'er the ocean's surface wildly sweep:  
 The ruffling sails at once are split to shreds,  
 The yards come tumbling on our fated heads;  
 On liquid mountains now we seem to rise,  
 Now touch the sea bed, and now grasp the skies.  
 Embath'd in briny waves, the sailor clings,  
 As thro' the shrouds the hissing tempest sings.  
 The pliant masts recoil like tighten'd bows,  
 And in the whirling gulph the seaman throws.  
 The mighty waves with unresisting dash,  
 Heave o'er the sides and every timber crash:  
 The winds remorseless down the rigging tear,  
 And gust on gust augments our still despair:  
 Till the mad deep rear'd up a ponderous wave,  
 And clos'd the vessel in a briny grave.  
 O'erwhelm'd with billows, in confusion tost,  
 Life hung suspended; every thought was lost:  
 I breath'd no more, in mortal chains confin'd,  
 Each sense with some new pleasure was combin'd.  
 The storm loud thund'ring rag'd above my head,  
 While calm I mov'd, all sense of terror fled:  
 The pervious ocean open'd to my way,  
 And fishes sportive round me seem'd to play;  
 The shapeless polypæ, the diver's dread,  
 In vain its ligamentous tendons spread;  
 The monstrous shark came crouching to my side,  
 Torpedos harmless thro' the waters glide.  
 An aerial form, array'd in softest green,  
 With sweetest aspect and benignant mein,  
 Advanc'd thro' floods ethereal to my sight;  
 Around him beam'd effulgent rays of light.  
 The mighty regent of the waves was he  
 Whose voice could charm to peace the angry sea;  
 He smiling led me thro' those still domains,  
 Where more than midnight darkness ever reigns.  
 Beneath the ancient hills, what wonders lie  
 Hid thro' all ages from the mortal eye;  
 Alcoves of amber breathing rich perfumes,  
 With crystal pannels and transparent domes.  
 O'er beds of pearl, midst coral groves I stray'd,  
 Charm'd by the Syren and the gay Mermaid.  
 While thus I gaz'd, insatiate with the sight,  
 An heavenly spirit, clad in radiant white,  
 Beckon'd the way; and from the ocean borne,  
 Uncheck'd we rose above the star of morn  
 On wings ethereal; as we tower'd away,  
 Ten thousand suns rose on the blazing day.  
 From star to star we cours'd our rapid flight,  
 Each sense was drown'd and ravish'd with delight:  
 From heav'n to heav'n the milky way we trod.  
 The imperial palace of the eternal God  
 Shed brightness thro' the vast expanse of sky,  
 In beams impervious to Creation's eye.  
 But here I cease: no words, no thoughts can trace  
 A faint idea of this wondrous place;  
 Where saints, where angels, loud hosannas sing,  
 And heaven's high dome with praises ever ring;  
 The ravish'd senses lost, consum'd in joy,  
 Make praise their pleasure, praise their sole employ.  
 Then, Harriet, come; the world demands no care;  
 Come, and with me, immortal pleasures share

## EPITAPH.

*On a young man who died, leaving a widow, to whom he had been but a few months married.*

NOR manhood's prime, nor healing art,  
Nor friendship's tears, could wrest his mortal part  
From death's strong grasp : The recent nuptial tie  
For a short respite sued in vain ;  
The active spirit loos'd from clay,  
Hope fain would trace to realms of endless day :  
Then hush'd be fond regret, each murmur calm,  
Nor of his early doom complain.

## ORIGINAL DOCUMENTS.

In this place should be inserted a Letter from the Clergy of Connecticut, to Dr. Seabury, directing him, in case he should fail in his negotiation with the *English Bishops*, to apply to those of *Scotland* ; and also another from Dr. Seabury, to the Clergy of Connecticut, communicating an account of his failure in *England* : But these Letters do not appear on file, and all attempts to recover them have been unsuccessful. That such letters were written is known ; and that the *English Bishops* refused to act in the case, for the reasons stated by them when first applied to ; the most weighty of which was, that by consecrating a *Bishop* without his taking the oaths to the Civil State of *England*, they should incur what is there called a *premunire*, that is, a deprivation of their civil rights and functions as *Bishops*. An act of Parliament, in their opinion, could alone enable them to proceed ; this being refused, the business came to a close ; and Bishop Seabury proceeded to *Scotland*, where he obtained *Consecration*, as will appear in the following Letters.

EDITOR.

## [NO. XIII.]

LETTER FROM BISHOP SEABURY, TO THE CLERGY OF CONNECTICUT.  
LONDON, JANUARY 5, 1785.

MY VERY DEAR AND WORTHY FRIENDS,

IT is with great pleasure that I now inform you, that my business here is perfectly completed, in the best way that I have been able to transact it. Your letter, and also a letter from Mr. Leaming, which accompanied the act of your Legislature, certified by Mr. Secretary Wyllys, overtook me at Edinburgh, in my journey to the north, and not only gave me great satisfaction, but were of great service to me.

I met with a very kind reception from the Scotch Bishops, who having read and considered such papers as I laid before them, consisting of the copies of my original letters and testimonial, and of your subsequent letters, declared themselves perfectly satisfied, and said that they conceived themselves called upon, in the course of God's providence, without regard to any human policy, to impart a pure, valid and free Episcopacy to the western world ; and that they trusted, that God, who had begun so good a work, would water the infant Church in Connecticut with his heavenly grace, and protect it by his good providence, and make it the glory and pattern of the pure Episcopal Church in the world ; and that as it was

freed from all incumbrance, arising from connection with civil establishments and human policy, the future splendor of its primitive simplicity and Christian piety, would appear to be eminently and entirely the work of God and not of man. On the 14th of Nov. my consecration took place, at Aberdeen, (520 miles from hence.) It was the most solemn day I ever passed; God grant I may never forget it!

I now only wait for a good ship in which to return. None will sail before the last of February or first of March. The ship *Triumph*, Capt. Stout, will be among the first. With this same Stout, commander, and in the *Triumph*, I expect to embark, and hope to be in New-York some time in April; your prayers and good wishes will, I know, attend me.

A new scene, will now, my dear Gentlemen, in all probability, open in America. Much do I depend on you and the other good Clergymen in Connecticut, for advice and support, in an office which will otherwise prove too heavy for me. Their support, I assure myself I shall have; and I flatter myself they will not doubt of my hearty desire, and earnest endeavor to do every thing in my power for the welfare of the Church, and promotion of religion and piety. You will be pleased to consider whether New-London be the proper place for me to reside at; or whether some other place would do better. At New-London, however, I suppose they make some dependence upon me. This ought to be taken into the consideration. If I settle at New-London, I must have an assistant. Look out then, for some good clever young gentleman who will go immediately into deacon's orders, and who would be willing to be with me in that capacity. And indeed I must think it a matter of propriety, that as many worthy candidates be in readiness for orders as can be procured. Make the way, I beseech you, as plain and easy for me as you can.

Since my return from Scotland, I have seen none of the Bishops, but I have been informed that the step I have taken has displeased the two Archbishops, and it is now a matter of doubt whether I shall be continued on the Society's list. The day before I set out on my northern journey, I had an interview with each of the Archbishops, when my design was avowed; so that the measure was known, though it has made no noise.

My own poverty is one of the greatest discouragements I have. Two years absence from my family, and expensive residence here, has more than expended all I had. But in so good a cause, and of such magnitude, something must be risked by somebody. To my lot it has fallen; I have done it cheerfully, and despair not of a happy issue.

This, I believe, is the last time I shall write to you from this country. Will you then accept your Bishop's blessing, and hearty prayers for your happiness in this world and the next? May God bless also, and keep all the good Clergy of Connecticut!

I am, reverend and dear brethren, your affectionate brother, and very humble servant,

SAMUEL SEABURY.

Rev. Messrs. LEAMING, JARVIS and HUBBARD.

## [NO. XIV.]

LETTER FROM BISHOP SEABURY, TO REV. MR. JARVIS.

NEW-LONDON, JUNE 29, 1785.

MY VERY DEAR SIR,

I HAVE the pleasure of informing you of my safe arrival here, on Monday evening, so that a period is put to my long and tedious absence. I long much to see you, and flatter myself that it will not be long before you will do me the favor of a visit here. I want particularly to consult with you on the time and place of the Clergy's meeting, which should be as soon as is practicable.

My regards attend Mrs. Jarvis. Accept my best wishes, and believe me to be your affectionate humble servant,

SAMUEL SEABURY.

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*MISCELLANEOUS ARTICLES.*


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JOHN SPEED.

THIS honest and faithful historian, after having attempted the explanation of an ancient prophecy, adds, very finely, "But why do I (weak man) thus open the curtain of God's most sacred tabernacle, to behold the mercy seat of his divine mysteries in the accomplishment of these holy oracles, when as they who have worn the sphet, and in whose hearts Aaron's rod hath budded, with a religious reverence have feared to look into the same. Therefore, with the charge of Joshua, I will not approach near the ark, and with Job's hearers will lay my hand to my mouth."

With respect to prophesies, indeed, as well as any other mysterious matters, "fools rush in where angels dare not tread;" and much harm has been done to the interior fabric of religion by the foolish pains that have been sometimes bestowed to defend its outworks, and to explain that, which, according to that honour of human nature, Sir Isaac Newton, cannot be explained till the event renders it certain.

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IT is objected to many of our popular readers of that master-piece of composition, the Liturgy of the Church, that they read it rather in a tone of declamation than of supplication; and that, in their ardor to find out new meanings in the prayers, and to lay a new emphasis on particular words of them, they appear to be rather more attentive to their own powers of declamation, than to ask in a proper way from the Great Being of all beings, the things for which themselves and their congregations have such great occasion. Earnestness is the soul of all public speaking, and whoever will really speak in earnest on any subject, will always speak well. Impress yourself properly with the subject on which you are speaking, and your tone of voice (however unmusical) will always be the proper one. Whoever really feels the urgency of supplication, or is enraptured by the gratitude of thanksgiving, will of necessity deliver himself in a manner well suited to each method of application.

M. DE CHAMFORT

SAYS well in his maxims, "The obligations respecting a secret, and a sum of money entrusted to you, rests upon the same footing of confidence. A man without a character is a *thing*, not a *man*. A man without fixed principles must be a man devoid of character. Had he been born with any character of mind at all, he must soon have found the necessity of laying down to himself some principles of action. It is but too often vanity that brings out the complete energy of a man's mind. Put a piece of wood only to a pointed piece of steel, it is a dart; add to it a few feathers, and it becomes an arrow."

HOOVER.

THE power and sanction of law, which appear to be much doubted by the present race of mortals, was never more beautifully nor more justly described than by this great divine, in his "Ecclesiastical Polity." "Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

MR. ROSCOE, OF LIVERPOOL,

SAYS finely in his "Life of Lorenzo de Medicis," "No end can justify the sacrifice of a principle; nor was a *crime ever necessary* in the course of human affairs."

ANECDOTE OF SIGISMUND, EMPEROR OF GERMANY.

A MILITARY man spoke very disrespectfully one day, in the presence of the Emperor, of the characters and offices of Magistrates; expatiating at the same time on the merit and utility of men of the sword, like himself. "Hold your tongue, blockhead," replied the Emperor, "if all Magistrates behaved as they should do, the world would have no occasion for men of the sword."

OBITUARY.

DIED, at New-York, on Saturday the 12th instant, in the 41st year of his age, the Rev. *Pierre Antoine Albert*, Rector of the French Protestant Episcopal Church Du St. Esprit. His remains, (attended by his faithful and affectionate flock, and by some of the principal Clergy, of different denominations,) were interred, on Sunday evening, in his own Church, at the foot of that pulpit, from which he had so frequently edified and charmed his hearers by his persuasive eloquence. The pall was supported by his reverend brethren of the Episcopal Clergy, and the funeral rites were performed, with impressive solemnity, by the Right Rev. Bishop Moore. A pathetic and appropriate discourse had been previously delivered after morning service, to his congregation, by the Rev. Edmund D. Barry, his assistant minister, from Heb. xiii. 7.

Mr. Albert was a descendant of a highly respectable family in Lausanne,

in Switzerland. He received about ten years ago, a pastoral call, to take charge of the French Protestant Church, founded in New-York, by the persecuted Hugonots, after the revocation of the edict of Nantes. He was an accomplished gentleman, an erudite scholar, a profound theologian, and a most elegant and exemplary preacher. A stranger in a strange land, of unobtrusive manners, insuperable modesty, he led a very retired life. His merits however, which could not be concealed, were justly appreciated by his congregation, by whom, and by all who had the pleasure of being acquainted with him, he was eminently esteemed, and sincerely beloved. His extreme sufferings, during four weeks illness, were mitigated by the kind attentions of affectionate friends, who never intermitted their duties, nor forsook his couch, and whose tender solicitude, which he gratefully acknowledged, soothed his last agonies.

In this City, on the 15th of inst. July, Mrs. *Theodosia Walter*, wife of Mr. William Walter, *Æt.* 48. During a most painful illness of several months continuance, she exhibited a remarkable example of patience and resignation to the will of God. Never was she heard to complain: Often did she express to her friends a readiness to depart; having a firm hope that for her it would be better than to remain in the body. Knowing in whom she had believed, even in Jesus, mighty to save all who come unto him, she was not afraid of the king of terrors; but so long as her reason lasted, she viewed her approaching dissolution with calmness and composure of mind.

Though long prepared, and willing to depart this world, she was as willing to remain, (if it should be God's will) to contribute to the happiness of her family and friends. Impressed with this sentiment, she had the resolution, in the month of June past, to set out for *Baltimore*, in order to make trial of the waters, though she was then so weak as to be incapable of standing alone. But finding no benefit, it pleased God to spare her life until her return, that she might die surrounded by her family and connections.

Benevolent and charitable in her disposition, she was an affectionate wife, a fond mother, and a kind neighbour. By the poor and needy her loss will be sensibly felt and regretted; for her deeds of beneficence, according to her means, were many, and performed in sincerity. Her solicitude and maternal tenderness for her children was unfeigned and most ardent; and long will they have cause to lament their being deprived of so great a blessing. But considering her christian life and conversation, the liveliness of her faith, and the calm serenity of her mind in contemplating approaching death; they should not mourn as those who have no hope, but prepare themselves to meet her in that blessed world, where the weary be at rest, and all the children of God rejoice together.

AS an apology to the readers of the Magazine for the discontinuance of the Exposition of the Articles, we have to regret that the *Correspondent* who furnished that head, has ceased to favor us with any further communications. We hope he will be induced again to resume his pen.

L. S. is received. However we may wish for pieces of original poetry, yet the style and composition of this is too incorrect for insertion.

THE reader is desired to correct the following errors in the Magazine for June—Page 226, line 6, from bottom, for *coveters* read *covetous*. Page 230, line 14, from bottom, *erased to another*. Page 232, line 16, from top, for *reference* read *preference*. Page 235, line 3, from top, 1st col. for *world* read *worlds*. Page 238, line 10, from top, for *præmunise* read *præmunire*.

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THE

## Churchman's Magazine.

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[Vol. III.]

AUGUST, 1806.

[No. 8.]

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### REFLECTIONS FOR AUGUST.

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AT high noon, or with the setting sun, the mustering clouds now often gather all their forces, and skirt the west with a portending gloom—Deep toned thunder rolls solemn on the listening ear—Driven by fierce winds, nearer and near comes the tempest, till it gains the whole horizon, and darkness closes around. The approaching night with tenfold shade obscures all the landscape; save when the vivid flash streaks down the air, and the heavens are rent with bursting peals of thunder, re-echoed in solemn roar from the distant hills. Again the lightning darts its piercing shafts, and in a moment comes the dread volley from the loaded clouds: Fraught with destruction, comes the sulphury bolt—The lofty oak feels its mighty power; riven to its center, and strewed in splinters across the plain; its singed leafy branches hanging inverted around its shattered trunk. But see, another and another comes: Yon stately edifice, the abode of man, is rent in pieces, or soon involved in smoke and flame; and where is that frail mortal who stood exposed to the etherial shaft? Instantly dismissed from the body, and sent to the eternal world.

This dread war of elements, this exhibition of *his* power who *sitteth on the circuit of the heavens*, is a scene, which, at the passing season, is frequently witnessed by every one. And few indeed there are who can witness it as careless and unconcerned spectators. Stupidity itself is roused to attention: The most thoughtless and vain cannot but be awakened to serious reflection. The impious and irreligious stand aghast and tremble, when they thus hear the voice of God rending the clouds, and with his right hand sending his fiery arrows abroad. Their vain imaginations and their lofty looks are curbed into reverential awe, and they dare not trifle with God, and a present sense of his power. Guilt hears appalled; it trembles with fear, and resolves on immediate repentance: And well it may; for who knoweth whether soon it may not be too late? Nor can he, in whose bosom dwells the sincerest piety, remain altogether unmoved with fear. Knowing that he who directeth the storm by his mighty power, has taken one and left another, he feels that instantly his turn may come, and the winged messenger of



death, quicker than thought, may summon his departure ; the resistless shaft of heaven may fall upon his defenceless head, and lay him a lifeless corpse. Though not fearless, yet he will strive to collect his scattered thoughts, retire into himself, and examine the state of his soul. He will enquire with rigid impartiality, whether he is prepared to appear disembodied before his Creator and sovereign Judge. He will banish trifling thoughts far away, and dwell in musing solemnity on the wondrous ways of God, who rideth in the whirlwind, and bids it where to blow and where to cease its rage ; where to discharge its fiery weapons, and when to withhold them from the earth. He will trace his footsteps in the clouds, and lightning down of his arm. He will mark how the waters behold him and flee ; how the torrents pour down, and run among the hills ; how at his bidding the "the air thunders, and his arrows fly abroad." When the clouds dispart, when the heavens seem on fire, and the air resounds with peal on peal repeated, he will call to mind that he hears the voice of God, speaking in terrible majesty, to rouse the stupid sinner from his lethargy, and awaken the pious to a more quickening sense of his power. He will not suffer an occasion so apt to inspire sentiments of reverence for God's presence, to go by unimproved ; but will strive to impress on his mind who it is that reigns in the heavens above, and on earth beneath, even God in his holy habitation.

Let philosophy teach that thunder and lightning are only powerful agents of nature. Be it so : yet who gave being to these agents ? Who appointed the manner of their operation ? Who still controls their power, directs them where to let fall the deadly stroke, and where to glance harmless through the air ? Piety and reason unitedly proclaim that it must be that God who made and rules the universe. A blind and unintelligent cause could not have produced so much order as we observe. A power less than Almighty could not wield so vast a machine ; nor wisdom less than infinite, produce such a connected chain of harmonizing events, depending on so many and such subtle movements. All nature then is but an instrument in God's hand ; its operations are the operations of his power, contrived by his wisdom, and subservient to his purposes. In the language of inspiration ; *it is the glorious God that maketh the thunder : The voice of the Lord is powerful ; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness ; the Lord shaketh the wilderness of Kadesh.* When clouds are mustering in the sky, and the thunder begins to roll, remember this—be still, and know that there is a God in heaven, who shall one day arise to shake more terribly the earth.

Let philosophy teach how to ward off impending fate, from the overcharged clouds : It is her office so to do. This she hath done ; yet hath not thereby attempted to counteract the will of heaven, any more than by shewing how to build houses to guard us from common storms ; or how to weave garments to protect our bodies from cold and heat. All the elements are God's instruments ; and we

should thank him for giving man wisdom and knowledge to contrive the means of guarding against the violence of their operations. Such was the intention of his high will ; that our faculties and powers, both of body and mind, might find exercise. They were none of them given us in vain, but to be employed for our good and the glory of the giver ; and therefore we are placed in a situation which requires their constant exercise ; we are obliged to guard against extremes, on one hand, and the other from all the elements : against too much heat, and too much cold ; against violence, and inaction ; and yet, in spite of our utmost skill, as experience daily shews, our bodies must fall a sacrifice, if not to the instantaneous power of the etherial touch, yet to the slower, but not less certain, effect of some other element.

That terror and dismay which seizes the minds of some, and almost deprives them of reason, when the cloud arises, fraught with thunder and lightning, is altogether unbecoming the Christian. Nothing that has been said is intended to inspire this terror, but the reverse. Seriously bear it in mind that all the elements are in God's hand ; that he is a God of wisdom as well as of power ; that blind chance has nothing to do in directing the rending bolt of heaven ; but that it is aimed by unerring wisdom ; and considerate you ought to be, but not distracted with terror ; collected and resigned, but not stupid and thoughtless. Can you not trust infinite wisdom to rule the storm, and guide its course ? Are you not willing that he should do what is most certainly right, as he always does ; for he is no less just than wise ? Are you not willing to commit yourself to his keeping, and rely upon his mercy ? If you cannot do this, and be calm while the lightning blazes around you, you have not that settled piety of soul which becomes a professed believer in the being and government of God. Strive then with all the force of your reason and consideration, to acquire this undisturbed reliance on that power by whom you are surrounded. Neglect no opportunity that presents to take an instructive lesson from the overcharged clouds that darken the air, and send out their arrows. They surely speak in a voice loud enough to be heard ; in a language plain to be understood : They exhort you, every time they rise and cover the sky, to look unto God for safety, in whom you are conscious you live and move and have your being.

There are perhaps few persons in the world of so stupid or hardened a temper, as not to have their feelings in some measure solemnized, when first they hear the distant thunder, and perceive the gloom rising up the sky. As nearer and nearer the storm approaches, and louder and louder its explosions on the stricken ear, these feelings are wrought up to the sublime and awful : The cheering light of the sun foreclosed, or the tenfold pitchy darkness of evening adding to the solemnity, how opportune the occasion to excite reverential awe and devout homage to the author of nature ! Sublime sensations, from whatever cause awakened, are congenial with reflections upon the power of Almighty God, in whom centers all majesty and grandeur. The considerate and pious, admonished by the passing scene, naturally fall into the train of reflections expres-

sed by the Holy Psalmist : *He bowed the heavens also, and came down; and darkness was under his feet : he rode upon a cherub, and did fly ; yea, he did fly upon the wings of the wind. He made darkness his secret place ; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him, the thick clouds passed ; hail-stones and coals of fire. The Lord also thundered in the heavens, and the highest gave his voice ; hail-stones and coals of fire.* Thus always instructive are the operations of his hand : If duly considered, always apt to inspire devotion and reverence for his divine majesty.

But we may usefully carry our reflections on this subject a step higher. We may well ask, is not a thunderstorm an emblem in miniature of the scene that shall pass in the last day, as described in the word of God ; when *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ?* When the trumpet shall sound, and the Lord shall descend with a mighty shout of saints and angels, singing his praise : and when the lightning of his countenance shall veil the sun, and cause the earth to flee away that it be no more seen ? In comparison with that mighty shout, the thunder which we now hear is but a feeble whisper ; and with the lightning which shall set the world on fire, this which now we see is but the faint glimmer of the glow-worm. So tremendous shall be the exhibition of his power in that great day. When we consider how wonderful are the effects of this faint image of the earth's final doom ; how the hardest oaks are shattered, the rocks rent, and the earth made to tremble, we may well conjecture that this material element shall be the instrument in God's hand, by which he will accomplish his great purpose, and cause that time shall be no more. How solemn the consideration ! How instructive each cloud that arises ! Let not then so apt an occasion ever pass by without being reminded of that awful hour, in which it will infinitely concern every one to be holy and clean in the sight of God. With these and such like reflections ever in mind, God will be glorified in his works, the passing season will be improved to the interest of piety and virtue, the plants of which, thus cultivated, will grow up to maturity, and bring forth an abundant crop in the autumn ; and thus a rich treasure will be laid up for time and eternity.

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MEMOIRS OF MR. DAVID SANFORD.

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MR. EDITOR,

AS you have frequently requested your correspondents to furnish you with biographical sketches of eminent persons, I send you the following Memoirs of a character, that, considering his years, as much deserves distinction as any that ever lived, David Sanford, who died at the foot of the Rapids of the Miami, October 11th, 1805, aged 22 years.

Mr. Sanford was son of John Sanford, Esq. of Newtown, Connecticut. At a very early period he discovered a studious and contemplative mind, which by his parents was stored with the first

principles of the Christian religion; and as it opened, it displayed so many amiable qualities, that they flattered themselves with the hope of much fruit from a blossom so promising. While quite a child he exhibited not only an attachment to literature in general, but an astonishing genius in mathematics, in which he would be found busily employed, while others of his age would be at play. His father did not send him from a common English school, until the age of 14. His rapid improvement excited the admiration of his instructors. In 1801 he entered the junior class in Yale College, and was soon noticed by the instructors and members of that institution for his piety, and deep knowledge in mathematics and astronomy. He took the degree of Bachelor of Arts in 1803.

After returning to his father, it became a very serious question with him in what profession he should be most useful to his fellow creatures. For several months he doubted; and in his daily devotions, which were remarkably regular, he always asked counsel of heaven to be directed in the *way he should go*. He finally determined to devote his time and talents at the Altar of the *Protestant Episcopal Church*, to which he had been uniformly attached from his childhood. Having injured his eyes by a too close application, he was advised to lay aside his books until he recovered his sight; during which time he accepted of the appointment of Deputy-Surveyor under Jared Mansfield, Surveyor-General of the United States.—Accordingly he left home in July 1804, for Marietta in the State of Ohio; he safely arrived and soon commenced business, in which he continued until he died. He enjoyed good health until about two weeks before his dissolution, when he was visited with a slow intermittent fever. Being in the wilderness, and of course destitute of proper regimen and timely aid from physicians, he stopped at the rapids of the Miami of the lakes; being soon convinced that his case was desperate, he submitted with calmness, frequently requested the Holy Scriptures to be read to him (which with the book of common prayer he always carried with him) with an uncommon share of Christian resignation he never murmured, and died without a groan. Thus early at the age of twenty-two, died one of the most extraordinary young men of this age: But wisdom, not years, is the grey hair to man; and unspotted life is old age. The following tribute of respect from one of his classmates is worthy of being noticed in this place.

“Those who were acquainted with this young man, cannot but sensibly feel and long remember his untimely end. The friends of humanity and the lovers of literature will unite in deploring his departure. Few surpassed him, few equalled in natural endowments, and scientific attainments. His mind was peculiarly calculated for logical precision and clearness in the investigation of intricate subjects. In the various branches of mathematics, in astronomy, navigation and surveying, he particularly excelled. His talents were of the useful kind. He treasured up knowledge to apply it to useful purposes. This he did while he lived, and in the prosecution of this he died. His promised usefulness is now at an end. Although but partially known to the public, when he died, his death was deep-

ly lamented. Those who knew him better, will be better able to appreciate his worth. His afflicted friends will find a numerous circle to sympathize with them on this occasion. His college acquaintance and classmates in particular, will mingle their tears and pay the tribute which is justly due to such deceased merit."

In addition to which the writer thinks proper to add the following paragraph from a funeral sermon, delivered at Newtown, to a numerous and deeply affected audience. "Although the family, the Church, the country, the arts and sciences, have sustained a heavy loss; yet their and our loss is of a temporal nature, while it is his spiritual gain; and by a faithful improvement will be conducive to the spiritual advantage of every one of us. And this may account, why a young man 22 years of age, amiable in his person and deportment; possessing a deep, thoughtful, retentive mind; capacious in its nature, enlarged by useful knowledge, and always influenced by religion; a heart guided by the precepts and institutions of the gospel; singularly pious towards God; filial to his parents, strictly attached to truth from his childhood; reserved in his manners; cautious of forming his opinion of persons and things; undeviating in his friendship; compassionate towards the poor and distressed, and ever seeking the happiness of mankind. Why such a promising blossom should so early fade, as only to raise the expectation to an eminence, from which to behold the whole blasted in a moment; so bright a sun to set in a morning cloud of obscure darkness; why so much worth, virtue and science, should all perish, and be buried in an obscure and distant grave, without an enemy in the world, and yet without a relative friend, to drop the tributary tear. And why

"By foreign hands his dying eyes be clos'd,

"By foreign hands his decent limbs compos'd,

"By foreign hands his humble grave adorn'd,

"By strangers honour'd, and by strangers mourn'd."

And all this while so many, worn out with age, and like a sheaf of corn fully ripe, waiting to be gathered into the garner of God, are spared? why, my fellow Christians, but that the youth and all should be thoroughly convinced of the uncertainty of life, and the transitory nature of all sublunary enjoyments? Be deeply and experimentally affected with the passage of scripture under consideration; *Go to now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. For that ye ought to say, if the Lord will, we shall live to do this or that.*

In a consolatory address to the bereaved family, it was observed: "You devoted your son at an early period to God in baptism; you early instructed him in the first principles of Christianity; you early discovered his opening mind, thirsting for knowledge, divine, scientific and moral. Under God you were enabled to give him an early opportunity; his daily progress and growing years increased your raised expectations.

"We submitted to his late unhappy tour; we commended him to the holy keeping of Almighty God. He has taken him to himself,

whose will is more precious to us than thousands of worlds. Say then, fade lovely flower at his sovereign pleasure. He can cast away the richest gem without loss, or return it again with increased lustre. We part with thee then willingly, obediently and gratefully. We will entrust thy precious remains in the far distant and solitary grave, under the eye of that Jesus, who will hereafter cause his mortal to put on immortality. For a soul endowed with so many godlike qualities, can never perish. The body, although mouldering below the murmuring rapids of Miami, shall be reanimated, shall burst the walls of the dark prison that confines it, and, arrayed in robes of celestial glory, shall be ushered into everlasting day; and shall shine, not as the more distant and twinkling stars (on which he so much delighted to contemplate as part of the infinite works of God) but as a star of the first magnitude; where his capacious mind shall be forever filled with the hidden mysteries of God. *Sorrow not then as those without hope.* May Christian consolation abound in your hearts, and comfort you with the *peace of God, that passeth all understanding.*"

A few extracts from his epistolary communications, will enable the reader to see, as well as hear, of this excellent youth. A little before his death, in a letter to his parents, he concludes thus: "I have enjoyed very good health, and have a good prospect of its continuance: I have become inured to this manner of living, and naturalized to the country I am in, but still intend again to see Connecticut, and apply myself to study. My love and affection to my friends, acquaintances and relations. May our great benefactor bless them, with blessings better than temporal and earthly possessions, for the sake of the *Redeemer of all men.*" Speaking of his future prospects, he observes, "I am not anxious whether I acquire fortune, honor, place, &c. or not: I shall endeavor to be contented; if I acquire property, I wish to acquire and retain with it a disposition to benevolent and useful purposes, rather than spend it in extravagance and folly. If I gain nothing in the pecuniary way, I hope to gain something in knowledge, and to return, with contentment, to my native place, to settle in an honest, useful and charitable employment; to live to acquire knowledge and virtue, and to die happily." Correspondent to these reflections, was his opinion of the shortness of human life. "Life" says he, "is too short to amass much science; it is barely sufficiently long to answer the purposes which God intended it, that of a school to eternity." He had the most exalted opinion of prayer; pressing this duty upon a young gentleman in college, he writes thus: "Prayer is the breath of the Christian soul."

I shall conclude these memoirs with the following, taken from a Cincinnati paper, supposed to be from the pen of the Surveyor-General.

"The death of this young gentleman is a subject of the deepest regret to his friends, and an irreparable loss to the world; as he possessed a genius and qualities which were calculated to render him an ornament to human nature. In many of the walks of literature and science he was pre-eminent; and his knowledge of chemistry, mechanics, optics, and natural philosophy in general, was vast and

astonishing, for one of his years. But that for which his faculties appeared best adapted, and with which they shone with resplendent lustre, was mathematics and astronomy. For these he may be said to have had a predilection from infancy. When a boy, put as usual, to school, to learn the elements of reading and writing, he was found engaged in the study of the Elements of Euclid. That immortal work, which, for more than two thousand years, has been the subject of admiration among men of the highest intellectual endowments, was, perhaps in a solitary instance, not beyond the comprehension of a child. At the age of 14, this extraordinary youth had made such proficiency in mathematics and astronomy, that he actually calculated, and delineated, with much precision and neatness, a number of eclipses of the sun and moon, and occultations of the stars. He continued to pursue, with unremitting ardor and delight, the more profound researches of science, and particularly of the mathematics, in all the intervals of leisure, during the remainder of his short life; and had already struck out many new improvements and inventions, in the abstruse parts of geometry and fluxions. But mere intellectual improvement was not the only, or most valuable trait in the character of this uncommon person. He was pure and uncorrupted in his morals, virtuous and inoffensive in his conduct, and dutiful to his Maker. With every prospect of becoming great and eminent in this world, he endured the pains of sickness, and the pangs of departing life, with the fortitude of a christian martyr: not a murmur, sigh, or groan escaped him. He has regained his native seat among those pure and perfect intelligences, in a state, of which he had ever entertained the most exalted idea."

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FOR THE CHURCHMAN'S MAGAZINE.

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*THE CHRISTIAN EXAMINED.*

DO you ever pray? Every one professing the hallowed name of Christian will undoubtedly reply, *yes*. I ask then why? To which you will perhaps reply, because I was taught in my childhood to say my prayers; I was told that God would bless those who do so, and I often hear the duty inculcated from the pulpit. It is very well, and you profit, it seems, of these instructions: but have you no other reasons to give? Certainly you will say, I find myself in want of many things, worldly comforts, success in business, prosperity and wealth; I want to be defended from disasters and calamities, and it is my duty to ask God for these favours. So then it seems you have a great deal of self-interest at bottom, urging you to the performance of this sacred service. And indeed so you may have in a measure; for such is the constitution of our nature, that we cannot, and ought not if we could, altogether disregard ourselves in any of our performances. But how stands the matter, if upon examination you find self to be the main or only motive? If you come unto God, merely as a beggar, to have your own wants satisfied, without any real love or reverence for his character? Are you not subject to St. James' reproof, *Ye ask and receive not, because ye ask amiss, that ye may con-*

Heaven? *Will it upon your lusts?* Can you expect that such self-interested prayers will be accepted? How can they find their way to heaven?

*God is a spirit, and they who worship him, must worship in spirit and in truth.* What then is this *spirit and truth*? I will not suppose you ignorant that it cannot consist in a mere form of words, in which the heart and affections take no interest, and bear no share. But what are the motives, what the considerations with which the feelings should be enlivened? Coldness and indifference is excluded from real prayer: A mere longing, however ardent, to supply our own wants, is too mean and sordid a consideration to consecrate our prayers and make them acceptable to God. Notwithstanding you know and feel this to be true; yet examine well your own heart, and the state of your mind when you pray unto God, or when you profess so to do; let conscience do its perfect work; smother not its admonitions; resist not its demands; but answer truly to yourself. When temporal want, the loss of some present comfort, or the fear of some calamity, excites you to look unto God for help, are not your affections far more awakened than when you prosper in the enjoyment of these poor trifles which the world has to bestow? And is not this an indisputable proof, that your own interest is too much at the bottom? That you have little regard to the honour and glory of God? Is it not a too plain proof that time and the things of time have more influence on you than those of eternity? Is it not saying, Lord grant me the accommodations of the body, whatever may become of those which belong to the soul? Do you not neglect those interests which are infinitely important, seeing they shall endure forever, and cleave fast unto those which are but momentary? If you never pray with engaged feelings as though you would be heard, save when you solicit some present good, or the removal of some present evil, can you more plainly declare, that present self-interest bears chief sway in urging you to the duty you profess to discharge? As little as this becomes the Christian name, yet many there are who hardly give any other proof of their sincerity. So long as they go on much to their minds in present things; while Providence smiles on their undertakings, and they meet with no cross events nor calamities which greatly disturb their dreams of repose, they will, for form's sake, hurry over their devotions without interest or concern in what they do; a mere lifeless formality. But let afflictions come near their hearts; let calamities lie heavy on their souls, and they are alive to prayer and supplication; they cry earnestly unto God for help: Their prayers are not then the empty homage of the lips, but the warm effusions of the heart also.

Too many such Christians it is manifest there are. Are you one of the number? If you are, let me tell you, your life very illly accords with your profession: You have hardly imbibed the first principles of Christian practice, and the spirit of God presides not over your affections; you live not unto him, but unto yourself; he is scarcely in all your thoughts. So long as you make some great necessity the only occasion on which you really and truly pray unto him, do you not seem to think he needs to be informed of your wants before he can relieve them; and solicited and urged by en-



treaties before he will be disposed to grant relief? This you know cannot be the case. Still can you not see abundance of reason for prayer and supplication? Will not the habitual practice of the duty make you humble and resigned to the allotments of Providence? Will it not inspire you with awe and reverence for the divine majesty, and make you feel your dependence on his power? Will it not tend to keep in mind his immediate presence, that you are surrounded by him, and cannot escape his notice? However small may be the effect of the heartless forms of hypocrisy, yet an ever operative and practical reverence for the authority of God, and obedience to his holy laws, can never be separated from the daily exercise of fervent devotion; they are united in the nature of the thing, and necessarily beget each other. And when thus united in your heart, they will take down the lofty looks of pride; they will humble you under a sense of your own unworthiness, and the great condescension of God in listening to your requests. They will make you sober and temperate in the enjoyment of present comforts, inasmuch as you will always remember from whom they come, even from him in whom you live and move and have your being; without whom you could not a moment breathe, nor enjoy a single blessing. Being thus fashioned in the frame and temper of your mind, being conformed in your disposition and conduct to the will of God, you become fit for his blessings to be poured down upon you. By your prayers you alter not the counsels of God; you alter only yourself, and make it fit and becoming for the immutable God to smile upon and bless you with his favours. See you not then reasons enough for prayer, though you do not expect to inform the all-seeing God, or change any of his eternal ways? See you not why you should pray, after the example of him who needed not any thing, having all fullness in himself, saying, *not my will but thine be done*? See you not why you should profit of his instruction who emptied himself of the glory he had before the world was, and came on earth to teach you how to pray acceptably to his Father, saying, *thy will be done on earth, as it is in heaven*?

But perhaps these enquiries concerning the nature of prayer and the kind of return we are to expect to our petitions, though they may satisfy our reason, yet are less calculated to raise the affections and inspire real devotion, than considerations of a different nature.—Look around you then, and ask your own heart one question; had not that God who made you a right to make it one condition of your being, that you should ask for such things as you need? Is it not perfectly right that he should lay upon you such a condition? The common sense of all ages of men has proclaimed that it is; and will you deny God his right? If neither reason nor the authority of God are enough to prevail on you, look and see if you cannot find a sufficient motive in gratitude for what you have already received. Have you not been preserved in life amidst many dangers? Have you not escaped from sickness and casualties, by that watchful Providence which guards all things? Are you not daily receiving good at the hand of the Lord? You can but say you are. He permits you to live in his world, in which are many comforts, notwithstanding a mixture of evil. He every day crowns your life with mercy and loving kind-

ness. He gives you food and raiment. Look to the heavens above and the earth beneath, and see how all is contrived for comfort and enjoyment.

But these are trifles compared with what he has done and is doing for you in the work of his grace. Hopeless were your condition without redeeming love. Eternal misery in the life to come would have been your portion. But now the door is set open, and you may enter into life. Your divine Saviour has gone before, and sends down his Holy Spirit to guide you, if you resist not, in the heavenly road to bliss. A glorious eternity is before you. A never-ending triumph awaits you beyond the grave. And all this you are to receive from the same power that gave you life. Can you not then be stimulated by gratitude, under a sense of so many benefits, to be engaged and warm in your acts of devotion? Can you not be earnest when you petition a friend who has done so much for you? Can you not assuredly feel that he hears you, when he is so perpetually doing you good? And how animating should be the thought, that you are holding converse with the great King of Heaven! How ennobling the reflection that he permits and encourages you so to do! Strange that any one pretending to reason, should think the employment grovelling and mean! Yet so it is: So perverse can be the human heart. Would you enjoy the delights attendant on the performance of this duty? Then go and practise. Without practice it is impossible you should know any thing of the calm serenity, the tranquil joy that it diffuses over the pious soul; a joy that nothing earthly can disturb; for it is a good thing to sing praises unto God, *yea, a joyful and pleasant thing it is to be thankful.*

But supposing you to be duly sensible of this, and that you determine to practise accordingly, what will you pray for? what will you most earnestly desire at God's hand? Length of days, temporal prosperity, riches and honours? If so, you will be cumbered about much serving, and neglect the one thing needful. You forget our Lord's direction, *seek first the kingdom of God and his righteousness, and all these things shall be added unto you.* By praying for temporal good, you pray for what it may be inconsistent with God's will to grant: But if you ask for spiritual endowments, your prayers will certainly be heard. God has promised, and he will fulfil. He has said, *ask and ye shall receive; knock and it shall be opened unto you.* No one ever yet sincerely prayed for the grace of God, but he received it. No one ever yet earnestly besought of God, humility, patience, and charity, without finding himself strengthened in the exercise of these virtues. No one ever sought true spiritual wisdom but he found; and as in the case of Solomon, by praying for this, which is the main thing, he obtains many others also; for the Lord blesses his days here on earth with peace and tranquillity.— *There may be many that say who will shew us any good; Lord lift thou up the light of thy countenance upon us.* Thus prayed the holy Psalmist; and is this the burden, sum and substance of your prayers? Then are they acceptable to God, and will assuredly draw down a blessing on yourself.

crucified and buried, arose from the dead, and afterwards appeared alive. We learn from the Acts, that the resurrection of Christ was constantly asserted, and urged with peculiar earnestness, by the first preachers of the Gospel; and in the Epistles it is repeatedly mentioned as a well known and acknowledged fact. The certainty of Christ's resurrection did not rest upon a transient glance, or a single interview with his Apostles; he conversed with them forty days, which precluded every sort of illusion or mistake; nor did it depend on these chosen ministers of the Gospel, for he was seen by various other persons, and particularly by five hundred disciples at once; he ate and drank with many to whom he was known before his crucifixion; and he made Thomas feel the print of the nails by which he had been fastened to the cross, and of the spear with which his side had been pierced, to convince him that he was the same Jesus who had been crucified; that he had flesh and bones, and was not a spirit....John xx. 26.

As the enemies of Christ had been peculiarly careful to guard against any fraud or deception, and as they were fully sensible, that the resurrection, if real and generally believed, would have a great influence upon the minds of men, it is impossible not to suppose that they examined into it with the most anxious diligence, and most jealous minuteness; and as they did not dare to contradict it themselves, or even venture to produce the soldiers whom they had suborned for the purpose of asserting that the body of Jesus was stolen out of the grave by night, we must conclude, that they found it attested by a weight of evidence which no authority could suppress, nor any art invalidate. Upon these grounds we believe that "Christ did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven."

As the resurrection of Christ was foretold by David, so also was his ascension: *Thou hast led captivity captive, and received gifts for men*....Ps. lxviii. 18. which passage refers to the ascension of our Saviour in heaven, to his triumph over sin and death, and to his sending the glorious gifts of the spirit to the sons of men. Christ himself also predicted his ascension.—*Go unto my brethren, and say unto them, I ascend unto my Father and your Father*....John xx. 17. That Christ really ascended into heaven with the same body with which he lived, and died, and rose again, is declared by St. Mark and by St. Luke, both in his Gospel, and in the Acts of the Apostles; but it will be sufficient to transcribe the account from St. Luke's Gospel: *And he led out his Apostles as far as Bethany: and he lifted up his hands, and blessed them; while he blessed them, he was parted from them and carried up into heaven. And there he sitteth.* The sitting of Christ at the right hand of God is foretold in the Old Testament and asserted in the New: *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool*....Psalm cx. 1. Christ applied this passage to himself....Matt. xxiii. 42, &c. and it is quoted by St Paul, as describing the superiority of Christ to all created beings: *To which of the angels said he at any time, Sit thou on my right hand, till I make thine enemies thy footstool?*...Heb. i. 13.

Christ himself expressly foretold his sitting at the right hand of God, *Hereafter shall the Son of Man sit at the right hand of the power of God....* Luke xxii. 69. By the metaphorical expression of sitting at the right hand of God, which is applied in scripture to none but Christ, we are to understand the honour and dignity to which he was exalted after his ascension into heaven: *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him....* 1 Peter iii. 22. until he return to judge all men at the last day.

The second advent of Christ, and the purpose for which he is to come are clearly foretold in scripture: *I go to prepare a place for you; I will come again and receive you unto myself....* John xiv. 3. and 28—*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven....* Acts i. 11. —*The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God....* 1 Thess. iv. 16. —*Him the heavens must receive till the final restitution of all things....* Acts iii. 21. —*For God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he raised him from the dead....* Acts xvii. 30. —*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them from one another as a shepherd divideth his sheep from the goats....* Mat. xxv. 31, 32. —*Then we shall appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad....* 2 Cor. v. 10. —*The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father....* John v. 22. *The day of the Lord shall come, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat....* 2 Pet. iii. 20. In short, no doctrine is more clear and express, and fundamental in the word of God, than that of a general judgment at the end of the world, when the state of our trial and probation shall be finished, which will be a proper season for the distribution of public justice, for rewarding all those with eternal life, who by patient continuance in well doing, seek for glory and honour, and immortality, and for rendering to them that obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish.... Rom. ii. 7. I shall therefore conclude my observations upon this article with that most excellent inference of St. Peter; *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening, unto the coming of the day of God....* 2 Pet. iii. 11, 12.

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#### CASTELLIO'S TRANSLATION OF THE BIBLE.

THE Prophets, when under the immediate inspiration of God's Spirit, and made to behold future things, were naturally transported into the use of a language highly figurative and full of bold

civilized in their institutions, than what is to be found among Christians.

It is common for those who accuse Christians of religious wars, to do it as though they alone were ever guilty of the like. But let them look into history, and they will find no want of examples, to the dishonour of human nature indeed ; but such are the passions of men. Even ancient Greece,\* which in its great tolerance admitted the worship of several thousand divinities, affords an instance of a war that raged for ten years with the utmost violence, involving all the States of that confederacy ; the cause of which was nothing more than ploughing up a piece of ground that had been dedicated to one of their divinities, an act that was deemed sacrilegious. Hence the war was called the *sacred*, or religious war. Did Christians ever go to war on so frivolous a pretext ? There is no instance of it on record. Why then must our religion be exclusively reproached with such an odium ? This *sacred war* of the Greeks happened when that people had nearly reached their highest state of refinement, and cannot of course be set to the account of barbarism ; and perhaps as little ought it to be, to the nature of the religion on account of which it was pretendedly undertaken. Religion was the pretext, but pride and ambition the real moving cause, just as they still are in like cases.

Nor ought we here to pass in silence another example familiar to almost every one, that of Mahomet and his immediate followers, who carried fire and sword into the three quarters of the eastern continent, with the express purpose of propagating his religion, or rather we may say with the pretended purpose, while the real motive was love of power. True it is Mahomet pretended to have a written commission from Heaven for planting his religion by force : But was not his ambition the author of that pretence ? And what is the difference between a pretended written commission, and one derived immediately from the spirit of God, to which Christians have sometimes impiously pretended for purposes of self-aggrandizement ? If then paganism and mahometanism have both excited religious wars, and ravaged nations and continents, let not Christianity be exclusively reproached for her crusading spirit, and the attempts that have sometimes been made to propagate religion by the sword. But let all such attempts, by whomsoever made, be set to their proper cause, and reprobated as the fruit of human pride, and impious ambition. No one has the least reason to be staggered in his faith, because vice prevails among those who profess better things ; because many men believe and do not.

The religion of the gospel, in its genuine spirit and power, is a still small voice that is not heard in the noise and bustle of the world, among the great and powerful. We are not therefore to look for its direct influence among statesmen, and those who manage the affairs of nations ; we are not in general to expect they will be governed in their measures by motives of religion, but still they are not beyond the reach of its controul. For by retiring into the shades of private life, and making its way among the great mass of society, it sweetens and gives a placid turn to their manners ; it inspires peace, tran-

\* For this see Rollin, vol. V.

quility and order; it makes them kind and benignant to each other and all the world, more ready to endure affronts, and forbear to revenge injuries and wrongs, more ready to do good, to be charitable and kind: and wicked men in power, whatever may be their inclinations, dare not grossly offend against these manners; or long continue to trample on all regard to a generally prevalent sentiment. They are obliged from a regard to that power which they highly value; and often from motives of personal safety, to conform, at least in exterior, to that general sentiment, and give it the sanction of their authority.

Ambitious statesmen and warriors in Christian countries have to be sure sometimes broken over all these restraints, and set at defiance the feelings of their fellow men. Hundreds of thousands may have been sacrificed, and millions made wretched to gratify their passions; but still, what page of Christian history produces any thing to be compared with pagan or mahometan enormities of this kind? Let any one take up the history of Alexander and his successors; let him consider the towns and cities laid in utter ruins, and the regions depopulated by that ambitious madman; let him survey the treacheries, disregard of oaths and solemn engagements, the poisonings and assassinations which those successors practised upon each other; the mutual invasions and slaughters, which for ages kept their dominions in a constant state of alarm and misery; let him reflect upon the horrible calamities thus brought upon those, then finest regions of the earth, at which humanity shudders, and nature sickens; and then say in what age or country of Christendom a parallel is to be found. And notwithstanding the moderation and dignified forbearance, of which the *Romans* were so ready to boast themselves, yet it should be remembered that they could not sufficiently glut their vengeance against their hated rival *Carthage*, without rasing to the very foundation that devoted city, and butchering or dispersing to the four winds all its inhabitants. Nor are there wanting many other examples of like *Roman moderation* towards their enemies. Could such savage revenge be perpetrated by a people professing to be Christians? It never has been; and we trust in God never will be. These *Romans* boasted of their refinement and civilization; and not without reason, for they had them to the extent then known in the world. What then has made the difference, but the mild spirit of the Christian religion, which has softened the ferocity of man and effectually curbed such beastial revenge?

Human nature, it must be admitted, is nearly the same in all ages and countries, except what arises from different degrees of culture. Lest then it should be alledged that the contrast between those ancient, and the modern Christian nations, arises entirely from a naturally progressive state of improvement in man, take a modern instance, that of the Persian usurper *Kouli Khan*, within the memory of some now living; who comes no whit behind those ancients in the ferocity with which he carried on his wars. Yet the Persians, whom he impelled to such deeds of horror, are by no means barbarians: They possess and enjoy all the common arts of civil life; science prevails among them, and the only difference that we can see is, they have not

imbibed mildness and humanity from the pure fountain of the Christian religion.

Christian nations do indeed too often find or think they find causes of war ; but do those, who are so ready to make this a matter of accusation, consider that by the influence of this obnoxious religion, war has lost a great part of its horrors, and is converted almost into "a civil game," in comparison with what it once was ? By the code of war now universally received among Christians, an enemy, so soon as he lays down his arms and submits himself, is entitled to the treatment of a friend : He is so far from being in any danger to life or limb, that he enjoys all the comforts which his late enemy can furnish ; his wounds, if any he has received, are humanely healed ; he is entitled to a great share of personal freedom, and frequently he enjoys complete liberty, upon his word of honour ; and in all cases he may depend upon soon being exchanged, and returning to his friends and his country ; or again to resume his arms, and have an opportunity of exercising the same generosity in his turn.

These principles have undoubtedly lowered that spirit of desperate valour which can rush on inevitable death, in the contest of arms. And suppose this a sacrifice of advantages to any people, yet is it a sacrifice not unwisely made ; for while personal valour is lowered, the ferocity of man's nature is also curbed and softened ; war thus becomes a business of art and stratagem, a contrivance of the reason and understanding, rather than dependent on the strength of the arm and the hardihood of courage. From all this far less effusion of blood follows a state of war ; immense numbers of lives are saved ; and that hardened insensibility, which results from familiarity with scenes of slaughter and destruction, is in a great measure removed. If victory, death, or perpetual slavery were the only alternatives, who would not exert himself to the most desperate extremity ? And do those who so freely accuse Christians of a propensity to war, know that such was universally the case, before the gospel inspired more humane and wise sentiments ; and that such continues to be the case where that benevolent reformer of men has not yet made its way ? If they know it, it is but too manifest they have not duly considered its importance ; if they had, instead of reproaching, they would admire and reverence the gospel of Jesus ; which, though it may not have put an end to wars, it has so much mitigated their horrors. It cannot surely be the wish of any one to dry up this pure stream of beneficence to human society, to the race of man ; let them cease then to throw impediments in the way of its flowing : Let them cease to cast obloquy upon the fountain from whence it flows, lest haply they may be deprived of its benefits, and be obliged to drink of the bitter cup of inhumanity, violence and cruelty, from the fountain of unrestrained depravity inherent in fallen man.

THE following little Tract, with the subjoined Letters, was circulated a number of years ago, and is by this time probably almost forgotten. Coming from a man of so much piety and religion as *Charles Wesley* certainly was, it is entitled to notice. And if in this shape, it should not fall into the hands of many of those for whom it was primarily intended, it is thought it may be of service to settle and confirm the faith of some, who already profess the same sentiments with its author.

EDITOR.

WESLEY'S REASONS FOR NOT SEPARATING FROM THE CHURCH.

BECAUSE it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

Because, on this, as well as many other accounts, it would give huge occasion of offence to those who seek and desire occasion; to all the enemies of God and truth.

Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any further benefit from our preaching.

Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all.

Because it would be throwing balls of wildfire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention between those who left, and those who remained in the Church, as well as between those who left us, and those that remained with us: nay, and between those very persons who remained, as they were variously inclined one way or the other.

Because, to form the plan of a new Church would require infinite time and care, (which might be far more profitably bestowed) with much more wisdom, and greater depth and extensiveness of thought, than any of us are masters of.

Because, from some having barely entertained a distant thought of this, evil fruits have already followed; such as prejudice against the clergy in general, and aptness to believe ill of them; contempt, not without a degree of bitterness, of clergymen, as such; and a sharpness of language towards the whole order, utterly becoming either gentlemen or Christians.

Because we have melancholy instances of this, even before our eyes. Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion, that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

Because by such a separation we should not only throw away the peculiar glorying which God hath given us, "That we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;" but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his providence in sending us out, is undoubtedly



to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, (whether it be lawful in itself or no) that it is lawful for us; were it only on this ground, that it is by no means expedient.

It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be a compact, united body, if you mean by that expression, a body distinct from all others; and we have no desire so to be.

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; it is the farthest thing from our thoughts; but as messengers of God to those who are Christians in name, but heathens in heart and life; to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore debtors to all these, of whatever opinion and denomination; and are consequently to do all that in us lies, to please all for their good to edification.

We look upon the *Methodists*, so called, in general, not as any particular party; (this would exceedingly obstruct the grand design for which we conceive God has raised them up)—but as living witnesses in, and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon the clergy, not only as a part of our brethren, but as that part whom God, by his adorable Providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these men neglect their important charge; if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express either contempt or bitterness towards them, betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Might it not be at least a prudential rule, for every Methodist preacher, not to frequent any dissenting meeting? though we blame none who have been always accustomed to it. But if we do this, certainly our people will. Now, this is actually separating from the Church. If, therefore, it is, at least, not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies and the Church too, because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours. If it be said, "But at the Church, we are fed with chaff; whereas, at the meeting we have wholesome food:" We answer; 1st. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea; 3d. In almost all the sermons we hear there, we hear many great and important truths. And whoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting? Either

the teachers are new-light-men, denying the Lord that bought them, and overturning his gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now, whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions and strife of words. They despise self-denial and the daily cross; and to complete all, wholly separate from their brethren.

Nor is it expedient for any Methodist preacher to imitate the dissenters in their manner of praying: neither in his *tone*: all particular tones, both in praying and preaching, should be avoided with the utmost care. Nor in his *language*; all his words should be plain and simple, such as the lowest of his hearers both use and understand. Nor in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon.

If we continue in the Church, not by chance, or for want of thought, but upon solid and well-weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein.

In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shews. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

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To these reasons assigned by Mr. Wesley for not separating from the Church, I shall subjoin a quotation from his *Further Appeal to Men of Reason and Religion*.

Page 134. He thus addresses himself to the *Members of the Church of England*.

"WE do not dispute concerning any of the *externals* or *circumstantials* of religion. There is no room; for we agree with you therein. We approve of, and adhere to them all; all that we learned together when we were children in our *catechism* and *common prayer book*. We were born and bred up in your own Church, and desire to die therein. We always were, and are now zealous for the Church; only not with a blind, angry zeal. We hold, and ever have done, the same opinions, which you and we received from our forefathers. But we do not lay the main stress of our religion on any opinions, right or wrong: Neither do we ever begin, or willingly join in any dispute concerning them. The weight of all religion, we apprehend, rests on holiness of heart and life. And consequently, wherever we come, we press this with all our might. How wide then is the difference between our case and the case of any of those [Dissenters] that are above mentioned? They *avowedly separated*

from the Church: We utterly *disavow* any such design. They severely, and almost continually inveighed against the *doctrines* and *discipline* of the Church they left. We approve both the *doctrines* and *discipline* of our Church, and inveigh only against ungodliness and unrighteousness. They spent great part of their time and strength in contending about *externals* and *circumstantials*. We agree with you in both; so that having no room to spend any time in such vain contention, we have our desire of spending and being spent, in promoting plain, practical religion."

Now what excuse can be offered for Mr. Wesley's separating from the Church, contrary to these solemn declarations and protestations?—Charity whispers—*He did it when he was eighty-two years of age.*

[To be continued.]

#### A PRAYER FOR THE USE OF A CLERGYMAN.

The following truly excellent composition, which comprehends in a fervent devotional address, the leading points of ministerial duty, is taken from the appendix to a translation of MASSILLON'S CHARGES; just published by the Rev. T. ST. JOHN, LL. B.

GOD, and Father of mercy, who hatest nothing that thou hast made, who seest all our miseries, and knowest all our infirmities, I prostrate myself at thy throne, beseeching thee to hear my prayer, and to receive the petitions which I now offer unto thee. I present myself in humble adoration before thee, ardently desirous of knowing thy will, and earnestly supplicating the assistance of thy powerful grace, that I may be enabled to fulfil it. To this end, correct and subdue in me all inordinate desires and unholy attachments; impress thy law on my soul, that it may both establish my principles and influence my behaviour; that both the thoughts of my heart and tenor of my life, may be such as "become a minister of the Gospel of Christ." Let no avocations withdraw me from entering daily into myself, that I may become more and more acquainted with my own heart; that its approbation may be my greatest comfort, and its reproaches my greatest dread. Engrave upon my mind the character which thou expectest me to sustain in society: the good which my example will produce, if it be irreproachable and amiable: the evil, if worthless or suspected. Guard me, therefore, against levity of behaviour; against sudden passion, and violent transports; against bewitching pleasures, contemptible meanness, detestable avarice, and unlawful gain. Let no deviation from piety be encouraged by my demeanor; but may my private life most efficaciously enforce my public preaching. May no soul sanction its indiscretions, or extenuate its vices, by pleading the licence of my unworthiness.

As a minister of thy holy word, grant me an uniform and regular diligence, which may neither be overcome by indolence, nor enfeebled by relaxations. Let no indulgence in amusements, however innocent, nor attachment to studies, however enticing, seduce me from

an invariable application to the several duties of my calling; but may every pursuit, which is not an immediate part of it, be regulated by prudence, and restrained by severity, lest my mind should be alienated from the discharge of ecclesiastical functions, and divested from the attainment of evangelical holiness; lest I should forget that I am in thy holy Church, *a guide to the blind, and a light to them that are in darkness*; and lest, after having preached to others, and warned them against the baits of temptation, and the allurements of sin, I myself should be treacherously overcome by the one, and everlastingly ruined by the other. Grant me to be a watchful shepherd, preserving, by prudent advice and salutary counsels, the flock within the fold, which I have undertaken to instruct in faith, and deliver from danger.

Impress me with such a sense of the station which I am appointed to fill, that I may devote all the powers of my mind, and all the faculties of my soul, to a faithful discharge of it: let me never forget, that, whether it is obscure or exalted, I am equally an ambassador of the King of Kings, and a servant of the Lord of Lords. Thus honoured, thus distinguished, may no temptations of interest, or allurements of pleasure, damp the vigorous exertion and unwearied diligence, inherent in the commission of thy ministers, to bring the souls of whom thou hast appointed me the spiritual overseer, to *a knowledge of the truth*; to an acquaintance with their moral condition; to a firm trust in thy goodness, and an uniform obedience to thy will. May every discourse which I deliver, be calculated, by thy divine blessing, to awaken the thoughtless, and alarm the impenitent, or to establish the righteous in the ways of godliness, and comfort those that mourn. When I *preach thy laws, and take thy covenant in my mouth*, let me not be satisfied with the persuasion, that the discourse, which ought to excite, in every one who hears it, an ardent desire of salvation, is ingenious in its composition, solid in its arguments, or elegant in its style; rather, O God, may it penetrate the hearts, and supply the wants of those *very many in the open valley, who are very dry*; and may thy spirit, in the delivery of it, *say unto them, O ye dry bones, hear the word of the Lord, behold I will cause breath to enter into you; and may they stand upon their feet, an exceeding great army: put thy Spirit into them, and they shall live*: awaken them, and all men, from the deadly torpor of insensibility; animate them with a lively sense, and a deep conviction of their deplorable condition; and if it seem good unto thee, leave them no rest in their souls, until they see the danger, and anticipate the punishment, of their horrible ingratitude and daring rebellion. *Open their eyes that they sleep not in death. Pour upon them the spirit of grace and of supplication.* May the temples in which we assemble to worship thee, exhibit congregations of men, not collected by the power of habit, but actuated with reverence and godly fear: And that they may not presume to present themselves before thee with unseemly levity, and with unprepared minds; *approaching thee with their lips, whilst their hearts are far from thee*; do thou inscribe on their souls this awful sentiment;—*wherewith shall I come before the Lord, and bow myself before the high God?* may the parents,

by the influence of example, infuse into their offspring a principle of devotion; may they *infuse the same into their children, and their children into another generation.* When we thus call upon thy name, we know that thou wilt hear us; thou wilt graciously say, *it is my people; and we, in humble thankfulness shall say, the Lord is our God.* Let thine heritage, the Church, which thou hast purchased with thy blood, be no longer defiled by the lamentable ignorance and abominable stupidity, which contemptuously refuse to hear the calls of truth, and impiously set at nought the exhortations of piety.

But whatever shall be the effect of thy holy word in my mouth; whether I am encouraged to meditation, study, and labour, by the increase of morals, and the prevalence of religion; or humbled and depressed by ignorance of thy laws, and contempt of thy word, let me not be discontented and impatient, but wait thy good time, when it shall please thee to give the increase. May judgment direct, and zeal stimulate me to try every method, and adopt every expedient, to convert sinners unto thee. And, oh! if it be thy blessed will, let me not labour in vain. May the hearts of all those over whom thou hast appointed me to watch, be induced to receive the word with meekness, to apply it with fidelity, and to bring forth the fruits of the spirit. May the quiet of families, the obedience of servants, the kindness of masters, the duty of children, and the affection of parents, all result from the preaching of the holy word. May the study of the sacred oracles employ their leisure and edify their minds; and may it be thy good pleasure, to make a covenant of peace with them, to set thy Sanctuary in the midst of them, that they may be thy people, and thou be their God, in truth and in righteousness. Produce, I humbly implore thee, this conversion unto thee, this change of will and renewal of heart, that as often as thou shalt call those entrusted to me, to give an account of their conduct, I may have the consolation of believing that they have died in thy faith and fear; that their peace was made with thee; and that their names were written in the book of life.

When I pray that all the flock may be thine, humbly and earnestly do I beseech thee, that the Shepherd may not be abandoned of thee. Let not my unworthiness to minister at the altar, be the cause of my reprobation: but when thou shalt summon me to give an account of my stewardship, of my behaviour as a man, of my piety as a Christian, and of my fidelity as a minister; grant that my soul may be supported by faith, and enlivened with hope; that the retrospect of a life passed in *keeping of thy commandments*, in preaching thy word, and promoting thy glory, may smooth the face of death, and bereave the grave of all its terrors.

And whilst I implore thy blessing on my labours, and on the people committed to my charge, beseeching thee that our lives may be holy in order that our deaths may be happy, I pour out my soul in supplications, that thy Gospel may dispense its benign influence through every land: may it be faithfully preached, and conscientiously practised; and may it be productive, in the hands of all thy ministers, of the everlasting salvation of those to whom it is announced. May the peace which it proclaims be universally established,

and nation go to war with nation no more : may the several families of the earth be actuated by religious principles ; and may concord and unanimity, brotherly love and Christian charity, be the distinguishing characteristics of all those to whatever sect they belong, and to whatever party they are attached, *who name the name of Christ.*

Above all, I humbly entreat thee, that thy Providence may in an especial manner be extended over this thy Church, *which thy own right hand hath planted* ; do thou be pleased to dwell in the midst of it, that it may be called *the dwelling of truth, and the mountain of the Lord of hosts, the holy mountain* : may the inhabitants of every city and of every place, go one to another, saying *let us go speedily to pray before the Lord, and to seek the Lord of hosts in his holy temple* : may it no longer be said of any of its members, that *they trust not in the Lord, and that they draw not near to their God* : but do thou in mercy, make of them a name and a praise among all people of the earth. May the Gospel be preached in it, in all its purity, and may the lives of its ministers be its brightest ornaments ; may the law of truth be in their mouth, and let not iniquity be found in their lips ; may they walk before thee in peace and equity, and turn many away from their iniquity : may its worship be duly frequented, and its sacraments, in particular the commemoration of our redemption in the Holy Communion, be religiously observed ; may that blessed ordinance be no longer a stone of stumbling to the ignorant, and a rock of offence to the weak ; but may the old men and all the inhabitants of the land, receive it to their comfort, and may it no longer be the reproach of their children, that they go away from the heavenly feast, and do not keep it : may schism be extirpated from the habitation of thy house ; and may attachment to it, proceeding from a conviction of its purity and truth, be individually established ; may the voice of joy and salvation be heard in every dwelling : and may the several families of which this thy Church is composed, erect an altar unto thee, and may they daily offer upon it, an oblation of great gladness : saying, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever, Amen !

#### SKETCH OF THE LIFE AND CHARACTER OF

DOCTOR HAMMOND.

[Concluded from page 250.]

HE took every opportunity of assisting the loyal sufferers abroad ; and, though this great duty was declared treason by the men in power, he continued to send over several sums for their relief. But this practice had narrowly proved his ruin, for the person to whom he had entrusted a commission of this kind was seized, and the doctor's letter were delivered to Cromwell. However, no notice was taken of him ; and he persevered in the same charitable course during the remainder of the usurpation. He began now severely to feel the effects of his rigid and intense mortifications, being attacked by four different diseases at once, each of them sufficiently afflictive to render life a burden, the stone, the gout, the cholic,

and the cramp; the last of which was as troublesome as any of the others. But this complication of complaints he bore with the greatest calmness and resignation. During the whole course of that tyranny under which the nation groaned for so many years, he preserved a constant serenity and indifference to outward incidents; but when circumstances indicated a favorable change, he began to be pensive and concerned. He saw clearly that he should be called into a busier sphere of action than he had hitherto moved in; and though he rejoiced at the prospect as a public good, he sighed for that better world where he should rest in peace. "I must confess," said he to a friend, "that I never saw that time in all my life, where—  
 "in I could say so cheerfully my *nunc dimittis* as now. Indeed I do  
 "dread prosperity; I do really dread it; for the little good I am able  
 "to do, I can do it with deliberation and advice; but if please God I  
 "should live, and be called to any higher office in the Church, I must  
 "then do many things in a hurry, and shall not then have time to  
 "consult with others; and I sufficiently apprehend the danger of  
 "relying upon my own judgment."

And it pleased God to grant his desire. At the opening of the year 1660, when every thing visibly tended to the restoration of the king, the doctor was desired to repair to London, to assist in repairing the sad breaches which had been made in the Church. This summons he was reluctantly going to obey, when, on the 4th of April, he was seized with so violent a fit of the stone, that his life was despaired of: however he languished on till the 25th of that month. During this period he eminently manifested the superlative excellence of the Christian principles; for he bore his acute disorder with the greatest patience, desiring his friends, who shewed much anxiety for his life, to pray only that he might be fitted for his change. He himself, with great affection, interceded for the Church and nation, and for the revival of practical religion, then so much decayed. On the 20th of April, being Good Friday, he solemnly received the sacrament; and again on Easter Sunday. His devotion, notwithstanding his indisposition, in the act of celebration, was remarkably lively, yet accompanied by the deepest humility, which discovered itself in this pathetic ejaculation; for on hearing these words of the Apostle pronounced, *Jesus Christ came into the world to save sinners*, he emphatically rejoined, *Of whom I am chief!*

About this time he was seized with a violent bleeding, which was succeeded by a lethargic drowsiness, a sure sign of his approaching dissolution. At the time of prayer, though he returned every response, yet he greatly lamented his heaviness, saying, "Alas! this is  
 "all the return I shall make to his mercy, to sleep at prayers."

When he was in pain, he often prayed for patience; and, while he did so, evidently manifested that his prayer was heard, for he exercised not only this, but thankfulness too; in his greatest extremity crying out, "Blessed be God! blessed be God!"

He behaved to his attendants with great affection, condescending to every proposal, and obeyed, with all mildness, every advice of his physicians. Nor was it a wonder that he should so accept the endeavours of his friends, when he had a tender consideration and kind-

ness for his enemies, even the most inveterate and bloody. When a defeat of the rebels was mentioned with exultation in his presence, the only triumph he took was that of charity, saying with tears in his eyes, "Poor souls, I beseech God to forgive them!"

The short remainder of his life he employed in administering relief to those about him. He dispensed his best of legacies, his blessings, most passionately exhorting the young hopes of the family, whose first innocence, and shame of doing ill, he advised them always to preserve; to be just to their education, and maintain inviolable their baptismal vow; then he more generally commended to all, the great advantage of friendly admonitions. And when Lady Packington asked him what more special thought he would recommend to her during her whole life, he briefly replied, "Uniform obedience."

On the evening of the 25th April, 1660, he breathed his soul into the hands of his Saviour, whom he had so faithfully served throughout his life. A few minutes before his departure he uttered these words, which were his last, *Lord, make haste!*

On the next day, agreeable to his own desire, he was buried, without any pomp, in the neighbouring Church of Hampton, with the usual rites of the Church of England; several of the gentry and clergy of the county attended, besides a vast concourse of the common people. The clergy thought it an honour, as undoubtedly it was, to bear his remains on their shoulders to the Church, where they are deposited in the vault belonging to the worthy family in which he had resided.

At the time of his death he was nominated to the see of Worcester, and certainly no man was so well qualified at that time to fill that high station; but his own wish was to remove to the Church triumphant, and to join the glorious hierarchy above; and the great head of the Church granted his request.

Dr. Hammond was a very handsome man, tall and graceful; his complexion clear and florid; his eye quick and sprightly; and his face carried dignity and attraction with it, being scarcely ever clouded with a frown, or so much as darkened by reservedness. His constitution was strong, and capable of enduring great fatigue. As to his mind, his judgment was sound, clear, and penetrating; his invention fruitful, nay inexhaustible; from whence proceeded his great readiness in composing; for he dispatched his writings with incredible swiftness, usually composing faster than his amanuensis, though a very dextrous person, could write. His *Considerations on the present Use of Episcopacy* were drawn up after ten o'clock at night, in the chamber of a friend, who professed that, sitting by all the while, he remembered not that he took off his pen from the paper till he had done; and the very next morning, it being fully approved of by the bishop of Salisbury, Dr. Duppa, he sent it to the press.

With regard to his moral conduct, he was most eminent for every virtue which can adorn human nature: his charity was most admirable; misery and want never fell in his way without finding compassion and relief. His temperance was likewise most exemplary; his diet was of the plainest kind; and sauces he scarcely ever could be



prevailed upon to taste, often expressing his surprise "how rational creatures should eat for any thing but health; since he who ate or drank that which might cause a fit of the stone or gout, though a year after, unmanned himself, and acted as a beast."

His temperance in sleep was similar to that of diet, midnight being his usual time for going to rest; four or five, very rarely six, the hour of rising. Every social virtue shone in him with the brightest lustre. He was uncommonly fond of friendship, reckoning it next to religion; and reflecting with compassion on those who were strangers, or indifferent to it, saying, "that they must lead a very insipid life." He was likewise a man of prodigious diligence and industry, not only avoiding, but having a perfect hatred of idleness, and recommending nothing in his writings, public and private, with so much earnestness as this, "to be furnished constantly with something to do." On this subject it is worth while to transcribe his own remarks in his own forcible language: "No burden," says he, "is heavier, or temptation more dangerous, than to have time lie on our hands; the idle man's brains being not only the devil's shop, but his kingdom too; a model of, and appendage to hell, a place given up to torment and mischief."

Besides those portions of time which the necessities of nature and civil life extorted from him, there was not a minute of the day which he left vacant. When he walked abroad, he always took a book with him; and, in his chamber, one constantly lay open. His biographer, Dr. Fall, makes the following observations upon this part of his character: "He who shall consider his laborious way, immerst in almost infinite quotations, to which the turning over books, and consulting their several editions, was absolutely needful; his obligation to read, not only classic authors, but the more recent abortions of the press, wherein he proved frequently concerned; his perusal of the writings of his friends and strangers designed for the press; his reviews of his own works, and correcting them with his own hands sheet by sheet, as they were printed, which he did to all his latter tracts; his receptions of visits, whether of civility or of consequence, or information in points of difficulty, which were numerous and great devourers of his time; his agency for men of quality, providing them schoolmasters for their children, and chaplains in their houses, in which affair he set up a kind of office; his general correspondences by letter, whereof some cost him ten, others twenty, thirty, forty, nay sixty sheets of paper, and even took up two days of the week entirely; the time exhausted by his sicknesses; his constant preaching, and instructing the family where he was; and, amidst all, his sure returns of prayer: all these were sufficient proofs of his uncommon diligence."

We shall now conclude the character of this brilliant luminary of the Church, in the words of bishop Burnet, at the same time entering our caveat against the latitudinarian sentiment conveyed in them respecting the supposed conduct of Dr. Hammond, had he happily lived to have assisted in the re-settlement of the Church:—"His death," says the bishop, "was an unspeakable loss to the Church: for, as he was a man of great learning and of most eminent merit, he

"having been the person who, during those bad times, had maintained the cause of the Church in a very singular manner; so he was a moderate man in his temper, *though with a high fortitude*, and *probably* would have fallen into *healing counsels*. He was also much set on reforming abuses, and for raising in the clergy a due sense of the obligations they lay under."

The most considerable of his writings are, 1. A Commentary on the New Testament, folio, an edition of which, but garbled, was published by Le Clerc, at Amsterdam. 2. A Commentary on the Book of Psalms, folio. 3. A Practical Catechism, 8vo, of which many editions have been published. This is, indeed, the best practical system of divinity in our language.

It was the laudable practice of the late excellent Dr. Samuel Johnson, to give or recommend Dr. Hammond's Works to those of his friends who were about to enter into holy orders.

#### ARCHDEACON PALEY, ON MIRACLES.

[Concluded from page 282.]

IN appreciating the credit of any miraculous story, the foregoing are distinctions which relate to the evidence. There are other distinctions, of great moment in the question, which relate to the miracles themselves. Of which latter kind the following ought carefully to be retained.

I. It is not necessary to admit as a miracle, what can be resolved into a false perception. Of this nature was the demon of Socrates; the visions of St. Anthony, and of many others; the vision which Lord Herbert of Cherbury describes himself to have seen; Colonel Gardiner's vision, as related in his life, written by Dr. Doddridge. All these may be accounted for by a momentary insanity; for the characteristic symptom of human madness is, the rising up in the mind of images not distinguishable by the patient from impressions upon the senses.\* The cases, however, in which the possibility of this delusion exists, are divided from the cases in which it does not exist, by many, and those not obscure marks. They are, for the most part, cases of visions or voices. The object is hardly ever touched. The vision submits not to be handled. One sense does not confirm another: They are likewise almost always cases of a *solitary* witness. It is in the highest degree improbable, and I know not, indeed, whether it hath ever been the fact, that the same derangement of the mental organs should seize different persons at the same time; a derangement, I mean, so much the same, as to represent to their imagination the same objects. Lastly, these are always cases of *momentary* miracles; by which term I mean to denote miracles, of which the whole existence is of short duration, in contradistinction to miracles which are attended with permanent effects. The appearance of a spectre, the hearing of a supernatural sound, is a momentary miracle. The sensible proof is gone, when the apparition or sound is over. But if a person born blind be restored to sight, a notorious cripple to the use of his limbs, or a dead

\* Batty on Lunacy.

man to life, here is a permanent effect produced by supernatural means. The change indeed was instantaneous, but the proof continues. The subject of the miracle remains. The man cured or restored is there : his former condition was known, and his present condition may be examined. This can by no possibility be resolved into false perception : and of this kind are by far the greater part of the miracles recorded in the New Testament. When Lazarus was raised from the dead, he did not merely move, and speak, and die again ; or come out of the grave and vanish away. He returned to his home and his family, and there continued ; for we find him, some time afterwards, in the same town, sitting at table with Jesus and his sisters ; visited by great multitudes of the Jews as a subject of curiosity ; giving, by his presence, so much uneasiness to the Jewish rulers, as to beget in them a design of destroying him.\* No delusion can account for this. The French prophets in England, some time since, gave out that one of their teachers would come to life again, but their enthusiasm never made them believe that they actually saw him alive. The blind man, whose restoration to sight at Jerusalem is recorded in the ninth chapter of St. John's gospel, did not quit the place, or conceal himself from enquiry. On the contrary, he was forthcoming, to answer the call, to satisfy the scrutiny, and to sustain the browbeating of Christ's angry and powerful enemies. When the cripple at the gate of the temple was suddenly cured by Peter,† he did not immediately relapse into his former lameness, or disappear out of the city ; but boldly and honestly produced himself along with the Apostles, when they were brought the next day before the Jewish council.‡ Here, though the miracle was sudden, the proof was permanent. The lameness had been notorious, the cure continued. This, therefore, could not be the effect of any momentary delirium, either in the subject or in the witnesses of the transaction. It is the same with the greatest number of the scripture miracles. There are other cases of a *mixed* nature, in which, although the principal miracle be momentary, some circumstance combined with it is permanent. Of this kind is the history of St. Paul's conversion.§ The sudden light and sound, the vision and the voice, upon the road to Damascus, were momentary ; but Paul's blindness for three days in consequence of what had happened ; the communication made to Ananias in another place, and by a vision independent of the former ; Ananias finding out Paul in consequence of intelligence so received, and finding him in the condition described, and Paul's recovery of his sight upon Ananias laying his hands upon him, are circumstances, which take the transaction, and the principal miracle as included in it, entirely out of the case of momentary miracles, or of such as may be accounted for by false perceptions. Exactly the same thing may be observed of Peter's vision preparatory to the call of Cornelius, and of its connection with what was imparted in a distant place to Cornelius himself, and with the message dispatched by Cornelius to Peter. The vision might be a dream, the message could not. Either communication, taken separately, might be a delusion ; the concurrence of the two was impossible to happen without a supernatural cause.

\* John xii. 1, 2, 9, 10. † Acts iii. 2. ‡ Acts iv. 14. § Acts ix.

Beside the risk of delusion which attaches upon monetary miracles, there is also much more room for imposture. The account cannot be examined at the moment. And, when that is also a moment of hurry and confusion, it may not be difficult for men of influence to gain credit to any story, which they may wish to have believed. This is precisely the case of one of the best attested of the miracles of old Rome, the appearance of Castor and Pollux in the battle fought by Posthumius with the Latins at the lake Regillus. There is no doubt but that Posthumius after the battle, spread the report of such an appearance. No person could deny it, whilst it was said to last. No person, perhaps, had any inclination to dispute it afterwards, or if they had, could say with positiveness, what was or what was not seen, by some or other of the army, in the dismay, and amidst the tumult of a battle.

In assigning false perceptions, as the origin to which some miraculous accounts may be referred, I have not mentioned claims to inspiration, illuminations, secret notices or directions, internal sensations, or consciousness of being acted upon by spiritual influences, good or bad; because these, appealing to no external proof, however convincing they may be to the persons themselves, form no part of what can be accounted miraculous evidence. Their own credibility stands upon their alliance with other miracles. The discussion, therefore, of all such pretensions may be omitted.

II. It is not necessary to bring into the comparison what may be called *tentative* miracles; that is, where, out of a great number of trials, some succeed, and in the accounts of which, although the narrative of the successful cases be alone preserved, and that of the unsuccessful cases sunk, yet enough is stated to shew that the cases produced are only a few out of many in which the same means have been employed. This observation bears, with considerable force, upon the ancient oracles and auguries, in which a single coincidence of the event with the prediction, is talked of and magnified, whilst failures are forgotten, or suppressed, or accounted for. It is also applicable to the cures wrought by relics, and at the tombs of saints. The boasted efficacy of the king's touch, upon which Mr. Hume lays some stress, falls under the same description. Nothing is alledged concerning it, which is not alledged of various nostrums, namely, out of many thousands who have used them, certified proofs of a few who have recovered after them. No solution of this sort is applicable to the miracles of the gospel. There is nothing in the narrative which can induce, or even allow us to believe, that Christ attempted cures in many instances, and succeeded in a few; or that he ever made the attempt in vain. He did not profess to heal every where all that were sick; on the contrary, he told the Jews, evidently meaning to represent his own case, that "although many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land, yet unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow:" and that "many lepers were in Israel in the time of Eliseus the prophet, and none of

them was cleansed saving Naaman the Syrian.<sup>\*a</sup> By which examples he gave them to understand, that it was not the nature of a divine interposition, or necessary to its purpose, to be general; still less, to answer every challenge that might be made, which would teach men to put their faith upon these experiments. Christ never pronounced the word, but the effect followed.<sup>†</sup> It was not a thousand sick that received his benediction, and a few that were benefited: a single paralytic is let down in his bed at Jesus' feet, in the midst of the surrounding multitude; Jesus bid him walk, and he did so.<sup>‡</sup> A man with a withered hand is in the synagogue; Jesus bid him stretch forth his hand, in the presence of the assembly, and it was "restored whole like the other."<sup>§</sup> There was nothing tentative in these cures; nothing that can be explained by the power of accident.

We may observe also that many of the cures which Christ wrought, such as that of a person blind from his birth, also many miracles beside cures, as raising the dead, walking upon the sea, feeding a great multitude with a few loaves and fishes, are of a nature which does not in any wise admit of the supposition of a fortunate experiment.

III. We may dismiss from the question all accounts in which, allowing the phenomenon to be real, the fact to be true, it still remains doubtful whether a miracle were wrought. This is the case with the ancient history of what is called the thundering legion, of the extraordinary circumstances which obstructed the rebuilding of the temple at Jerusalem by Julian, the circling of the flames and fragrant smell at the martyrdom of Polycarp, the sudden shower that extinguished the fire into which the scriptures were thrown in the Diocletian persecution; Constantine's dream, his inscribing in consequence of it, the cross upon his standard and the shields of his soldiers; his victory, and the escape of the standard bearer; perhaps also the imagined appearance of the cross in the heavens, though this last circumstance is very deficient in historical evidence. It is also the case with the modern annual exhibition of liquefaction of the blood of St. Januarius at Naples. It is a doubt likewise, which ought to be excluded by very special circumstances, from those narratives which relate to the supernatural cure of hypochondriacal and nervous complaints, and of all diseases which are much affected by the imagination. The miracles of the second and third century are, usually, healing the sick, and casting out evil spirits, miracles in which there is room for some error and deception. We hear nothing of causing the blind to see, the lame to walk, the deaf to hear, the lepers to be cleansed.<sup>¶</sup> There are also instances in Christian writers of reputed miracles, which were natural operations, though

<sup>\*</sup> Luke iv. 25. <sup>†</sup> Mark ii. 2. <sup>‡</sup> Mat. xii. 10. <sup>§</sup> Jortin's Rem. vol. II. p. 51.

<sup>¶</sup> One, and only one, instance may be produced in which the *disciples* of Christ do seem to have attempted a cure, and not to have been able to perform it. The story is very ingenuously and candidly related by three of the evangelists.<sup>\*</sup> The patient was afterwards healed by Christ himself; and the whole transaction seems to have been intended, as it was well suited, to display the superiority of Christ above all who performed miracles in his name: a distinction which, during his presence in the world, it might be necessary to inculcate by some such proof as this.

<sup>\*</sup> Mark ix. 14. Math. xvi. 20.

not known to be such at the time; as that of articulate speech after the loss of a great part of the tongue.

IV. To the same head of objection nearly, may also be referred accounts, in which the variation of a small circumstance may have transformed some extraordinary appearance, or some critical coincidence of events, into a miracle; stories, in a word, which may be resolved into exaggeration. The miracles of the gospel can by no possibility be explained away in this manner. Total fiction will account for any thing; but no stretch of exaggeration that has any parallel in other histories, no force of fancy upon real circumstances, could produce the narrative which we now have. The feeding of the five thousand with a few loaves and fishes surpasses all bounds of exaggeration. The raising of Lazarus, of the widow's son at Nain, as well as many of the cures which Christ wrought, come not within the compass of misrepresentation. I mean, that it is impossible to assign any position of circumstances, however peculiar, any accidental effects, however extraordinary, any natural singularity, which could supply an origin or foundation to these accounts.

Having thus enumerated several exceptions, which may justly be taken to relations of miracles, it is necessary, when we read the scriptures, to bear in our mind this general remark, that although there be miracles recorded in the New Testament, which fall within some or other of the exceptions here assigned, yet that they are united with others, to which none of the same exceptions extend, and that their credibility stands upon this union. Thus the visions and revelations, which St. Paul asserts to have been imparted by him, may not, in their separate evidence, be distinguishable from the visions and revelations which many others have alledged. But here is the difference. St. Paul's pretensions were attested by external miracles wrought by himself, and by miracles wrought in the cause to which these visions relate; or to speak more properly, the same historical authority which informs us of one, informs us of the other. This is not ordinarily true of the visions of enthusiasts, or even of the accounts in which they are contained. Again, some of Christ's own miracles were *momentary*; as the transfiguration, the appearance and voice from heaven at Christ's baptism, a voice from the clouds upon one occasion afterwards, (John xii. 30.) and some others.

It is not denied, that the distinction which we have proposed concerning miracles of this species, applies in diminution of the force of the evidence, as much to these instances, as to others. But this is the case, not with all the miracles ascribed to Christ, nor with the greatest part, nor with many. Whatever force therefore may be in the objection, we have numerous miracles which are free from it, and even those to which it is applicable, are little affected by it in their credit, because there are few, who, admitting the rest, will reject them. If there be miracles of the New Testament, which come within any of the other heads into which we have distributed the objections, the same remark must be repeated. And this is one way, in which the unexampled number and variety of the miracles ascribed to Christ, strengthens the credibility of Christianity. For it precludes any solution, or conjecture about a solution, which imagina-

tion, or even which experience might suggest concerning some particular miracles, if considered independently of others. The miracles of Christ were of various kinds, and performed in great varieties of situation, form and manner; at Jerusalem, the metropolis of the Jewish nation and religion, in different parts of Judea and Galilee; in cities, in villages; in synagogues, in private houses; in the street, in highways; with preparation, as in the case of Lazarus; by accident, as in the case of the widow's son at Nain; when attended by multitudes, and when alone with the patient; in the midst of his disciples, and in the presence of his enemies; with the common people around him, and before scribes and pharisees, and rulers of the synagogues.

I apprehend that, when we remove from the comparison, the cases which are fairly disposed of by the observations that have been stated, many cases will not remain. To those which do remain, we apply this final distinction; "that there is not satisfactory evidence, that persons pretending to be original witnesses of the miracles, passed their lives in labours, dangers and sufferings, voluntarily undertaken and undergone in attestation of the accounts which they delivered, and properly in consequence of their belief of the truth of those accounts."

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ORIGINAL DOCUMENTS.

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Having inserted all the papers and letters that can be found concerning the first American Episcopate, during the progress of the negotiation; it is deemed proper to conclude with the following act of recognition by the Clergy of Connecticut, and Bishop Seabury's address in reply, although they are documents which were published at the time. EDITOR.

To the Right Reverend Father in God, SAMUEL, by divine Providence, BISHOP of the Episcopal Church in Connecticut.

*The ADDRESS of sundry of the Episcopal Clergy in the State of Connecticut.*

REVEREND FATHER,

WE, who have hereunto subscribed our names, in behalf of ourselves, and other presbyters of the Episcopal Church, embrace with pleasure this early opportunity of congratulating you on your safe return to your native country; and on the accomplishment of that arduous enterprize in which, at our desire, you engaged. Devoutly do we adore and reverently thank the Great Head of the Church, that he has been pleased to preserve you through a long and dangerous voyage; that he has crowned your endeavours with success, and now at last permits us to enjoy under you, the long and ardently desired blessing of a pure, valid, and free Episcopacy: A blessing which we receive as the precious gift of God himself; and humbly hope that, the work he has so auspiciously begun, he will confirm and prosper, and make it a real benefit to our Church, not only in

this state, but in the American states in general, by uniting them in doctrine, discipline and worship ; by supporting the cause of Christianity against all its opposers ; and by promoting piety, peace, concord and mutual affection, among all denominations of Christians.

Whatever can be done by us, for the advancement of so good a work, shall be done with united attention, and the exertion of our best abilities. And as you are now, by our voluntary and united suffrages (signified to you, first at New-York, in April, 1783, by the Rev. Mr. Jarvis, and now ratified and confirmed in this present convention) elected Bishop of that branch of the catholic and apostolic Church to which we belong : We, in the presence of Almighty God, declare to the world, that we do unanimously and voluntarily accept, receive, and recognize you to be *our Bishop*, supreme in the government of the Church, and in the administration of all ecclesiastical offices. And we do solemnly engage to render you all that respect, duty and submission, which we believe do belong, and are due to your high office, and which, we understand, were given by the presbyters to their Bishop in the primitive Church, while, in her native purity, she was unconnected with, and uncontrolled by, any secular power.

The experience of many years had long ago convinced the whole body of the clergy, and many of the lay-members of our communion, of the necessity there was of having resident Bishops among us. Fully and publicly was our cause pleaded, and supported by such arguments as must have carried conviction to the minds of all candid and liberal men. They were, however, for reasons which we are unable to assign, neglected by our superiors in England. Some of those arguments were drawn from our being members of the national Church, and subjects of the British government. These lost their force, upon the separation of this country from Great Britain, by the late peace. Our case became thereby more desperate, and our spiritual necessities were much increased. Filial affection still induced us to place confidence in our parent Church and country; whose liberality and benevolence we had long experienced, and do most gratefully acknowledge. To this Church was our immediate application directed, earnestly requesting a Bishop to collect, govern, and continue, our scattered, wandering, and sinking Church ; and great was, and still continues to be our surprize, that a request so reasonable in itself, so congruous to the nature and government of that Church, and begging for an officer so absolutely necessary in the Church of Christ, as they and we believe a Bishop to be, should be refused. We hope that the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any.

But blessed be God ! another door was opened for you. In the mysterious oeconomy of his Providence he had preserved the remains of the old, Episcopal Church of Scotland, under all the malice and persecutions of its enemies. In the school of adversity, its pious and venerable Bishops had learned to renounce the pomps and grandeur of the world ; and were ready to do the work of their heavenly



Father. As out-casts they pitied us; as faithful holders of the apostolical commission, what they had *freely received* they *freely gave*. From them we have received a free, valid, and purely ecclesiastical Episcopacy, are thereby made complete in all our parts, and have a right to be considered as living; and, we hope through God's grace shall be, a vigorous branch of the Catholic Church.

To these venerable fathers our sincerest thanks are due, and they have them most fervidly. May the Almighty be their rewarder, regard them in mercy, support them under the persecutions of their enemies, and turn the hearts of their persecutors; and make their simplicity and godly sincerity known unto all men! And wherever the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us, be spoken of for a memorial of them!

JEREMIAH LEAMING,  
RICHARD MANSFIELD,  
ABRAHAM JARVIS,  
BELA HUBBARD,  
JOHN R. MARSHALL,  
and others.

Middletown, Aug. 3d, 1785.

#### BISHOP SEABURY'S ANSWER.

REVEREND BRETHREN, BELOVED IN OUR LORD JESUS CHRIST;

I HEARTILY thank you for your kind congratulations on my safe return to my native country; and cordially join with you in your joy, and thanks to Almighty God, for the success of that important business, which your application excited me to undertake. May God enable us all to do every thing with a view to his glory, and the good of his Church!

Accept of my acknowledgements for the assurances you give me of exerting your best abilities, to promote the welfare, not only of our own Church, but of common Christianity, and the peace and mutual affection of all denominations of Christians. In so good a work, I trust, you will never find me either backward or negligent.

I should, most certainly, be very apprehensive of sinking under the weight of that high office to which I have been, under God's Providence, raised by your voluntary and free election, did I not assure myself of your ready advice and assistance in the discharge of its important duties; grateful, therefore, to me, must be the assurances you give, of supporting the authority of your Bishop upon the true principles of the primitive Church, before it was controlled and corrupted by secular connexions and worldly policy. Let me entreat your prayers to our supreme Head, for the continual presence of his Holy Spirit, that I may in all things do his blessed will.

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit, may find their good dispositions rendered ineffectual, by the intervention of the civil

authenticity : and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue, should an amendment be attempted, demands serious consideration.

The sentiments you entertain of the venerable Bishops in Scotland are highly pleasing to me. Their conduct through the whole business was candid, friendly, and Christian ; appearing to me to arise from a just sense of duty, and to be founded in, and conducted by, the true principles of the primitive, apostolical Church. And I hope you will join with me in manifestations of gratitude to them, by always keeping up the most intimate communion with them and their suffering Church.

SAMUEL, Bp. Epl. Ch. Connect.

Middletown, Aug. 3d, 1785.

POETRY.

JUDGES, CHAPTER THE 5TH,  
PARAPHRASED.

HEAR, all earth's crown'd monarchs, hear,  
Princes and Judges to my song give ear ;

To Israel's God my voice I'll raise,  
And joyful chant Jehovah's praise.  
Lord when in Edom's glorious day  
Thou wastest forth in bright array,  
Earth to her inmost centre shook,  
The mountains melted at thy look,  
The clouds dropt down their watery store,

Rent with the thunder's loud tremendous roar.

Must I remember Shamgar's gloomy days,  
And that sad time when Jael ruled our coast ?

No print of foot then mark'd our public ways

Waste horror reign'd, the human face was lost.

Then I, I Deborah, assum'd command,  
The nursing mother of the drooping land ;

Then was our nation alien from the Lord,

Then o'er our heads high wav'd the hostile sword,

Nor shield nor spear was found to arm for fight,

And naked thousands turn'd their backs in flight.

But now awake my soul, and thou arise,  
Barak ; to thee the victory is given ;

Let our joint song ascend the skies,  
And celebrate the majesty of heaven.

On me, the priestess of the living Lord,

The care of Israel was bestow'd :  
Ephraim and Benjamin obey'd my word,

The scribes of Zebulun allegiance shew'd,

And Issachar, a princely train,  
With glittering ensigns dazzled all the plain.

But oh ! what sad divisions keep  
Reuben inglorious 'midst his bleating sheep !

Gilead in Jordan his asylum seeks,  
Dan in his ships, and Asher in his creeks ;

Whilst Naphthali's more warlike sons  
expose

Their gallant lives, and dare their country's foes.

Then was the battle fought by Canaan's kings

In Tadmach beside Megeddo's springs :  
The stars themselves 'gainst Sisera declare,

Israel is heaven's peculiar care.  
Old Kishon stain'd with hostile blood,

Roll'd to the main a purple flood ;  
The neighing steed, the thundering car

Proclaim'd the terrors of the war ;  
But high in honor 'bove the rest

Be Jael our avenger blest,  
Blest above women ! to her tent she drew

With seeming friendship Jabin's mighty chief ;

Fainting with heat and toil he sought relief,

He slept, and in his sleep her weary  
 guest she slew,  
 The workman's hammer in this hand  
 she took ;  
 In that the fatal nail, then boldly struck ;  
 Through both his temples drove the  
 deadly wound,  
 Transfix'd his brain, and pinn'd him  
 to the ground.  
 Why stays my son, his absent mother  
 cries ;  
 When shall I welcome his returning  
 car,  
 Loaded with spoils of conquering war ?  
 Ah wretched mother, hide thine eyes ;  
 At Jael's feet a headless trunk he lies :  
 So Sisera fell, and God made wars to  
 cease,  
 So rested Israel, and the land had peace.  
*[R. Cumberland.]*

## JEHOVAH.

WHO brought me into life at first,  
 Appeas'd my hunger, slak'd my thirst,  
 And with a mother's fondness nurs'd ?  
 Jehovah.

When in unheeding youth I stray'd,  
 Nor of the snares of vice afraid,  
 Who was my teacher, guide, and aid ?  
 Jehovah.

Beset with dangers on each hand,  
 Who scatter'd them by his command,  
 And safe and fearless bade me stand ?  
 Jehovah.

Who, to his promise ever true,  
 Display'd sweet virtue to my view ?  
 And help'd her precepts to pursue ?  
 Jehovah.

And next, in life's advancing days,  
 Who watch'd, and mark'd out all my  
 ways,  
 And on my soul shed wisdom's rays ?  
 Jehovah.

But, ah ! my erring heart ! who still  
 Would draw thee from the paths of ill,  
 Who shews thee how to curb thy will ?  
 Jehovah.

The scriptures, rich in heavenly lore :  
 Who gives thee power their truths to  
 explore,  
 And their great author to adore ?  
 Jehovah.

There wisdom, power and love divine,  
 In glorious effulgence shine,  
 And make me wish that I were thine,  
 Jehovah.

And who for me a child became,  
 Who too for me bore every blame,  
 That I might glow with purest flame ?  
 Jehovah.

Who for lost sinners, death endur'd,  
 That of their sins they might be cur'd,  
 And for them endless life procur'd ?  
 Jehovah.

Exalted on thy throne on high,  
 Look down with mercy's pitying eye,  
 Nor shut thy ears against my cry,  
 Jehovah.

Forgive me, Lord, my errors past !  
 Seal my sincere repentance fast ;  
 Thy word and truth forever last,  
 Jehovah.

And should I ever cease to be  
 A lover of thy word and thee,  
 Who hast so kindly loved me,  
 Jehovah.

No ; never more may I forbear  
 To praise thy kindest love and care,  
 And pour to thee my soul in prayer,  
 Jehovah !

When I am feeble, old and grey,  
 May thy strong arm still prove my stay,  
 And soothe my aged pains away,  
 Jehovah !

And when I hang my weary head,  
 And thou in sickness mak'st my bed,  
 Still on me sweet affection shed,  
 Jehovah.

O God ! who liv'st above the skies,  
 When Death's cold hand has clos'd  
 my eyes,  
 To thee, then, may my soul arise,  
 Jehovah !  
*[Orth. Ch. Mag.]*

THE reader is desired to correct the following error, that was inadvertently made in the copy :—Page 301, third line from the top, for *Charles Wesley* read *John Wesley*.

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THE  
Churchman's Magazine.

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[Vol. III.]

SEPTEMBER, 1806.

[No. 9.]

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REFLECTIONS FOR SEPTEMBER.

AMONG the natural and strongly convincing proofs that an all-wise power, reigns in the material world, and directs the whole with an even hand, is the consideration that day and night, light and darkness, are dispensed to every part of the world; taking the whole course of the year into account, the polar, the equatorial, and the middle regions, have equally the same space of time to enjoy the cheering light of the sun. The successive positions, in different regions, are infinitely diversified, but their sum is the same. With such admirable wisdom is the whole contrived, that although the several divisions between light and darkness perpetually vary, and are never the same, at the same time, in different regions, yet in the end, the sum total is the same in all regions. What but perfection itself could contrive and execute such a plan, poising in equal scales the divisions of time, and dealing justly to all their equal portion of that most perfect element, etherial light? Does not this world thus wear, strongly enstamped upon its face, the Divinity? That bright emblem of himself, being thus equally distributed, proclaims aloud his invisible hand! *I say emblem of himself*, for in his word he has chosen to characterize himself by this pure element, saying that he is *a light which lighteneth every man that cometh into the world*. A more apt resemblance of the divine nature than this, we find not among material things. As God, it pervades all peace, or at least so much of it as we are acquainted with; if not in full perfection, yet some degree of it is every where discernible. As the divine power, it is almost infinitely rapid in its motion: It is here and almost at an infinite distance at the same time. It is itself invisible, yet the medium by which all things else are seen, as God is that in which all things else exist. Light is the element which cheers the face of this lower world, as God gives life and spirit to all animated beings. It is the source of all beauty and splendour among material things, as God is the fountain of glory to a universe of worlds. There being so many points of resemblance, by a figure best adapted to our apprehensions, he may well be called light; well may he be said to *make his angels spirits, and his ministers a flaming fire*.

Seeing that light approaches so near to the pure etherial nature,

~~which reason points out as the first cause of all things, it is not strange~~ that the heathen, being unacquainted with the mind and will of God by revelation, should conclude that the sun, that great fountain of light, was God, or at least his throne, and the place of his immediate residence, and hence be led to pay their adorations to that luminary. Seeing him perform his daily and annual round in exact order; experiencing that he was the fountain and source of light and genial warmth; that by his influence the earth budded and blossomed, and poured forth her fruits for sustenance and comfort, it was natural for ~~them to conclude that the cause of so much beneficence must be the~~ first cause of all; and therefore to him they bowed down and worshipped; with grateful hearts they hailed his rising beams that dispelled the darkness, and brought in the cheerful day.

This was, or rather it is (for it is still practiced in some parts of the world) a kind of idolatry much less culpable than many others, which ignorance and stupidity have sometimes taken up: for it has to plead in extenuation the powerful impression made by the object towards which it is directed; an object which the word of God directs us to consider as declaring his glory, and instructing us in his will: *For the heavens declare his glory, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.* So long as the sun cometh forth out of his chamber as a bridegroom, and rejoiceth as a giant to run his course, all people and nations will understand his language, and the wise and prudent will receive instruction from his ways, and understand knowledge from his goings forth. Every day when that splendid luminary arises, gilding the horizon with light, and decking the whole face of nature with majesty and beauty, the pious Christian will elevate his mind to the great Author of light and life, by whom, and in whom, suns exist, and worlds move; and who every day rises upon his soul with the influences of his Holy Spirit, dispensing the spiritual life, and the light of his countenance: He will be excited to look by faith to the rising of that more glorious day, when the material sun shall no longer measure time, but there shall be one eternal splendour shining from the presence of God.

But at this season in the annual course of the sun, when day and night are dispensed to every part of the world in equal portions, we may usefully contemplate the subject in another point of view.—Light is an apt emblem of prosperity and joy, as darkness is of calamity and woe: And these, by the wise direction of God, are about as equally dispensed to all men. Unequal they may frequently seem unto us; one may appear to enjoy far more than another; the day of prosperity to one may be long, and equally long the night of sorrow to another; but still take into the account the whole course of men's lives, with their different tempers and dispositions, and we have reason to think that the whole sum of their enjoyments and sufferings, their pleasures and pains, their actual good and evil, is nearly equal; what is lost, on either hand, at one period, is made up at another; the long night of sorrow in one part of life is compensated by as long a day of enjoyment in another. This scene of mortal

things is thus chequered and diversified with good and evil; as is the face of nature with light and darkness. God who reigns over all hath so ordained, and we cannot reverse the sentence of his will. It becomes us to receive the good with grateful hearts, as we rejoice in the light of the sun; and submit to the evil without murmuring and complaint.

Art thou then enjoying the sunshine of prosperity, forget not that a night of sorrow is coming; or art thou groping in the darkness of affliction, remember that though *heaviness may endure for a night, yet joy shall come in the morning*. Has thy day of pleasure been long, be not elated and over-confident, but consider that as long may be thy sorrows, before thou shalt have done with the present life. On the other hand, hast thou endured long calamities, sink not in despair, but hope to the end, that the morning of joy will come, and the day continue as long; for such is the lot of man; good and evil follow each other in constant succession as day and night, now brightening our prospects, and now obscuring our souls in darkness and mourning.

Thus is there no work nor device of the Almighty, in the natural world, but finds its counterpart in the moral, and may be instructive, if we will but attentively listen to its exhortations.

But the present commencing autumn and its accompaniments may be made to address the understanding in a language more intelligible and plain. To this end look abroad upon the earth! Behold the orchard and the forest bending under their loads, or the ground beneath strewn with abundance: See thy table replenished with delicious fruits, the apple, the peach, and the plum; or the vats running over with wholesome beverage. Can you survey all this profusion with no higher sensations than what are experienced by the birds of the air, the ox, or senseless swine? Can you make of them no better use than merely to gratify your sensual appetite? God certainly intended that such *precious things brought forth by the sun*, should call forth, in reasonable natures, reflections more consonant to their excellence; even admiration and wonder at his divine skill displayed in such productions, with love and praise for his goodness in furnishing so many innocent pleasures. Look again at the fields standing thick with corn of the latter crop, coming now to full perfection, and say, do they excite in you no reflections, but an avaricious desire of hoarding earthly treasures? Is this the only pleasure you derive from beholding the bending ears? Is it mixed with no spark of gratitude to that kind being, by whose providential care the earth yieldeth her treasures? Walking amidst the abundance that is poured around, will you vainly imagine that it proceeds from your own arm, from your skill and industry; and has the agency of God no place in your thoughts? If so, reason and religion will cry shame on your stupidity and grossness: And well may we ask, wherein are you superior to the diminutive animal of the forest, who hoards his nuts, or smaller insect that crawls beneath your feet, groaning under the weight of a single grain of corn, mindful only of the coming winter, and surveying only a few inches of ground?

Be not then stupidly unmindful of your great benefactor, whose influence has been diffused in the sun's blessed beams, and in the showers and gentle dews that have fallen during the long summer days, invigorating the earth and causing it to shoot up those delicious juices with which your appetite is so much gratified, and bringing to perfection those more solid productions, with which your table is to be loaded during the dreary months of winter, and life supported. Let your hands be strengthened to gather that abundance which waits for your cares, and your hearts rejoice with religious joy; let it be a wise joy which floweth from a pious dependance on God. To him must all flesh come, for *he openeth his hand and filleth all things living with plenteousness*; and even the wild beasts of the forest do seek their meat from him. Shall man then be thoughtless and ungrateful? While he is gathering abundance, shall he forget who so liberally scattered what he gathers? If so, shame on his rational nature! He dishonours the rank in the scale of being which he professes to hold. By perverting or not using that reason which is given him to direct, he becomes less worthy of the bounties of Providence than the ox that grazes the field, and instinctively lows his thanks to him who spreads the feast. Of this number of thoughtless ingrates, be not one; but let commencing autumn's profusion of fruits, and life-sustaining productions, awaken every sense to praise the God of seasons, the giver of life, and all its comforts.

—♦♦♦—  
FOR THE CHURCHMAN'S MAGAZINE.

#### REMARKS

ON ROMANS viii. 19, 20, 21.

*For the earnest expectation of the creature worketh for the manifestation of the sons of God: For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope—Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

THIS passage has been the subject of considerable difference of opinion among commentators: And when we consider the difficulty there is in understanding its meaning, it is not to be wondered at. In the first place, it is difficult to determine in what sense the word *creature* is here used. Does it mean the whole creation, both rational and irrational, animate and inanimate; or only man, as the most noble creature of God here below? Or again, does it mean only the animal nature of man as distinct from the soul? The word is certainly sometimes used in all these different senses: And nothing but a consideration of the context can determine in what sense it is here to be taken. By looking at the two next verses, it will appear most rational to understand it of the animal nature of man only, or the body as distinct from the soul; for the Apostle goes on thus: *For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have*

*the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.* Here the Apostle seems to have determined the meaning of the word by using another instead of it, (*viz.*) *body*. It is then the animal nature, the natural body which earnestly longs, and waits for the manifestation of the sons of God, or the adoption, as it is expressed in the last cited passage, or again *redemption from the bondage of corruption into the glorious liberty of the children of God*; as in the last verse of the words under view. It was the natural body that *was made subject to vanity, not willingly*, not of its own accord, or agreeable to the nature which God at first gave it, but it was subjected to corruption and vanity by him who subjected it.

True it is the Apostle says the whole creation groaneth and travaileth in pain, which should seem to comprehend all nature, and so it is sometimes understood, and the passage taken to be an indication that the inanimate creation was deranged and disordered by the fall. Although this may be true, and confirmed by other parts of scripture, yet we need not of necessity understand the words in so extensive a sense, especially when other parts of the same passage seem to confine them to a more limited sense. And indeed we very often use the phrase *whole creation*, to signify nothing more than all men. We may then pretty safely conclude that the word *creature* here means the animal body, which waits under many pains and sorrows, in much vanity and vexation, in full and certain prospect of death, and dissolution, for the final ransom and deliverance from corruption, by the power of him who raised up Jesus from the dead, and thereby obtained redemption for our bodies, and adoption into the family of God. Even they who have the earnest of the spirit, who are assured by it of redemption from sin and death, do yet groan under the same load of vanity and infirmity to which all flesh is subject, and must continue to do so until redemption shall come.

Taking along with us, this explanation of the word *creature*, and we are the better prepared to get through with another difficulty in the words. Who was it that *subjected the creature to vanity in hope*? God, in the original creation, did not subject the creature to vanity. To think so, would be contrary to every view we have of creation. And on the other hand, how can it be said that our first parent, by the fall, subjected his posterity to vanity, *in hope*. What had *hope* to do in the case? what hope could he have of any thing but condemnation and death upon all his descendants? Nothing else surely, until the mercy of God interposed and opened the door of hope, by the promise of redemption and deliverance through a Saviour, to come in due time. Notwithstanding these difficulties, the subjecting of the creature to vanity, is undoubtedly to be referred to the first transgression; nothing else will bear examination. And now to obviate the appearance of incongruity hence arising, that it should be said our first parent subjected his posterity *in hope*, I would observe, that the passage does not appear to be quite correctly translated. It would be certainly as near the original, and make much more obvious sense, in the following manner: *For the creature was made subject to vanity, not willingly, but by him who subjected the same; bring*



yet under hope that the creature itself also shall be delivered from the bondage of corruption. Rendered in this manner, the hope spoken of refers to the creature, and not to him who subjected the creature to vanity; and thus the whole is consistent with itself, with reason, and the nature of our faith.

The creature was made subject to vanity by the fall, to death and destruction, to an entire end, after a few vain years of toil and labour. Such would undoubtedly have been the end of our bodies, whatever may be our faith concerning the soul. But still hope was left, for the promise of God interposed; a Saviour was to come who should bring life and immortality to light. On this promise the creature relied, and had hope of deliverance from the bondage of corruption. On this hope, the whole creation leans; all men, heathens as well as those who enjoy the light of Revelation; hence confidence in another life; and how came they by this hope, but from the promise of God made to the first parent of all men? The manner and means how these hopes are to be fulfilled, the heathen are indeed ignorant of, but the substance they hold fast; and the Gospel warrants us in believing, that those of them who hold fast that hope, and live agreeable to what light and knowledge they have, shall enjoy a resurrection to glory among the adopted sons of God. And we who live under the full light of this hope, should make it the anchor of our souls, amid the vanities, sorrows and emptiness of a changing world; where death is ever in prospect, and where we know we cannot long stay. Under these circumstances, we should look forward to the time when redemption shall come, when our bodies shall be delivered from corruption, and become heirs of the glory that shall hereafter be revealed in us.

FOR THE CHURCHMAN'S MAGAZINE.

#### ON THE TREE OF LIFE.

WHEN man was created and placed in paradise, he had one sole prohibition given him, *in the day thou eatest thereof, thou shalt surely die.* This prohibition and the threatened consequence of disobedience, necessarily imply, that had man obeyed the prohibition, he would have been immortal, and consequently that his body would have been imperishable, subject to no disease, no decay. It then becomes a matter of enquiry, was it constituted as now it is of flesh and blood? I think there is full reason to believe it was; and that the tree of life, planted in the garden, was placed there for man to partake of as a preservative of his life, to repair all the wastes of time, to prevent disease and decay, and to perpetuate his existence so long as God should see fit to continue him in this earthly abode; and then he would have been translated directly into heaven, as Enoch and Elijah were. I see not what could be the meaning or use of the tree of life in the midst of the garden, if it were not for this end. And that God in his infinite wisdom and power, could endow a real material tree with a quality capable of producing such an effect, will

nothing disputed. Nor can we well understand how man was not to die without some such expedient. This supposition makes the short account we have of man's continuance in paradise, and his being cast out for disobedience, a consistent and intelligible narrative, and I think it will not be so in any other way. Hence when man had disobeyed, and was obliged to relinquish his happy mansion, God says, as a reason for it, *lest he put forth his hand and take of the tree of life, and eat and live forever.* The tree it seems had not lost its life-giving power by the disobedience of man, but man had forfeited his right to the use of it, and therefore became mortal, subject to disease and death, by not having it in his power to use those means which were to keep him alive in his paradisaical state. The body, being left to its own natural frailty, must decay and come to final dissolution.

This idea accounts in a natural and easy manner for the length of human life in the first ages of the world. It would be natural for those bodies to continue sound and undecayed much longer before the seeds of corruption had had time and opportunity to gain their full growth, and work their entire effect. But having begun to operate on the human constitution, they would gain strength from generation to generation. This we should have reason to expect from what we observe in other cases, and what we should expect has actually come to pass. The life of man has dwindled to a mere nothing, in comparison to what it once was. A numerous train of life destroying causes, with an almost infinite number of diseases, have crept in, been generated from one to another, gained strength and violence by time, and are sweeping the human race down to destruction, many of them in very early life; and almost all before they arrive to an hundred years. All this it may be said, and often is said, is the consequence of sin. It is so originally, but immediately in consequence of our being deprived of the tree of life, which should have nourished and supported this otherwise feeble frame.

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FOR THE CHURCHMAN'S MAGAZINE.

#### THE CHRISTIAN RE-EXAMINED.

*HAVE* you received the Holy Ghost since you believed?—This is a question once asked by an inspired Apostle of certain persons who had received only John's baptism, and were therefore not in the visible fold of Christ. But since we have reason to fear that many who are in that fold know as little as they did, *whether there be any Holy Ghost*, it may with propriety be asked of such. And you are perhaps prepared with an answer, that you trust in the promise of God—you believe he will own and bless the ordinances of his appointment, and accompany them with the gift of his spirit. Most true, you have not the slightest reason in the world to doubt it. It is clearly the doctrine taught in the sacred offices of the Church. It is most decidedly inculcated in the bible, and by reason. To think otherwise would be converting God's appointments into empty forms,

and unmeaning trifles derogatory of his honour. You consequently do well to rely upon his promise, that he ever does, and will dispense his spirit to all who come into Christ's fold according to his appointment.

But suppose what is highly probable, that you was received into the Church of Christ in infancy, when you could have no sense of the transaction; and what is very possible, at years of discretion you presented yourself to the solemn rite of confirmation with as little sense of what you was doing, with no more seriousness and solemnity of mind, than you would carry to a house of amusement, dare you think you have received the Holy Ghost to any good purpose? God has undoubtedly fulfilled on his part; he has afforded you the spirit to strive with your heart: But is that enough? Have you done what belongs to you? If you have ever since continued to live in the same careless manner, altogether occupied with worldly business or pleasure, you will not dare to say you have co-operated with the spirit, and therefore it might as well not have been given: To you it has been in vain; for where are the fruits? Perhaps you will say they are to be discerned in the virtues of a good life—that you are sober and temperate in your manners, just and upright in your deal, kind and charitable in your communications—that you are a dutiful child, or tender parent, and good neighbour—that you honestly endeavour at all times to do your duty, *to do justice, to love mercy, and to walk humbly with God*—that you strive in short to be a peaceable and good member of community. All these are indeed so many evidences that you have the spirit of God upon you; for an Apostle tells us that *the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.*

But are these moral virtues evidence enough? A heathen might teach and practice all these virtues. Many a one doubtless has done it: And being without any other guide than the light of reason, God may accept of their imperfect service, for aught we know; and through the merits of his Son, give them an inheritance among the saints in light. Having improved well the one talent, they may receive a reward according to what they have improved. Having no conception of the spiritual connection between man and his Creator, that results from the union of the divine and human nature in Jesus Christ, they cannot be required to act on so exalted a view: They will therefore be judged according to what they have, and not according to what they have not.

But is all this any proof that you who have the bible in your hands may let your Christianity dwindle into a mere system of morality that unassisted men might teach; that has been taught and practiced to a great degree of perfection without the word of God? By no means. You know that you are called with an higher calling.—Your bible tells you that if you have in your heart listened to that calling, the spirit of God dwelleth in you; that you are *the temple of God*; that it is he who *worketh in you of his good pleasure*; that without him you can do nothing; that *the spirit beareth witness with our spirit, that we are the children of God*; with abundance of declarations to this effect. Now what do you make of all this! Does it

stand for almost nothing in your mind; are these mere figurative expressions; and are you to believe there is no real immediate operation of the spirit of God on the soul? Have a care, that through fear of enthusiasm, you do not refine away all your faith, and all the substance of Christianity into a mere practical system of morals, to be attained unto by human aid only.

But here perhaps you are disposed to ask in your turn, do you want me to tell the precise time when the spirit of God began to operate? Must I be able to cite as evidence of it some extraordinary agitations of body, swoonings, trances and the like? I answer no. However some well meaning people may rely on these as evidences that the mighty power of God has come upon them; yet sober and rational Christians will look upon them as the effects of a warm imagination; or of a set design to impose on the unwary; and in either case pretty sure to produce spiritual pride, and overweening conceit of superior sanctity, a temper altogether repugnant to that of true and real Christianity; the spirit of which is humility, reverence towards God, and condescension towards men.

And can you find no medium between the languid excitements of mere morality, however rational, and the extravagant fervours of a wild enthusiasm? Is there no room for warm devotion and fervid piety without deserting order and reason? When you consider the awful majesty of God being every where present, but most with his people when they assemble for his worship, do you discern no reasons for strong emotions of reverence? When you contemplate what he has done for you by sending his Son to redeem you from sin and misery, do you see no cause for lively sentiments of gratitude to glow in your heart? When you call to mind, as your faith requires, that he sends his Holy Spirit to be intimately present with your spirit, to invigorate every good and holy emotion, how can you be otherwise than deeply affected? But when you also recollect that *he is a God of order and not of confusion*, how can you choose but take heed to your ways that you offer not the sacrifice of fools? How can you fail to chastise the disorderly sallies of enthusiasm into the sober, yet warm effusions of true piety? How should you be still, *and know that he is God!*

True Christian piety ought to be ardent; but it should glow with the steady light of the sun, and not with the sudden and irregular flashes of lightning. It should blaze towards heaven, but without crackling and noise, without smoke and sparks. Religion is a still, small voice speaking from the heart, and addressing the understanding as well as the affections. Can you produce these testimonies, that you have the spirit of God, that you have received the Holy Ghost? I require no more. It is a proof that will bear examination. It will endure and bring forth fruits. It is evidence of a religion seated and grounded in the heart, that will stand before temptation, that will not wither in the evil day, nor fade when calamity comes. Such a religion, if you have it, will be the solace of your own heart, and a blessing to those about you.

But perhaps you hesitate to believe, or altogether deny that there is any such thing as an operation of the spirit of God on the soul, and

yet profess to be a Christian. Because you cannot comprehend and explain every minute particular of the manner, you are disposed, perhaps, to ask, *how can these things be?* With the Bible before you, you forget that *the wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth.* Suppose you cannot explain the manner, how the thing is, no more can you a thousand other things that daily take place, and which you firmly believe, nay, you know to be facts. Can you give any account of the union between soul and body? Can you tell how you think and act? Do you know how the grass grows? In short, after all your great wisdom, what do you know about things, save that God has so ordained they should be, and so they are? Will you then doubt in this single case, because you cannot bring God's ways down to a level with your own limited understanding? yet what mighty difficulty do you find in conceiving of this matter? May not God who is the pure essence of all spiritual perfection, be present to the spirit of man, and influence its motions, without using his bodily organs? It is stupidity and folly in the extreme, to say he cannot. And to say that a God of mercy and goodness, of wisdom and power, seeing our infirmities, and knowing our wants, would not interpose with his Spirit, is not only folly, but impiety, as tending to impeach his moral perfections.

Or again, do you fear the charge of enthusiasm? And does this make you hesitate to admit to the full extent, so undoubted a doctrine of the Gospel, as that of the divine influence on the soul? This doctrine has to be sure been abused, to the great scandal of pure Christianity, and the grief of rational and sober believers in the gospel of truth. But what then? So has every other truth contained in the word of God, or written in the hearts of men. Take care that your faith be rational: let it sink deep into your heart, and command all your affections: let it make you earnest and engaged, devout and serious in prayer and praise. Think of the divine presence and aid, in which you believe; call it often to mind, and let a holy awe seize your soul in every act of devotion, in public and private, in the house of God, and in your family. Let the same confidence in the divine aid inspire you with resolution in the discharge of your duties to men. Let them all be the effects of a determined principle, that you will not submit to temptations, knowing that through God you can do all things. Be charitable and kind towards all men. Towards gainsayers, be not haughty and overbearing, but meek and gentle. In all things be a pattern of goodness, and no matter how much zeal you exhibit in the cause of religion. If this must be called enthusiasm, it is the enthusiasm of the saints in Heaven, who worship before the lamb, casting their crowns before him, and ascribing to him salvation, and honour, and power; and saying, *thou art worthy, for thou wast slain and hast redeemed us by thy blood from every nation. Thou hast created all things, and for thy pleasure they are and were created.*

## EXPOSITION OF THE ARTICLES OF THE CHURCH.

## ARTICLE V.

*Of the Holy Ghost.*

“The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.”

THE third person in the Holy Trinity is called the Holy Ghost or Holy Spirit, and often the Spirit only. Frequent mention is made in the Old Testament of the Spirit of God, as at the creation of the world the Spirit of God is said to have *moved upon the face of the waters*...Gen. i. 2. And when the prophets received any supernatural power or knowledge, or any impression was made upon their minds for a particular purpose, it is generally ascribed to the spirit of God.

St. John has recorded, that Christ, not long before his crucifixion, said to his disciples, *I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the Spirit of Truth*....John xiv. 16. And in the following passage our Saviour speaks of the office of the Holy Spirit as having a close and necessary connection with his own personal ministry, and as being of the highest importance to the complete execution and accomplishment of the great scheme of human redemption. *I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*....John xvi. 7. Agreeably to this promise and declaration, on the day of Pentecost, and a few days after the ascension of our Saviour into Heaven, the Holy Ghost descended visibly upon the Apostles, and instantaneously communicated to them the power of speaking a great variety of languages, enabled them to work miracles in confirmation of the doctrines which they were to preach, and furnished them with zeal and resolution, and with every other quality necessary to the effectual discharge of their ministry.

But besides these great gifts communicated to the Apostles and others, and these particular interpositions for important purposes at the first promulgation of Christianity, and which are, for the sake of distinction, called by modern divines the *extraordinary* operations of the Spirit, there are other communications of a more general nature, which are called the *ordinary* operations of the Spirit. These consist in causing a change and renewal of men's minds, and in affording them inward and secret assistance to become good and virtuous. *The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance*....Gal. v. 22, 23. St. Peter, in his sermon upon the day of Pentecost, said, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call*....Acts ii. 38, 39. It is evident that the influence of the

Spirit spoken of in these passages must be common to all Christians, and cannot mean the extraordinary and miraculous communications, which were the portion of the very few, and continued but for a short time ; and hence we derive this comfortable and important assurance, that the Spirit of God co-operates with our sincere endeavours after righteousness, and assists us in all our virtuous exertions.

In this Article the Holy Ghost is spoken of as proceeding from the Father and the Son. That the Holy Ghost proceeds from the Father, we learn from the express authority of St. John, whose words are, *The Spirit of Truth which proceedeth from the Father...* John xv. 26 ; and as Christ in the same verse says, *I will send the Spirit* ; and St. Paul tells the Galatians, that *God hath sent forth the Spirit of his Son into their hearts*, we infer that the Spirit proceeds from the Son also ; and indeed the union between the Father and the Son is such, that we cannot conceive how the Spirit can proceed from the one without at the same time proceeding from the other. But we must acknowledge that the procession of the Holy Ghost, although to be believed as being asserted in scripture, is far beyond our comprehension ; and in subjects of this kind we cannot be too cautious and diffident in what we say and think.

In the explanation of the latter part of the first Article, which relates to the doctrine of the Trinity, it was proved from several texts of scripture, that the Holy Ghost is both a person and God. The following passages prove separately the divinity of the Holy Ghost, as asserted in this Article ; and are also proofs of his personality. St. Peter, in punishing Ananias and Sapphira, uses the expressions, *lying to the Holy Ghost*, and *lying to God*, as equivalent. Christ himself calls the Holy Ghost *another Comforter*, to be sent in his stead, or to supply his absence. In these and several other passages, the Holy Ghost is plainly spoken of not merely as a quality or operation, but as a person ; and the powers attributed to him are such that they can belong only to a divine person ; if, therefore, the Holy Ghost be God, as well as the Father and the Son, and there be but one God, it follows that the Holy Ghost "is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."



FOR THE CHURCHMAN'S MAGAZINE.

#### ESSAY ON INFIDELITY....No. VI.

*THEY loved darkness rather than light, because their deeds are evil*, is a maxim of him who *knew what was in man, and needed not that any one should teach him*. This maxim was most certainly just as applied to those of whom it was spoken ; and we have reason to think it equally true of some men still. Yet to say that all, who renounce the gospel as the guide of life, and a light to lighten their footsteps into a future world, act on this principle, would doubtless be saying too much ; for there are some, whom, from the tenor of their lives, we ought not to suppose so perverse in their dispositions. But when we consider how corrupt is the human heart, that it is *deceitful and desperately wicked, who can know it* ? Frequently

not at all its possessor, there is too much reason to believe, and it is not therefore wrong to say, that men of perverse desires thinking, and thinking truly, that religion imposes a restraint on their inclinations, obliges them to be just and upright, humble and meek, to forgive injuries and affronts, to forbear revenge, and to be sober and temperate in the gratification of all their passions; they resist this restraint, and fly from it, by renouncing allegiance to the authority by which it is imposed. Pride of singularity, a desire to be thought superior to vulgar prejudices and superstitions, must come in for another share in the cause that produces infidelity: While there are no less evident reasons for believing, that many are really imposed on by fallacious reasoning; by having taken a wrong view of the ground on which a judgment should be formed; not intending to go wrong, they have erred from want of knowing how to go right. Their error is that of the judgment, and not of the heart and passions. Such need only just and correct information, and they will be set right.

Whoever duly considers what human nature is, in what situation a great proportion of mankind are of necessity placed; how they are occupied in pursuits foreign from improvement of the mind in learned research, and weighing the force of arguments, must see that they are compelled in a great measure to take first impressions, and be content with little more than a superficial view of subjects that fall under their contemplation. In religion they must depend either on what they deem a revelation from God, or the instruction of men, in whom they place confidence. Hence they are ever liable to be imposed on by false and partial representations of facts. An appeal to their feelings, interests and passions, is sure to make a strong impression, and have an abiding effect; an impression and effect not readily removed, but by an appeal to the same set of propensities, by interesting the same feelings on the other side. If infidels have been telling men, in their books, that the Christian system is injurious to their present welfare, (which is certainly true of many that have been published and circulated within the last fifty years) let them be shewn that the statement is not true; or if true in some degree, yet that the evils are counterbalanced by much greater good. The imposing declamation and address of these books have had, and are having, an effect on the minds of some injurious to the cause of truth, virtue, and religion; and the course pursued in these essays seems the most likely to oppose that influence. The confirmed Christian has indeed much better reasons to give of the hope that is in him. But they are reasons not adapted to the nature of the objection. When it is once seriously believed that our religion is the cause of great and sore evils, self-interest takes the alarm, and all that can be said of the fulfilment of prophecy, of miracles, of the internal excellency of the gospel, of its sublime morality, goes for nothing; and we may say that these arguments ought not to prevail against the conviction of such evils, as have been alledged by infidel writers; and which have shaken the faith of some. To such these essays are addressed; for such they are primarily intended. And if, by falling into the hands of any such, they should remove their doubts and misapprehensions,



and dispose them to look favourably on the cause of revelation, the object of the writer will be attained: From enemies, or at most wavering and undecided friends to revelation, they may be converted into sincere Christians. Without fear or affection, with no other distinctions in view than those of christian and anti-christian, revelationist and anti-revelationist, wherever and however they may exist, avowed or concealed, the same undeviating course will be pursued which has hitherto guided my progress.

In prosecution of this design, I last took notice of the influence which the gospel has had in softening the ferocity of war; and I now proceed to consider its effects on manners and customs in some other respects.

To those versed in the history of *Rome*, that nation among whom the gospel first spread, it is a well known fact, that practices prevailed under the name of amusement, from which humanity recoils, and it is with difficulty we are made to believe such things could be. Accustomed as we are to see and hear pity and humanity commended and rewarded, honoured and held in high repute among virtues, we can scarce think it possible that any government should tolerate, much less directly encourage, amusements, the whole tendency of which was to steel the heart against all the emotions of pity, to quench every sentiment of compassion and sympathy towards a fellow-creature! Yet so it actually was. I allude here to the amusements of the *Amphitheatre*, so called; the expense of which was either furnished from the public treasury, or by men in eminent stations, who thereby wished to ingratiate themselves with the people.

And that a proper estimate of these amusements may be formed, imagine twenty, thirty, or forty thousand people, according to the population of the place, or the expected magnificence of the shows, of all ages and conditions, and of both sexes, assembled in an immense building erected for the purpose, of a circular form; in the middle of which there is a vacant space covered with sand. At a signal given, a furious wild beast rushes from a place of confinement, and springs upon a man, who stands armed with a weapon to receive him. If the beast prove victorious, another and another is thrust forward to be torn in pieces; but when the victory declares on the otherside, if humanity, or the caprice of the spectators so incline, the victor is spared and set at liberty. These combatants, it is true, were usually condemned criminals; but frequently men were found to expose themselves thus wantonly for hire. Criminals, if spared by the spectators, were pardoned, and hirelings had their reward. To this dreadful alternative, it is justly supposed the Apostle Paul alludes when he says, *If after the manner of men I have fought with beasts*; being condemned thereto for his courageous defence of the gospel. When we consider what human nature is, we have every reason to think that persons were often unjustly condemned, for the very purpose of swelling the numbers to be exhibited. And if their lives were justly forfeited, yet what a perversion of justice! They were used to corrupt others, and fit them for the same barbarous exhibition.

But the one half is not yet told ; a stranger and more horrible outrage on the human character yet remains. Behold then the grave senator, the plain citizen, and the rude vulgar, with the matron and delicate female, in whose bosoms pity and compassion should dwell, all seated in their appropriate departments. After surveying perhaps an hundred human carcasses, mangled, and strewing the ground with as many slain beasts, they call for a higher and more interesting kind of entertainment ; when lo ! issuing from opposite sides of the bloody space, two combatants called *gladiators*, armed according to the fashion of the age, meet, salute, embrace, and then prepare for desperate fight ; which is pretty sure not to end till one is killed outright, and the other, it is likely enough, severely wounded. See the spectators exulting in their streaming blood, applauding him who undauntedly faces death, or hissing and expressing every mark of contempt for him who shrinks from the uplifted sword. See expectation on tiptoe ; every eye strained and eagerly waiting the event. Contemplate this bloody work till fifty or an hundred pairs in succession have thus, for no cause but pure amusement, shed each others' blood, and heaped the ground with the slain ; call to mind that these combatants are either prisoners of war, compelled thus to take the lives of their friends under a hope of saving their own, or persons trained to the business, and serving for hire ; thus making a trade of murder. What must have been a people that could encourage and delight in such exhibitions ! How blunted must have been their feelings ! And how prone to bloodshed and violence towards one another ! Accustomed to witness human slaughter for their amusement, they can very hardly be supposed to have much abhorrence of it, to gratify any other passion. How ought we to hail, with the liveliest emotions of gratitude, the beneficent cause that has banished from the earth this blot upon the human character ! This cause was the spirit of the gospel.

The early professors of Christianity saw the total opposition there was between such unnatural amusements, and the precepts by which they professed to govern their lives, and zealously set themselves to reform the monstrous abuse. They inveighed with spirit and high indignation against such wanton destruction of lives, and such a fatal sacrifice of all regard to humanity. They plead, they exhorted in the most moving and affectionate manner ; they described the corruption of taste, and the hardened barbarity of heart produced by such spectacles. Hear one of them, who before his conversion had doubtless often witnessed these shocking scenes of blood and murder ; but being converted, he stood among the most undaunted champions in opposition to them ; and in the cause laid down his life.

“ If you turn your eyes towards cities and places of resort, you will find there a more melancholy spectacle than what could arise out of the most solitary desert.

“ Here you have prizes fought and men imbruing their hands in the blood of each other, for the entertainment of spectators as cruel and savage as themselves. Their bodies are dieted with strengthening food, their muscles filled up, and their limbs well hardened ; they are, as it were, fattened for the sham-

bles, and pampered for the encounter, that they may sell their lives the dearer. Men are killed for the mere pleasure and recreation of men like themselves; and as if there were not otherwise ways enough of dying, there is a trade set up for murder, and great art and skill are applied for learning it. It is not, it seems, sufficient to commit the wickedness, without teaching it too! How is it possible for any thing to be more savage and inhuman? To have established forms of killing, and to give public testimonies of honour to the flagitious practice! Then again, what a monstrous custom is it which prevails amongst us, of men exposing themselves to the fury of wild beasts, whom no judicial sentence hath compelled to it! In the flower of their age, likely persons, and well accoutred, deck themselves out to their own funeral, glory in their shame, and fight with wild beasts for their lives, as if they were malefactors; when nothing but their own mad choice leads them to the encounter. Fathers are content to look on, whilst their sons are thus engaged; the brother perhaps is engaged within the rail, whilst the sister is a looker on without it; and though when these entertainments are most pompous and magnificent, the price of the seats rises in proportion; yet, rather than not be spectators of what ought to be their grief and their abhorrence, even mothers themselves (the more is their shame and scandal) will purchase room in them at any rate. They do not consider, that in such unnatural sights as these, even the eyes which behold them are in some measure murderers.”\*

Thus earnestly remonstrated the early Christians against a prevailing amusement—Thus boldly did they venture to oppose a custom justly deemed monstrous, though supported by the authority and power of long usage, and a mighty empire. Nor were their remonstrances in vain; for after hundreds and thousands of them had suffered death, frequently, we have reason to think, for no other reason than because they offended against these customs, whatever might have been the pretence; after laying down their lives in the same cruel manner, against which they remonstrated, they prevailed: The empire became Christian—These barbarous usages were abolished by law, were swept from the earth, we hope no more to return. But suppose the cause that swept them away were to cease its operation, who can answer for the consequences? Human depravity has once introduced, and for a long time supported these horrible practices; who will venture to say it may not do it again? It is to be feared that many, whose faith has been shaken by infidel writers and declaimers, are not acquainted with facts of so much moment as those now stated; yet these certainly are facts, and facts which should make them at least hesitate and enquire, before they listen to the suggestions on the other side of the question: They are facts of high importance, and enough, we may say, even if taken alone, to outweigh all that infidels have alledged.

\* *St. Cyprian, Bishop of Carthage.*

## LETTERS ON EPISCOPACY.

THE following is the first of a series of Letters, for which a place has been requested by their author, in continuation of a *controversy* which has for some time been carried on in the State of New-York, on the subject of Episcopacy. As many of our readers may be altogether unacquainted with this controversy, a concise statement of its rise and progress becomes necessary.

In the summer of 1805 there appeared in the *Albany Centinel* a course of Essays, under the title of *Miscellanies*; into which the author, the Rev. Dr. Linn, introduced some strictures on Church Government, tending to invalidate the arguments in favour of Episcopal Regimen, as understood and practiced in the Church. This drew forth some animadversions, through the same channel, from a writer who signed himself *A Layman*; and who it appears was really so, a Mr. Thomas Yardley Howe, by profession a Lawyer. In this task he was soon aided by the Rev. Mr. Beasley, of Albany, the Rev. Mr. now Dr. Hobart, of New-York, and some others under various signatures. Dr. Linn defended himself, and continued his strictures, and thus the controversy went on till the subject was supposed to be pretty thoroughly canvassed, and the printers became reluctant to a further continuation; when all the pieces on both sides were collected into a volume by Dr. Hobart, with a preface, and explanatory remarks and notes. This was complained of in one of the New-York papers, by Dr. Linn, as unfair; and the complaint was answered by Dr. Hobart. But here the affair has not rested, for Dr. Linn has lately solicited the attention of the public by a *Pamphlet*, in the form of *Letters* addressed to Dr. Hobart; and our correspondent, so far as is known, being a new auxilliary on the side of Episcopacy, requests a place in the Magazine, in a course of *Letters* addressed to Dr. Linn.

When the primary object of our *Miscellany* is considered, which is to instruct Episcopalians, and confirm them in the doctrines and tenets which they profess and deem sacred, no apology can be needed for lending its pages in aid of a cause so important, of a tenet so fundamental in the Church as this is taken to be by every true Episcopalian. Religious, as well as every other kind of controversy, if conducted with good temper and moderation, will subserve the cause of truth. Whether our correspondent shall so conduct, must be left to the reader to judge; not being yet in possession of the whole, we can only say, we trust that candour will guide his pen in the prosecution of the subject.....EDIT.

## A SERIES OF LETTERS,

*Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.*

BY EUSEBIUS.

"A thousand five hundred years and upwards, the Church of Christ hath continued under the sacred regimen of Bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but with this kind of government alone; which, to be ordained of God, I am, for mine own part, even as resolutely persuaded, as that any other kind of government in the world whatsoever, is of God." Hooker's Eccle. Polity, book 7th, p. 373.

## LETTER I.

SIR,

SOME time since, I read the controversy occasioned by your *Miscellanies*, published last year in the *Albany Centinel*. I have weighed your observations with all the impartiality and candour of

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which I am capable. Notwithstanding this conviction, I should not choose positively to assert, that I am totally free from prejudice. I well know the imperious influence of long conceived opinions, and the extreme difficulty of removing from the human mind every degree of bias, which they unavoidably give it. Yet this must be done, in order to judge fairly, and to determine in this and every other controversy, on which side the truth lies. I will make every effort in my power to attain this happy disposition, and will promise you to suppress, as much as I can, the feelings of indignation, which several provoking passages, and much gross misrepresentation in your numbers, are calculated to excite.

I have also read with strict attention, and I trust with impartiality, the answers to your papers by *Cyphrian* and a *Layman*; and I can say without the least qualification, that, if they have no advantage over you in any thing else, they have it in point of coolness, decency of expression, and politeness of manner. But, in my humble opinion, they have it also in point of argument and fact. They build nothing upon obscure passages of scripture, but speak to the common sense of mankind, in the cases of Timothy and Titus, and the angels of the seven churches in Asia. They also give you a *few*, out of a *multitude* of testimonies, from the ancient fathers; and they assert, what neither you nor any other person can disprove, that till the time of Calvin, there was no Church upon earth, under any other form of government, but the *Episcopal*.

This being the case, it may be deemed unnecessary to say any thing more upon the subject. There certainly exists no necessity for it, even taking into the account your *seven letters*, and *Mr. M'Leod's catechism*; but still it may have its use, to supply what your opponents have omitted, and to exhibit under a different arrangement, and in somewhat different points of light, their observations and arguments.

In reflecting upon this subject, I have always wondered how it could be, that the government of the Church, diffused through Europe, Asia and Africa, should ever have been a subject of dispute. The mode of government, both in church and state, is a matter of notoriety, exposed to the observation of every human creature, and its great outlines and essential parts are not to be mistaken. From the history of the different nations of the world, we are able to say what their government was in every thing material; and we can trace in most of them even their variations and revolutions. But it seems the government of the *Christian Church*, notwithstanding the united testimony of the ancient historians and fathers, is still a subject of debate. They all assert, when they say any thing upon the subject, that it was, in the several periods in which they lived, *episcopal*, and that it *was so* from its very foundation.\* We read of no dispute upon this subject till the days of Calvin, and even *he* bears testimony to its apostolic origin. But his followers were determined

\* The ingenious author of the *Miscellanies* has the hardihood to deny this. It has already been proved by his opponents, and it will be further proved in these letters. This is one of the points which I beg leave to invite the author particularly to discuss.

to strip it, if they could, of that plea. They soon set their wits to work, to invent something that had a semblance of argument, and by means of the promiscuous use of *bishop* and *presbyter*—of a *supposed* extinction of the apostolic office—of the impracticability of an *uninterrupted succession*—of *presbyterian ordinations*, and *congregational bishops*,\* have spread such a mist over a subject, which, before the 16th century was perfectly clear, that it has really become, to persons unlearned and unacquainted with the history of the Church, confused and perplexed. But this could never be, if the advocates for ministerial parity would cease to dispute about names and titles, and attend solely to facts. The government of the Church, like every other fact, must be proved by competent testimony; and if all the testimonies of the primitive writers are in favor of *diocesan episcopacy*, even if the scriptures were silent upon the subject, in the name of common sense, what more would we have? That we have this unanimous testimony, shall be demonstrated beyond every degree of reasonable contradiction.

As the best writers on your side of the question have conceded, that the Church became *episcopal* about the middle of the 2d century, I need not quote from the fathers of a later date. Irresistible must be the evidence that could draw from them this important concession, which, in its consequences, will completely prove the point we have in view.

The assembly of presbyterian divines, in their *Jus. divin. minis. Angli.* p. 104, have this question—"How long was it, that the Church of Christ was governed by the common council of presbyters, without a bishop set over them? A. Dr. Blondel, a man of great reading and learning, undertakes in a long discourse to make out, that before the year 140, there was not a bishop over presbyters."† This gives us the opinion of the presbyterian ministers met at Westminster. Chamier, a protestant divine of the French Church, says, "that inequality (of bishops and presbyters) was very ancient, and near the times of the apostles. Nay, he acknowledges that "the innovation (as he calls it) took place, the first age having *not yet*, or *scarcely* elapsed."§ Now one of the apostles, St. John, outlived the first age, dying at Ephesus, A. D. 101. Salmasius, who wrote on this subject before Blondel, and of whom Blondel is generally an

\* It is not a little amusing, to see how much the different denominations of dissenters from Episcopacy differ among themselves upon these points. Are their differences an argument *for* or *against* episcopacy?

† Yet this same Dr. Blondel was so inconsistent, as to conclude his "Apology for the opinion of Jerome," with these words—"By all that we have said to assert the rights of the presbytery, we do not intend to invalidate the ancient and apostolical constitution of episcopal pre-eminence. But we believe, that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention, or otherwise, it has been put down or violated, it ought to be reverently restored."—When the Westminster divines, at whose instance he wrote his apology, saw this conclusion of the manuscript, they warmly remonstrated against it, and insisted upon its being expunged. To please them, he gave it up. See Durell's view of the government of the reformed churches, p. 339, 340.

§ Inequalitatem esse vetustissimam ac vicinam apostolorum temporibus. Aut nondum elapso, aut vix elapso primo seculo.

echo, says, in his book called *Walo Messalinus*, cap. 4, p. 253, "About the beginning, or middle of the second age, the first bishops were placed over the presbytery." Another divine of the same church, Du Moulin, instead of exposing himself by *guessing*, candidly gives up the point. He says that "Episcopacy is of apostolic institution, and, whatever name we may give Timothy or Titus, whether that of bishops or evangelists, it is manifest that they had episcopal successors, who enjoyed their pre-eminence."\* Bucer, a divine of the Swiss Church, acknowledges, "that though the episcopal office was imposed upon all the presbyters, yet so notwithstanding, that always, even in the times of the apostles themselves, one of the presbyters was chosen and ordained to be a guide of this (episcopal) office, and as it were, a *prelate*, who went before all the rest, and had the care of souls, and administered the episcopal office, chiefly and in the highest degree."† With Bucer agrees Calvin, in his comment on Titus, i. 5.‡ "At that time (of Timothy) there was no equality among the ministers of the Church, but some one in authority and council had the pre-eminence." Richard Baxter, a non-conformist minister of the 17th century, acknowledges that there were fixed bishops in the time of St. John. He also says, that "episcopal ordination is to be sought for, and where there is no necessity, God does not approve of irregular ordinations."§ To these concessions I add the testimonies of Drs. Doddridge and Campbell. The former admits, that the distinction between bishops and presbyters was as ancient as the time of Ignatius, i. e. the beginning of the 2d century, and just after the death of St. John. The latter allows it to have taken place towards the close of the 2d century.¶

Now, the first question that I would ask upon this point is, What can be the reason, that the most learned adversaries of episcopacy, are so much at a loss for the time of its origin? If there was a change of government, as they pretend, nothing could have been more obvious than that change. Let us state the case fairly. The apostles (you say) left the Church under a presbyterian form of government; that is, all the ministers of religion were perfectly equal as to the right and power of ordaining, exercising discipline, and regulating the affairs of the Church. They had their presbyteries and their synods, or general assemblies, in which there was not the smallest distinction, but what the election of a *moderator* for the time being produced. This form of government must have been obvious to every Christian; it was daily before their eyes; its operation they continually felt; they must, therefore, have been perfectly sensible that it was of apostolic appointment. Yet, in the course of forty or fifty years, this apostolic form was, suddenly, without the least noise, opposition, or difficulty, changed into one materially different, both in

\* *Ordinem episcopalem esse juris apostolici, &c.*

† *Liber de anima. cura interscript. Ang. p. 380.*

‡ *Non eam fuisse tunc æqualitatem inter ecclesiæ ministros, quin unus aliquis autoritate & consilio præset.*

§ *Headly on conformity.*

¶ For the testimony of the former, see Chandler's Appeal; and of the latter, the Ecclesiastical Lectures.

its principle and its consequences. One of the presbyters in every Church, started up a prelate, or diocesan bishop, with the *sole* power of ordaining and confirming, and the *chief* power of exercising discipline; and all this was effected (nobody knows how) by election, or usurpation, or magic, or any thing else. And the beauty of this transformation is, that not one of the ancient fathers, contemporary with, or subsequent to this change, knew any thing about the matter; but on the contrary, all declare that episcopacy is of apostolic institution. I have read, Sir, the curious stories of transformations which Ovid gives us, and, no doubt, *you* also have read them; but certainly neither you nor I have the smallest degree of faith in them. Yet you seem firmly to believe, what, to my apprehension, is as incredible as any fiction in Ovid. However, if you can "swallow this camel," I have no right to object; the inconvenience is entirely your own; but I must confess that my stomach is not sufficiently capacious for such a meal.

If a change of government took place so soon after the apostolic age, upon what principle did the Church act? Had such contention and confusion every where arisen, that both clergy and laity perceived that subordination among the clerical order was absolutely necessary? If so, what a reflection upon the apostles, to have been so ignorant of human nature, and so destitute of sagacity, as not to be aware of the mischievous effects of their own institution! Nay worse, what a reflection on the holy spirit, under whose influence the apostles regulated, in all material points, the affairs of the Church! Surely, the authors of ministerial parity could never have been aware of the difficulties and absurdities in which they involved themselves, when they abolished episcopacy, and introduced in its place a presbyterian regimen; a regimen which, when the Church was in a high degree of purity, and thousands were still alive who had lived under the government of the apostles, was found to be so bad, as to make a change absolutely necessary. And what completes the climax of incredibilities, there is not the least hint in all antiquity of any such thing, nor of any motion, tendency or design to that effect. *Credat Judeus Apella, non ego.*

Perhaps, Sir, you will say, that the change was not occasioned by any contention or confusion in the Church, which rendered an *ecclesiastical superior* necessary, but by the ambition, intrigue and usurpation of a few men of talents and enterprize. This is making the matter much worse, for a change upon this ground was morally impossible. Could the many thousands of presbyters in the Christian Church, in the 2d century, be so stupid as not to perceive an attempt to wrest from them their indisputable rights? Or could they be so degenerate and corrupt as to be totally regardless of them? Is it in the nature of man to relinquish what he deems valuable, and can preserve without a struggle, or the slightest inconvenience? At that time, ecclesiastical power was entirely spiritual, supported altogether by *opinion* and *conscience*. The civil arm was not stretched out for the *protection*, but for the *destruction* of the Church. *That*, therefore, could not have been exerted in favour of the *few ambitious* prelates. Nor could intrigue and refined policy alone effect this wonderful



change. They require such a variety of happy coincidences, as could not have taken place in the state of the Church at that period. No *general* council had met ; in no *provincial* council was the question ever agitated ; or if it had been, and carried too, it could not have extended the change beyond its own province. There is no record of this kind, no hint to this purpose, in all antiquity. This discovery was left for the sagacious moderns ; and but for a comparatively small part of them.

I beg, Sir, that you will not think I mean to insult your understanding, when I ask, do you suppose it morally possible, that a few of the most eminent presbyterian ministers in the United States, could, by any means whatever, short of compulsion by the civil power, effect a change of this kind ? I have no doubt that you will laugh at the folly of the question. But, Sir, the folly becomes still more glaring, when the question comprehends all the presbyterians throughout the Christian world. Upon your hypotheses, human nature in the 2d century was materially different from what it is *in this*. What was *then* easily effected, it would be morally impossible to effect *now*. Men loved misery in *that age*, but *in ours* they abhor it. *Then*, art and intrigue possessed magical power, and were irresistible ; *now*, the extent of their influence is well known, and may be effectually counteracted. At that time, *great* events were not recorded, while the *most insignificant* were. Men *then* accomplished by simple volition, what *now* requires vigorous action. In short, a total revolution has taken place in the human mind. Its principles, its motives, its feelings, its powers, have undergone a complete change.

In my next I shall resume this subject, and continue to point out more of the absurdities in which this *fiction* of a change of government involves its advocates.

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#### LETTERS FROM COWPER.

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THE following Letters of the Poet Cowper, deserve to be read, not only as they prove the amiable propensities of the man ; but as containing and illustrating a very important sentiment, about which there has been some difference of opinion among Christians.

EDITOR.

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#### LETTER VI.

To Mrs. COWPER, at the Park-House, Hartford.

April 17, 1766.

MY DEAR COUSIN,

AS in matters unattainable by reason, and unrevealed in the scripture, it is impossible to argue at all ; so in matters concerning which reason can only give a probable guess, and the scripture has made no explicit discovery, it is, though not impossible to argue at all, yet impossible to argue to any certain conclusion. This seems to me to be the very case with the point in question. Reason is able to form many plausible conjectures concerning the possibility

of our knowing each other in a future state, and the scripture has, here and there, favoured us with an expression, that looks at least like a slight intimation of it; but because a conjecture can never amount to a proof, and a slight intimation cannot be construed into a positive assertion; therefore I think we can never come to any absolute conclusion upon the subject. We may indeed reason about the plausibility of our conjectures, and we may discuss with great industry, and shrewdness of argument, those passages in the scripture, which seem to favour the opinion; but still no certain means having been afforded us, no certain end can be attained; and after all that can be said, it will still be doubtful, whether we shall know each other or not.

As to arguments founded upon human reason only, it would be easy to muster up a much greater number on the affirmative side of the question, than it would be worth my while to write, or yours to read. Let us see therefore what the scripture says, or seems to say towards the proof of it; and of this kind of argument also I shall insert but a few of those, which seem to me to be the fairest and clearest for the purpose. For after all, a disputant, on either side of this question, is in danger of that censure of our blessed Lord's, "Ye do err, not knowing the scripture, nor the power of God."

As to parables, I know it has been said in the dispute concerning the intermediate state, that they are not argumentative; but this having been controverted by very wise and good men, and the parable of Dives and Lazarus having been used by such, to prove an intermediate state, I see not why it may not be as fairly used for the proof of any other matter, which it seems fairly to imply. In this parable we see that Dives is represented as knowing Lazarus, and Abraham as knowing them both, and the discourse between them is entirely concerning their respective characters and circumstances upon earth. Here therefore our Saviour seems to countenance the notion of a mutual knowledge and recollection; and if a soul that has perished shall know the soul that is saved, surely the heirs of salvation shall know and recollect each other.

In the first epistle to the Thessalonians, the 2d chapter and 19th verse, St. Paul says, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

As to the hope which the Apostle has formed concerning them, he himself refers the accomplishing of it to the coming of Christ, meaning that then he should receive the recompense of his labours in their behalf; his joy and glory he refers likewise to the same period, both which would result from the sight of such numbers redeemed by the blessing of God upon his ministration, when he should present them before the great Judge, and say in the words of a greater than himself, "Lo, I and the children whom thou hast given me." This seems to imply that the Apostle should know the converts, and the converts the Apostle, at least at the day of judgment; and if then, why not afterwards?

See also the 4th chapter of that epistle, 13, 14, 16, which I have not room to transcribe. Here the Apostle comforts them under their

affliction, for their deceased brethren, exhorting them "Not to sorrow as without hope;" and what is the hope, by which he teaches them to support their spirits? Even this, "That them, which sleep in Jesus, shall God bring with him." In other words, and by a fair paraphrase surely, telling them they are only taken from them for a season, and that they should receive them at the resurrection.

If you can take off the force of these texts, my dear cousin, you will go a great way towards shaking my opinion; if not, I think they must go a great way towards shaking yours.

The reason, why I did not send you my opinion of Pearshall was, because I had not then read him; I have read him since, and like him much, especially the latter part of him; but you have whetted my curiosity to see the last letter by tearing it out; unless you can give me a good reason why I should not see it, I shall enquire for the book the next time I go to Cambridge. Perhaps I may be partial to Hervey for the sake of his other writings, but I cannot give Pearshall the preference to him, for I think him one of the most scriptural writers in the world.

Yours,  
WM. COWPER.

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#### LETTER VII.

*To Mrs. COWPER, at the Park-House, Hartford.*

April 18, 1766.

MY DEAR COUSIN,

HAVING gone as far I thought needful to justify the opinion of our meeting and knowing each other hereafter; I find upon reflection, that I have done but half my business, and that one of the questions, you proposed, remains entirely unconsidered, viz. "whether the things of our present state will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in heaven?"

The common and ordinary occurrences of life, no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from amongst that happy society, and possibly, even the remembrance of them done away. But it does not therefore follow, that our spiritual concerns, even in this life, will be forgotten, neither do I think that they can ever appear trifling to us in any the most distant period of eternity. God, as you say in reference to the scripture, will be all in all. But does not that expression mean, that being admitted to so near an approach to our heavenly Father and Redeemer, our whole nature, the soul, and all its faculties, will be employed in praising and adoring him? Doubtless, however, this will be the case, and if so, will it not furnish out a glorious theme of thanksgiving, to recollect "the rock whence we were hewn, and the hole of the pit whence we were digged?" To recollect the time when our faith, which under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as a grain of mustard seed, small in itself, promising but little fruit, and producing less? To recollect the various attempts

that were made upon it, by the world, the flesh, and the devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ? At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us : and it seems reasonable to suppose that in order to form a just idea of our redemption, we shall be able to form a just idea of the danger we have escaped ; when we know how weak and frail we were, surely we shall be more able to render due praise and honour to His strength who fought for us ; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood by which we were cleansed as we ought. The twenty-four elders in the 5th of the Revelations, give glory to God for their redemption, out of every kindred, and tongue, and people, and nation. This surely implies a retrospect to their respective conditions upon earth, and that each remembered out of what particular kindred and nation he had been redeemed, and if so, then surely the minutest circumstance of their redemption did not escape their memory.— They who triumph over the beast in the 15th chapter, sing the song of Moses, the servant of God ; and what was that song ? A sublime record of Israel's deliverance, and the destruction of her enemies in the Red Sea, typical no doubt of the song which the redeemed in Zion shall sing to celebrate their own salvation, and the defeat of their spiritual enemies. This again implies a recollection of the dangers they had before encountered, and the supplies of strength and ardour they had in every emergency received from the great deliverer, out of all. These quotations do not indeed prove that their warfare upon earth includes a part of their converse with each other, but they prove that it is a theme not unworthy to be heard even before the throne of God, and therefore it cannot be unfit for reciprocal communication.

But you doubt whether there is *any* communication between the blessed at all, neither do I recollect any scripture that proves it, or that bears any relation to the subject. But reason seems to require it so peremptorily, that a society, without social intercourse, seems to be a solecism, and a contradiction in terms, and the inhabitants of those regions are called you know in scripture an innumerable *company*, and an *assembly*, which seems to convey the idea of society as clearly as the word itself. Human testimony weighs but little in matters of this sort, but let it have all the weight it can : I know no greater names in divinity than Watts and Doddridge ; they were both of this opinion, and I send you the words of the latter :

“ Our *companions in glory* may probably assist us by their wise and good observations, when we come to make the *providence of God*, here upon earth, under the guidance and direction of our Lord Jesus Christ, the *subject of our mutual converse*. ”

Thus, my dear cousin, I have spread out my reasons before you for an opinion which, whether admitted or denied, affects not the

state or interest of our soul:—May our Creator, Redeemer and Sanctifier, conduct us into his own Jerusalem, where there shall be no night, neither any darkness at all, where we shall be free even from innocent error, and perfect in the light of the knowledge of God in the face of Jesus Christ.

Yours faithfully,  
WM. COWPER.

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LETTER VIII.

*To Mrs. COWPER, at the Park-House, Hartford.*

HUNTINGDON, Sept 3, 1766.

MY DEAR COUSIN,

IT is reckoned, you know, a great achievement to silence an opponent in disputation, and your silence was of so long continuance, that I might well begin to please myself with the apprehension of having accomplished so arduous a matter. To be serious, however, I am not sorry, that what I have said, concerning our knowledge of each other, in a future state, has a little inclined you to the affirmative. For though the redeemed of the Lord shall be sure of being as happy in that state as infinite power, employed by infinite goodness, can make them, and therefore it may seem immaterial whether we shall, or shall not, recollect each other hereafter; yet our present happiness at least is a little interested in the question. A parent, a friend, a wife, must needs, I think, feel a little heart-ache at the thought of an eternal separation from the objects of her regard: and not to know them, when she meets them in another life, or never to meet them at all, amounts, though not altogether, yet nearly to the same thing. Remember them, I think, she needs must. To hear that they are happy, will indeed be no small addition to her own felicity: but to see them so, will surely be a greater. Thus at least it appears to our present human apprehension; consequently, therefore, to think, that when we leave them, we lose them forever, that we must remain eternally ignorant whether they, that were flesh of our flesh, and bone of our bone, partake with us of celestial glory, or are disinherited of their heavenly portion, must shed a dismal gloom over all our present connexions. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since by the grace of our Lord Jesus Christ I became attentive to the things of another, that like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business. Yet friendship is necessary to our happiness here, and built upon Christian principles, upon which only it can stand, is a thing even of religious sanction—for what is that love, which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love, which deserves the name; a love which can toil, and watch, and deny itself, and go to death for its brother. Worldly friendships are a poor weed compared with this, and even this union of spirit in the bond of peace, would suffer in my

mind at least, could I think it were only coeval with our earthly mansions. It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty. But so it is—I am far, I know, very far, from being perfect in Christian love, or any other divine attainment, and am therefore unwilling to forego whatever may help me in my progress.

You are so kind as to enquire after my health, for which reason I must tell you, what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout in appearance, yet a little illness demolishes me. I have had a severe shake, and the building is not so firm as it was. But I bless God for it with all my heart. If the inner man be but strengthened day by day, as I hope under the renewing influences of the Holy Ghost, it will be, no matter how soon the outward is dissolved. He who has in a manner raised me from the dead, in a literal sense, has given me the grace, I trust, to be ready at the shortest notice, to surrender up to him that life, which I have twice received from him. Whether I live or die, I desire it may be to His glory, and it must be to my happiness.—I thank God that I have those amongst my kindred to whom I can write without reserve of sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was, when a school-boy, and I say not this in vain glory, God forbid! But to shew you what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me, and his service, Oh what a weariness it was! Now I can say I love him, and his holy name, and am never so happy as when I speak of his mercies to me.

Yours, dear cousin,

WM. COWPER.

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*WESLEY'S REASONS, &c.*

[Concluded from page 304.]

*Copy of a Letter from the Rev. CHARLES WESLEY to the Rev. Dr. CHANDLER, just before the Doctor's embarkation for America.*

London, April 28, 1785.

REVEREND AND DEAR SIR,

AS you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself, and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my oldest brother Samuel, a strict churchman, who brought me up in his own principles. In 1727, I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions. The next, I betook myself to study. Diligence led me into serious thinking. I went

to the weekly sacrament, and persuaded two or three young scholars to accompany me ; and likewise, to observe the *method* of study prescribed by the statutes of the university. This gained me the harmless nickname of *Methodist*. In half a year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford ; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe, to Georgia. I exceedingly dreaded entering into holy orders ; but he overruled me here also ; and I was ordained Deacon by the Bishop of Oxford, one Sunday, and the next, Priest by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. My brother still acknowledges her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederica ; waiting for an opportunity of preaching to the Indians. I was, in the mean time, secretary to Mr. Oglethorpe, and also secretary of Indian affairs.

The hardships of lying upon the ground, &c. soon threw me into a fever and dysentery, which forced me in half a year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care ; not excluding any Christians of whatever denomination, we were willing to add the power of godliness to their own particular form.

Our eldest brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling ; which we constantly avowed both in public and private, by word, and preaching, and writing ; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached (but never in church hours) in houses or fields, and sent from thence, or rather carried, multitudes to Church, who had never been there before. Our society, in most places, made the bulk of the congregation, both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our societies against it. I frequently told them, " I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-labourers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that *ordination was separation*. This my brother does not, and will not see; or that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indelible blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him far better for worse till death us do part, or rather re-unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in stedfast faith that the Lord will maintain his own cause and carry on his work, and fulfil his promise to his Church; "Lo, I am with you always, even unto the end of the world."

Permit me to subscribe myself,

Reverend and dear Sir,

Your faithful and obedient servant and brother,

CHARLES WESLEY.

P. S. What will become of those poor sheep in the wilderness, the American methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, duly consecrated by three Scotch Bishops, who had their consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the methodists in America as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid, and episcopal. But what are your poor methodists now? Only a new sect of presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.



TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

Sir,

THE Anecdote, that sometime since appeared in your Miscellany, of the European who imagined that the people of a certain town had all hanged themselves, put me in mind of a pamphlet I have sometime had in my hands, addressed to the people of Scotland, and intended to correct the same kind of negligence alluded to in the anecdote. If you think any part of the sentiments it contains worthy of notice, I should like to have them inserted.

R. I.

## AN ESSAY

ON THE NATURE OF THE HUMAN BODY, AND THAT SINGULAR RESPECT AND VENERATION SHEWNT TO IT, AFTER DEATH, AMONG ALL PEOPLE AND NATIONS WHATSOEVER.

*And they told David, saying, That the men of Jabesh-Gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: And I will also requite you this kindness, because ye have done this thing....2 Sam. ii. 4, 5, 6.*

*Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace....2 Kings xxii. 20.*

*Why should not my countenance be sad when the city, the place of my father's sepulchres, lieth waste?...Nehem. ii. 3.*

*And the son of David, King Solomon, said, If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he....Eccles. vi. 3.*

*And he said unto me, Son of man, Can these bones live? And I answered, O Lord God, thou knowest....Ezek. xxxvii. 3.*

*It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power....1 Cor. xv. 42, 43.*

THE ancient philosophers, who dreamed of a state of pre-existence of souls, imagined and asserted, that the body of man is a thing adventitious to the soul, a prison fitted only to its degenerate state. This opinion, so very derogatory to the nature of man, has been adopted by too many in latter ages, even Christians not excepted, who, had they consulted only some of the plainest passages in their Bibles, might have escaped the snare. For, certain it is, that the body is so far from being adventitious to the soul, or a thing superinduced, that, on the contrary, it is an essential, constituent part of that compounded being called man; as the holy scriptures expressly declare, that the body had the first and the soul the second place in the creation or formation of man, so that the body was made before the soul, Gen. i. 26. *Let us, (said the ever-blessed THREE IN ONE AND ONE IN THREE) make man in our image, after our likeness.* Which text is fully and clearly explained, chap. ii. ver. 7. where we find it recorded, that the body was first created, and then the soul, in these words, *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.* To be a little more particular upon this text; is it not very

remarkable, that even the body alone is here called *man*, before it was endowed with a soul? as it was the *body only* that was formed of the dust of the ground, and yet it is called *man*. Into whose nostrils did the Lord God breathe the breath of life? even into the nostrils of that *body*, named *man*. And, then, and not till then, *man*, [the *body*] became a living soul, or, a fit habitation for the soul to dwell in. Every one will easily understand, that the house must be built and finished, before one can enter into it, and dwell in it. I would be ashamed to insist thus minutely upon so very plain a point, but that the inattention of many calls loudly for it. Mean time, I desire not to be mistaken in this matter, as if I meant the body to be the chief part of man: No; far from it. My plain meaning is this; that though the soul be the principal, and indeed the most excellent, part, yet the body also is one constituent and essential, though inferior, part of man, thus proceeding from the hands of his *Creators*, as they are expressly called in the original, Eccles. xii. 1. *Remember now thy Creators in the days of thy youth.*

Most excellently does an antient author of the Christian Church, Justin Martyr, reason upon this topic. He flourished about the year of Christ, 132, as he presented his first apology for the Christians in 140, and suffered martyrdom for the faith at Rome in 163. His words are these, and may be the words of every true Christian. "What is man, says he, but a rational animal consisting of soul and body? Is then the soul by itself alone the man? No; it is only the soul of the man. May the body then be called the man? No; it can only be called the body of man. If then neither of these, separately, be the man, that only which consists of the union of both can be called the man." *Frag. de Resur. ap. Grab. Spicil. Patr. Secul. 2. p. 188.*

This point being established, one, with all submission, may argue thus: Seeing the body, from its original make, is an essential and constituent part of man, hence proceeded that singular respect and veneration, shewn to the bodies of human creatures after death, among all people and nations, whether *Patriarchal*, *Judaical*, *Heathen*, or *Christian*, in their decent, costly and religious interment of them.

As to the *Patriarchal* state, we have abundant testimony from the most ancient records in the world, the books of Moses; by which we find, that their funerals were performed, and their sepulchres provided, with an officious piety, and sometimes at no small expence. In the 23d chapter of Genesis, we have the beautiful, interesting history of Abraham's soliciting the people where he sojourned for a burying place to his bosom friend. With what earnestness and assiduity did the Father of the faithful humbly make his addresses to the children of Heth, for a grave to the remains of his beloved Sarah? The words are marked with a noble simplicity, and contain the ardent breathings of a pious soul. *And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and sojourner with you: Give me a possession of a burying place with you, that I may bury my dead out of my sight.* It is worth remarking here, that these children of Heth were the descendants of the cursed Ham, and a warlike gigantic people, for of them were the Anakims; and yet they made a most generous and humane return to the mournful

husband, and, moreover, had sepulchres so very capacious, that they could spare others a share of them. *And the children of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a mighty prince, or, a prince of God, as the margin has it, amongst us; in the choice of our sepulchres bury thy dead: None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.* But Abraham humbly and thankfully refused to accept of the friendly and seasonable present, now offered him, well knowing, that the way to secure a possession or property in any thing, is by purchase only; and therefore, he must needs buy the cave or vault, of *Machpelah*, as he would by no means have it for that which cost him nothing. Accordingly, a bargain was struck, and Abraham paid unto the proprietor, Ephron, *four hundred shekels of silver*, amounting to about fifty pounds sterling of our money, as Josephus reckons the shekel at half an ounce, that is, much about our half crown. A round sum, may some smart wits say, for a grave to an old wife! but so thought not the good Abraham. Nay, it was deemed a kindly and low price, as may be gathered from the words of Ephron. *What is that between thee and me?* said he, *bury therefore thy dead.* There is one expression in this chapter, which merits particular notice, as it is repeatedly used, and the *sacred oracles* never deal in vain repetitions. In ver. 17, we are told, that the burying ground was *made sure* unto Abraham, and the same is told us in ver. 30. In the first instance, the sepulchre was *made sure* by Abraham's paying down the price, *current money with the merchant*; before all the inhabitants of the city, as witnesses of the bargain. In the second, the same expression is repeated, because the purchase was finally confirmed by his depositing the body of Sarah in the cave, which was a taking actual possession, or, as we call it, *infeoffment*, of the ground. Several other useful reflections might be made from this portion of holy writ; but I choose not to be tedious, and therefore must leave any farther improvements to the ingenuity of the reader. Mean time, I cannot forbear expressing my wishes, that every husband would attentively study this same chapter, and learn from father Abraham a lesson of conjugal affection, and of heart-feeling tenderness, for a good and a virtuous wife, one of the chief blessings on this side the grave.

In the same sepulchre was Abraham buried by his two sons Isaac and Ishmael, Gen. xxv. 9, 10. And, doubtless, Isaac was interred likewise in the same cave, by his two sons, Esau and Jacob, Gen. xxxv. 27, 28, 29—xlix. ver. 31. But this is not all that can be said upon the subject. It was usual for parents to take an oath of their children, which they religiously performed, that they should bury them with their fathers, and even carry their bones with them, whenever they should quit the land where they were sojourning. For proof of this let us turn over to Gen. xlvii. 29, 30, 31. *And the time drew nigh, that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, [a token of homage and subjection] and deal kindly and truly with me: Bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of*

*Egypt, and bury me in their burying place : And he said, I will do as thou hast said. And he said, swear unto me : And he swore unto him. And Israel bowed himself upon the bed's head ; that is to say, in devotion to God. Yea, so very earnest was Jacob in this his last request, that, when he was blessing his sons, he renewed his charge to them with greater precision, pointing out the ancient burying ground, and the purchasing thereof, in these words, Gen. xlix. 29, to the end ; And he charged them, and said unto them, I am to be gathered unto my people : Bury me with my father, in the cave that is in the field of Ephron the Hittite ; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought, with the field of Ephron the Hittite, for a possession of a burying place. ( There they buried Abraham and Sarah his wife, and there they buried Isaac and Rebekah, and there I buried Leah. ) The purchase of the field, and of the cave, that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. Be it remarked, by the bye, that in chap. xlviii. ver. 2, it is said, that Israel strengthened himself, and sat upon the bed ; which he seems to have done as upon a seat of judicature or authority : And whether or not a common expression in a neighbouring nation, viz. A bed of justice, be derived from this ancient pattern, let the learned and curious determine. Then it is said, as above, that he gathered up his feet in the bed ; meaning, his entire resignation to the call of God, or, as if he expired, at his own will, even as Christ did, a type of whom he was.*

According to the oath of Joseph, so it was performed. Pharaoh frankly consented to his fulfilling it, though he might have pretended important business to have detained Joseph from any such journey, as he was prime minister in Egypt. So sacred was the regard, which this heathen king entertained for the religion of an oath even in another man, that he could not think of his violating it for his sake ; which Christian kings and princes, who play fast and loose with their own oaths, would do well to consider and lay to heart. Gen. l. 5, 6.

Joseph imitated the example of his father with an improvement upon it ; for he took an oath, not only of his brethren, but likewise of all their families, to carry up his bones to the ancient burying ground. *And Joseph said unto his brethren, I die : And God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence, Gen. l. 24, 25 ; so very natural, and worthy of imitation, is it, to desire to be buried with our forefathers. And Moses took the bones of Joseph with him : [about 144 years after his death] for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you, Exod. xiii. 19. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and it became the inheritance of the children of*

*Joseph*; Josh. xiv. 32. They thought proper to bury Joseph in that portion of land, which his father Jacob had given him, (see Gen. xlviii. 22, compared with chap. xxxiii. 19, and John iv. 5,) as his personal property, rather than in the cave of Machpelah, which, perhaps, might not be large enough to contain all the bodies that were at the same time brought up out of the land of Egypt. For, though we are not told what became of Joseph's brethren and kindred, who died in Egypt, yet, without doubt, their bodies were carried into the land of Canaan, to be buried there, as they would have the same desire, and give the same charge concerning their bodies. And, indeed, a tradition prevailed among the Jews, that they were all carried thither with the bones of that great man, Joseph; which is confirmed by the words in Acts vii. 15, 16. *So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Hamor the father of Sychem. This as to the Patriarchal people.*

[To be continued.]

## POETRY.

### DESCRIPTION OF JEHOVAH,

*Psalms 18.—By Dr. Ladd.*

HE spoke: and lo! the heavens were  
bow'd,  
High on cherubic wings he rode,  
Majestic to behold.  
Profoundest night, the black abyss,  
And the thick gloom of all the skies,  
Beneath his feet were roll'd.  
Tempestuous winds about him past;  
Sublime upon each winged blast,  
The great Jehovah came.  
He flew abroad, all cloth'd in fire,  
But bade thick clouds of smoke aspire,  
To wrap the awful flame.  
Enfolding skies his brightness veil'd:  
And, in the depth of night, conceal'd,  
His dread pavilion stood.  
The blacken'd clouds around him  
sweep,  
And the dark waters of the deep,  
Enthroned their sov'reign God.  
Midst pealing thunders, fire and  
smoke,  
Jehovah awful silence broke,  
And shook the pow'rs beneath.  
The rapid lightnings of the sky,  
In awful dread of the MOST HIGH,  
Were scatter'd by his breath.

### THE WAR-HORSE.

PARAPHRASED FROM JOB.

*By the same.*

"And hast thou given the horse strength,  
hast thou clothed his neck with thun-  
der?"

AGAIN th' Almighty from the whirl-  
wind broke,  
And thus to Job, in stern continuance  
spoke:

"Didst thou the horse with strength  
unequall'd mould,  
Whose lofty neck the writhen thun-  
ders fold?

And canst thou make th' intrepid cour-  
ser fly,  
When stealthy dangers glitter in his  
eye?

"See! all around him spreads the  
flamy cloud,  
Spurn'd from his nostrils, while he  
snorts aloud,  
Trembling with vigour, how he paws  
the ground,  
And hurls the thunder of his strength  
around!

Behold! he pants for war, and scorn-  
ing flight,  
Collects his strength, and rushes to  
the fight.

“When clouds of darts a sable horror spread,  
And the full quiver rattles o’er his head:  
To him no dread the sound of battle bears,  
The clash of armour, and the strife of spears;  
But o’er his neck his waving mane reclin’d,  
Spreads to the gale and wantons to the wind:  
He spurns the field, fierce, terrible and strong.  
And rolls the earth back as he shoots along.  
“Lo! where their strife the distant warriors wage,  
The neighing courser snuffs the sanguine rage;  
While roaring trumpets and the dire affray  
Provoke his laughter on that dreadful day;  
More loud he snorts, more terrible he foams,  
When nearer still the storm of battle comes;  
And mingling roars are dreadful on the heath,  
In shouts of victory and in groans of death.”

THE PROPHECY OF BALAAM.  
*Numbers: Chapter xxiii. xxiv.*  
AN IRREGULAR ODE.  
*Written, anno. 1773.*

## I.

ON lofty Peor’s brow,  
That rears its forehead to the sky,  
And sees the airy vapours fly,  
And clouds in bright expansion sail below,  
Sublime the prophet stood,  
Beneath its pine-clad side,  
The distant world her various landscape yields;  
Winding vales and lengthening fields,  
Streams in sunny maze that flow’d;  
Stretch’d immense in prospect wide,  
Forests green’d in summer’s pride;  
Waving glory gilds the main,  
The dazzling sun ascending high;  
While earth’s blue verge at distance dimly seen,  
Spreads from the aching sight, and fades into the sky.

## II.

Beneath his feet along the level plain,

The host of Israel stretch’d in deep array;  
Their tents rose frequent on the enamel’d green;  
Bright to the winds the colour’d streamers play.  
Red from the slaughter of their foes,  
In awful steel the embattled heroes stood;  
High o’er the shaded ark in terror rose  
The cloud, the dark pavilion of their God.  
Before the Seer’s unwilling eyes,  
The years unborn ascend in sight,  
He saw their op’ning morn arise,  
Bright in the sunshine of the favouring skies;  
While from th’ unsufferable light,  
Flee the dire Demons of opposing night.  
No more, elate with stygian aid,  
He waves the wand’s enchanted pow’r,  
And baleful thro’ the hallow’d glade,  
His magic footsteps rove no more.  
Fill’d with prophetic fire, he lifts his hand,  
O’er the dim host in deep array,  
And aw’d by Heav’n’s supreme command,  
Pours forth the rapture of the living lay.

## III.

Fair, O Israel, are thy tents!  
Blest the banners of thy fame!  
Blest the dwelling of the saints,  
Where their God displays his name!  
Fair as these vales that stretch their lawns so wide,  
As gardens smile in flowery meadows fair,  
As rising cedars on the streamlet’s side,  
That lift their branches to the fragrant air!  
Vain is magic’s deadly force,  
Vain the dire enchanter’s spell,  
Waving wand, or charmed curse,  
Vain the pride, the rage of hell!  
From Peor’s lofty brow,  
I see the eternal pow’rs reveal’d,  
And all the lengthen’d plains below  
O’ershrouded by th’ Almighty shield!  
God, their guardian God, descends,  
And o’er the favor’d host Omnipotence extends.

## IV.

And see, bright Judah’s star ascending,  
Fires the east with crimson day,  
Awful o’er his foes impending.

Pours wide the lightning of his ray,  
And flames destruction on the oppos-  
ing world!

Death's broad banners, dark, un-  
fur'd,  
Wave o'er his blood-encircled way!  
Scepter'd king of Moab, hear  
Deeds, that future times await,  
Deadly triumph, war severe,  
Israel's pride, and Moab's fate!  
What echoing terrors burst upon my  
ear!

What awful forms in ghastly horror  
rise!  
Empurpled rage, pale ruin, heart-  
struck fear,  
In scenes of blood ascend, and skim  
before my eyes!

## V.

Dimly on the skirt of night  
O'er thy sons the cloud impends,  
Louring storm with wild affright  
Loud th' astonish'd ether rends.  
Long hosts, emblaz'd with sun-bright  
shields appear,  
And victory severe  
Sits on their lightning swords along  
the shores,  
Arm'd with the bolts of fate,  
Impending navies wait;

Above, around, the shout of ruin  
roars.

For nought avails, that clad in spiry  
pride,  
Thy rising cities glitter'd on the day;  
The vengeful arms wave devasta-  
tion wide,  
And give thy pompous domes to moul-  
dering flames a prey."

## VI.

Edom bows her lofty head;  
Seer submits her vanquish'd lands;  
Amalek, of hosts the dread,  
Sinks beneath their wasting hands.  
See, overwhelm'd in smoky heaps, the  
ruin'd walls,  
Rise o'er thy sons' unhappy grave;  
Low their blasted glory falls;  
Vain the pride that could not save!  
Israel's swords arrest their prey;  
Back to swift fate thy frighted stand-  
ards turn;  
Black desolation rolls along their  
way;  
Warsweeps in front, and flames behind  
them burn.  
And death and dire dismay  
Unfold their universal grave, and ope  
the mighty urn.

[Trumbull.]

## SINGULAR RUSSIAN CEREMONIES.

The Greek Church has some similarity with the Latin in point of ceremonies, but exceeds it, which is not saying a little, in superstitious rites. Among others, for example, annually on the 6th of January, twelfth-day, as it is called with us, a singular feast is solemnized, denominated by the Russians the blessing of the waters. For this ceremony at St. Petersburg, a sort of wooden chapel or tabernacle, painted green and stuck about with boughs of fir, is constructed on the ice of the Neva, between the admiralty and the imperial palace. This little building is covered with a dome, resting on eight small columns, on which stands the figure of John the baptist with the cross in his hand, amidst bulrushes; the inside of the edifice being decorated with paintings representing the baptism of Jesus, his transfiguration, and other transactions of his life. From the centre of the dome is suspended by a chain a monstrous large Holy Ghost of wood over the aperture in the ice, round which are spread rich carpets. This little temple is entirely surrounded with palisadoes, which are also ornamented with fir branches; the space within being likewise covered with carpets. A sort of gallery round the building communicates with a window of the palace, from which the imperial family come forth to attend the ceremony (For several years past the empress and her grand children only saw the solemnity from the windows of the palace.) The ceremony begins immediately when

the regiments of guards have taken their station on the river. Then the archbishop appears amid the sound of church bells and the firing of the cannon of the fortress, and proceeds along the carpets, attended by his train of bishops and other ecclesiastics, into this little church, where, standing at the hole in the ice, he dips his crucifix three times in the water, at the same time repeating prayers, and concludes with a particular one to the great saint Nicholas, which done, the water is accounted blessed. The prelate then sprinkles with it all the surrounding multitude, and the banners of all the regiments which are at that time in Petersburg. The consecration ended, he retires; and now the people press in crowds to the hole in the ice, where they drink it with pious avidity; mothers, notwithstanding the cold, dip their naked babes in the stream, and men and women pour it on their heads; every one holds it a duty to take home a vessel of the water, in order to purify their houses, and for the cure of certain diseases, for which it is affirmed to be a powerful specific. During which four popes,\* one at each corner of the aperture, chant a sort of litany for the occasion.

On Palm Sunday, which is a great day in Russia, the patriarch, mounted on a horse, represented our Saviour riding into Jerusalem. The czar used to go from the castle, with the patriarch, to the church which is called Jerusalem. After a number of people, whose business it was to clear the way, followed a very large chariot drawn by six horses, in the manner of a pageant; in this chariot was placed a tree, with apples, grapes and figs tied upon its branches, and a number of boys about it, with green twigs and boughs in their hands. All the boyars and nobility of the court attended this magnificent ceremony, and joined in the exclamation of "*Hosannah to the son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!*" as the patriarch moved along, clothed all in white. The czar, supported by two boyars, and with the imperial diadem on his head, led the horse by the bridle, which was three or four yards in length. The patriarch wore on his head the great patriarchal infula or mitre, richly set with jewels. In his right hand he held a cross of gold, embellished with a profusion of diamonds, and other precious stones, with which he made the sign of the cross over the multitude that thronged about him with great reverence and devotion, expressed by genuflections and prostrations. The horse on which he sat was adorned with splendid trappings and the richest caparisons, but disguised, so as to bear somewhat of the resemblance of an ass. On each side of the patriarch went several bishops on foot, clothed all in white, and holding thuribles in their hands. The pictures of saints, the chalice, books, bells, tapers, and other things used at mass, as well as the rest of the church ornaments, were borne by the superior clergy, some of whom also carried the consecrated banners of the saints. The way from the palace to the Crescent was all laid with scarlet cloth. At this place it was that the patriarch used first to take horse. He found it tied to a pale, and sent two of the bishops to untie it, and bring it to him. As the procession pas-

\* The Clergy, generally, are called Popes in Russia.



sed along, some of the people pulled off their upper garments, and spread them in the road ; others, who had more piety, purchased cloths and silks of several yards in length, on purpose ; and the rest, who had but little covering, and no money, contented themselves with cutting branches and boughs from the birch trees, and strewed them in the way.

Thus they proceeded to the beforementioned church ; where having stayed above half an hour, they returned in the same order, till they came to a sort of stage or platform, where the patriarch presented the czar and the principal boyars with palm twigs ; after which he took off the czar's crown, and laid it in a silver dish, and then gave him the diamond cross to kiss. This being done by the czar with a very profound reverence, the patriarch lifted up the cross, and waved it aloft on different sides, first towards those upon the platform, and then towards the people in general, who at this instant prostrated themselves flat upon the ground. The whole ceremony was concluded by singing a number of hymns ; and the patriarch, as an acknowledgment to the sovereign for leading his horse, presented him with a purse of 200 rubles. [Tooke's Russia.]

FROM A LANSINGBURG PAPER OF AUGUST 26.

#### CONSECRATIONS.

ON Thursday last, the newly erected Episcopal Church at Troy, was consecrated by the Right Rev. Bishop Moore, under the denomination of *St. Paul's Church*. The bishop was assisted on this occasion by several of the neighbouring clergy, and a very crowded and respectable congregation attended divine service, joining with becoming decency in the sacred offices of the day. The Bishop's deed of consecration was read by the Rev. Mr. Beasley. The consecration service being performed, prayers were read by the Rev. Mr. Stebbins, and a most impressive discourse, adapted to the solemnity of the occasion, was delivered by the Bishop, from Exodus, ch. iii. v. 5, which was received by the numerous auditors with the most profound silence and marked attention. The religious duties of the morning were concluded with the administration of the Holy Sacrament of the Lord's Supper by the Bishop, of which the clergy, and a very considerable number of the congregation were partakers.—In the afternoon, after divine service, the Right of Confirmation was administered by the Bishop, when, we are told, about sixty persons were confirmed. A suitable discourse was delivered, with great effect, on this occasion, by the Rev. Mr. Beasley, from Prov. ch. iv. v. 18.

On Friday last, also, the ceremony of the consecration of the recently built Episcopal Church in this village, was performed with the like solemnities as at Troy, by the Right Rev. Bishop, whose deed of consecration, giving to it the name of *Trinity Church*, was read by the Rev. Mr. Lilly, (from South Carolina) who also read prayers on this occasion. The consecration sermon, which was well adapted,

was preached by the Rev. Mr. Judd, from Matt. ch. xxi. v. 13, and was attended to, as it well deserved, with deep attention by the numerous and respectable auditors assembled to witness and join in the eucharist services. In this church too, the sacrament of the Lord's Supper was administered to the clergy and a considerable number of communicants. In the afternoon the service of the church, according to its established usage, was performed, and a most admirable discourse, from Matt. ch. iii. v. 15, adapted to the office of confirmation, recommending and forcibly urging a due observance of the divine ordinances, was delivered, with his usual pathos and impressive manner, by the Right Rev. Bishop, who confirmed in this church between forty and fifty persons. This office concluded the services of the day.

On Sunday also, at Schenectady, the Rev. Mr. *Stebbins* was ordained a Presbyter of the Protestant Episcopal Church.

To-morrow, Wednesday the 27th inst. a confirmation is intended to be holden in Ballstown, and on Friday the 29th, the newly erected Church at Charlton will be consecrated by the Bishop, who, we are informed, is on his way to Utica, to consecrate the Episcopal Church lately built there, and to discharge other Episcopal duties there and in the neighbourhood.

Thus we see, and cannot but be impressed with gratitude and admiration at the sight, places of public worship rapidly increasing with our increasing population and prosperity, in the very heart of our country, which, but a few years since, was a rude and howling wilderness. How greatly must the philosopher, the patriot and the christian exult in the prospect !

The Albany Gazette since informs, that on Sunday, the 7th of September, the Church at Utica was consecrated, with the usual solemnities on such occasions. A number of the Clergy were present, and assisted the Bishop in the services of the day. On the Wednesday following, the solemn rite of Confirmation was also administered at *Paris*, to a number of serious and devoutly disposed persons of that village.

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ANECDOTES OF DR. BARROW.

DR. WALTER POPE, in his life of Bishop Ward, of Salisbury, has given some very entertaining anecdotes of that profound divine and mathematician Dr. Barrow, of which we shall here select one or two.

"We were once going," says the pleasant biographer, "from Salisbury to London, he in the coach with the bishop, and I on horseback ; as he was entering the coach, I perceived his pockets sticking out nearly half a foot, and said to him, "What have you got in your pockets ?" He replied, "sermons." "Sermons," said I ; "give them to me, my boy shall carry them in his portmanteau, and ease you of the luggage." "But," said he, "suppose your boy should be robbed ?" "That is pleasant," said I, "do you think there are parsons padding upon the road for sermons ?" "Why

what have you?" said he, "it may be five or six guineas; I hold my sermons at a greater rate, they cost me much pains and time." "Well then," said I, "if you will insure my five or six guineas against lay-padders, I'll secure your bundle of sermons against ecclesiastical highwaymen."

"This was agreed to; he emptied his pockets, and filled my port-manteau with divinity, and we had the good fortune to come safe to our journey's end, without meeting either sort of the padders forementioned, and to bring both our treasures to London."

The sermons of this great man are of unusual length, but they are of incomparable excellence. Charles the second used to call him an unfair preacher, because whatever subject he took, he exhausted it, and left nothing for others to prove or illustrate.

"The sermon of the greatest length," says Dr. Pope, "was that concerning charity, before the Lord Mayor and Aldermen at the Spital, in speaking which he spent three hours and a half. Being asked, after he came down from the pulpit, whether he was not tired: "Yes indeed," said he, "I began to be weary with standing so long."



#### ROAD TO HEAVEN.

A worthy clergyman in the country, caused a road to be made through his grounds for the accommodation of the neighbourhood. While he was superintending the workmen, a nobleman rode by, whose life was not quite so regular as it ought to have been. As he passed, he accosted the clergyman thus—"Well, Doctor, for all your pains, I take it this is not the road to heaven." "*True*," replied he, "for if it had been, I should have wondered at seeing your lordship here."



☞ A piece dated from *Long-Island* is received, and shall appear in our next.



In the absence of the Editor, the first half-sheet of this number was worked off with several errors, which the reader is desired to correct.—Page 321, seventh line from top, for *positions* read *portions*. Same page line 14, from bottom; for *peace* read *space*. Page 322, line 14, from top, erase *it*. Page 324, line 20, from bottom, for *worketh* read *waiteth*. Page 326, line 14, from top, for *hence* read *have*. Same page, line 14, from bottom, for *necessary* read *necessarily*.

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THE  
Churchman's Magazine.

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OCTOBER, 1806.

[No. 10.]

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*REFLECTIONS FOR OCTOBER.*

WHILE now the sun is retiring to southern climes, cutting shorter and shorter the days ; and the chilly lengthened nights are covering the ground with hoar frost : While the verdure of the fields and groves is withering, and the falling leaves are strewing the ground, driven about by the cold blast that rears from the north : And while frequently the tempest sounds a prelude to coming winter, this first page of the Magazine resumes its wonted task, to assist the contemplative and pious mind, by such reflections as are suitable to the surrounding scenery of nature. True to the doctrine advanced with the commencement of the year, let it be still remembered that the book of nature is the book of God ; that each day and each recurring season is but a different page of the same great book ; inculcating a different lesson of wisdom, virtue and piety. We have only to apply our minds seriously to the subject, and the language is clear and intelligible to every capacity ; it is obvious to every understanding.

What then is the instruction of the present season ? Is it not aptly expressed in the words of the poet,\* who for so many ages has been admired as the poet of nature ?

“ Like leaves man's generations rise and fall.  
Now spring, with foliage clothes the forest boughs ;  
And now autumnal storms the ground bestrew :  
Successive thus we bloom and fade away.”

In the spring time of life, in our youth we bud and blossom ; we shoot up with vigour and spirit, with health and activity. In summer, in the maturity of manhood, we clothe ourselves in the full robes of honourable distinction, or in the vainer pursuits of pleasurable gratifications. Firm to our purposes, rooted and grounded strong in resolution, we buffet the storms of adversity ; like the sturdy oak, we labour to stand unmoved : Or in the sunshine of what we vainly call good fortune, we wave and wanton before the gentle gale of prosperity. We lift up our heads crowned with honour and ambition. We seek and obtain command among men : In war or in counsel, we arrive at our wishes ; we sway multitudes, or put in motion whole nations. If our dispositions lead us another way, in the walks of science we put on the full flowing robes of fame. We

\* *Homer.*

catch at the applauses of the world, and bless ourselves in the acquisition. With this we think ourselves amply repaid for months and years of mental labour. Or again, for worldly gain, we ransack the earth to her utmost bounds—That we may lay up treasures in abundance, that we may shine in the trappings of wealth, we explore every sea, and every coast—That we may wear silver and gold, that we may build and inhabit stately mansions, that we may attract about us crowds of envious and gazing admirers, we spend wearisome days and sleepless nights in a round of business. In one or the other of these ways all men are engaged; in lamenting their defeats, or pluming themselves on their success, they spend their hours of reflection.

But look at yonder forest, whose leaves are withered and dropping from the branches, to be driven about by the winds, and you will behold a lively emblem of yourself. The autumn of life has already come, or soon will approach, when the nipping frost of bodily decay, shall chill and damp the flow of your spirits; shall check the ardour of your desires, enfeeble your frame, weaken your hands that they cannot labour, and blunt your intellectual powers, that they cannot open to you new sources of pursuit. Where then will be those external decorations in which you have so much gloried? Fame and honours will be fading away; will begin to lose their charms in your eyes; they will drop off and lie in ruins around you, to be dispersed by the wintry winds that are coming. Wealth, however you may have clothed yourself with it, *as with a garment*, cannot administer solid comfort to your heart. It will cease to be charming; it will be seen to be too fleeting and transitory; and even now, you will behold yourself stript naked and bare as the tree, whose leaves are blown away by the wind. Such is, or soon will be your forlorn and disconsolate view of yourself, if these worldly goods have been your only object of pursuit.

Look once more then at the forests and trees of the field, and see if you cannot discern in them an emblem of what you ought to be. See you not some, while they are shedding their foliage, are also covering the ground with fruits, conducive to the nourishment and comfort of man and beast? They have not grown and flourished during the summer, merely for show: They have not covered themselves for nought, with that full flowing dress, which for the time appears so magnificent to the eye, but which is fleeting and short lived; but amid the profusion of leaves have been formed those delicious or salutary juices, with which your cup now overflows, or those rich and nourishing fruits with which your table is loaded. These have come to perfection shaded, and in a measure covered from view, by that spreading foliage which the God of nature has ordained: And being thus perfected, they have fallen, or are falling in abundance into your lap.

The like hereunto should be your case. Amid the occupations of time, the pursuit of worldly wealth, honour, or fame, pursuits not forbidden by the will of God, virtue, piety and holiness should have been perfected in the heart. Still and unostentatious goodness ought there to have grown from day to day, that it might be fully

ripe in the autumn of life. Concealed our virtues, if we have them, should not, and indeed cannot be by worldly pursuits, by the business and occupations of life. Yet neither any more than fruit without leaves, can virtue grow up in the heart, without mixing among men, and entering into the business of the world. True virtue is not and cannot be a solitary recluse, shut out from society. It must be intermixed with the more trifling affections of the heart, or it cannot come to any perfection.

This being the case, it is our business to see, that during the season of activity our virtues be, neither on the one hand, scorched by a fiery zeal for the service of God, which admits of no relaxation into the business or enjoyments of the present life ; nor on the other, that all nourishment be drawn from them by an unceasing application to the vanities of time ; which however showy at present, like leaves, will soon wither, fall off, and be blown away. Having hit upon this happy medium during the summer of life ; having persevered therein till the autumn, till the decays of age begin to creep on, our fruits of goodness will ripen to perfection : They will drop in abundance into the lap of those who need. Our example will instruct, our wisdom will teach, and our serenity and peace will inspire those around us with the like course of life. Our fruits will thus afford food for the soul that hungers and thirsts after righteousness ; and we shall have provided a store of consolations for ourselves which no power on earth can take away. We shall not be obliged to view ourselves as a leafless tree, barren and comfortless ; but joys will spring up on every hand. The good we have done, the means we yet have of doing more ; and the blessed prospect of a hereafter will add spirits and cheerfulness to our remaining days.

To reflections of this sort the husbandman, in a particular manner, is invited by his daily employments. If with his body, his mind be also occupied as it ought, he cannot miss of a train of thought somewhat of this nature. And if his mind be accustomed to those pious sentiments, and that humble reliance on heaven which becometh man ; having now gathered in an abundant crop of the fruits of the earth for man and beast ; having well stored his barns, his granary, and cellar ; having secured the labour of his hands from the storms and frosts of winter, after the labours of the day are past, seated by his cheerful fire side, he will think over all the mercies of God, and break forth in songs of praise and thanksgiving.

Nor should this be all, for these mercies are intended not only to awaken our gratitude, but to instruct us in the lessons of wisdom. Thou then that tillest the ground, and hast now gathered in the fruits thereof, enquire, seek, and learn what are the fruits of thine own heart. It has no doubt been broken up and mellowed by adversity, by sorrows and afflictions, to which all are liable in this evil world. Its affections have also been sometimes invigorated by the sunshine of prosperity, and by the gentle dews and showers which have flowed from the bounties of Providence. The seeds of divine grace have been bountifully thrown into it by the great husbandman. And now what fruit has it brought forth ? And what has been, and is, thy care and assiduity to secure those fruits from the corrupting influence of

thy depraved passions ; to guard them against the storms of temptation and the destroying frosts of sin and wickedness ? If in these things thou art wise and prudent ; if thou hast well secured a good store of these fruits, thou mayest say to thy soul, (not with the folly of him who pulled down his barns that he might build greater, and *have where to bestow his goods*) but wisely thou mayest say, *Soul, take thine ease* ; for thou hast provided a store that will not fail : It will enliven thy heart and cheer thy countenance, when thy limbs totter on the brink of the grave, when thy sight grows dim with seeing, thy ears dull of hearing, and all thy bodily senses are blunted by age. It will accompany thee to the grave, and stand thee instead, during its long winter. It will be thine everlasting portion when time shall be no more. If the autumn of thy life is come, and thou hast not profited by this instruction, and dost not now resolve to do so, thou art altogether inexcusable : And little more admissible is they excuse, if thou art in the earlier part of life ; for autumn will soon arrive. Seize then the present time, and hear instruction. The book of nature, as well as that of grace, is before thee ; an important page is now open to thy view. Before it closes, study it well, and imbibe the divine wisdom it inculcates. Let this and every succeeding season make thee wiser and better, and then, when seasons shall cease to roll, eternal blessedness shall be thy portion.

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#### A SERIES OF LETTERS,

*Addressed to the Author of the " MISCELLANIES," published in the year 1805, in the Albany Centinel.*

BY EUSEBIUS.

#### LETTER II.

IN my former letter, I pointed out some of the absurdities, in which the advocates for ministerial parity, and its consequent, a change of government, are unavoidably involved ; and, if my understanding do not fail me, it has been demonstrated, that the change can never be accounted for on the ground of corruption, art and intrigue ; but if it could, it is obvious to common sense, that we should have some record, some hint at least, of so important an event. The late Dr. Campbell, the learned *Principal of Marischal College, Aberdeen*, is totally dissatisfied with all the usual modes of accounting for this *supposed* change. He tells us, that it cannot be ascribed to corruption, for that is contrary to matter of fact ; the Church being then in great purity, and the clergy distinguished for their virtue and piety.—So far, so good. But when he gravely informs us, "that he is so far from thinking, that the ambition, or the vices of the first ministers gave rise to their authority, that, on the contrary, he is certain, that this effect is much more justly ascribed to their virtues ; that there is nothing which men are not ready to yield to distinguished merit, especially when matters are in that state, wherein every kind of pre-eminence, instead of procuring wealth and secular advantages, exposed but to greater danger, and to greater sufferings."

When he thus gravely talks, I cannot help exclaiming, as you do

on another occasion, "here let the reader take breath and compose himself." Virtue and religion changed presbyterian into episcopal government! What pity then, the presbyterians did not let episcopacy remain in the Church, when it sprang from so pure a source! And what a reflection upon the Church of Scotland, for destroying the legitimate offspring of so amiable a parent! But we may be sure, the Doctor meant no compliment to episcopacy. His design is to shew, that piety is more likely to obtain concessions, than bare-faced attacks. Piety will indeed be applauded, admired and loved by the virtuous; but it will never induce men to sacrifice invaluable rights; for that is contrary to the well known principles of human nature. And what sort of virtue and piety could that be, which led the presbyters to offer to some of their own order, episcopal pre-eminence; and those to whom it was offered, to receive it; both parties well knowing, that it was contrary to the will of Christ? And what were they to get by thus depraving the government of the Church? They certainly could expect no reward in the next life for their transgression. Their views then must have been wholly confined to this life. And what did *this* offer to the presbyters for degrading themselves, and to the bishops for receiving this unchristian boon? For the *former*, imagination can devise no equivalent; as to the *latter*, did they derive from it wealth and secular advantages? No; poverty and contempt were their certain portion. Had they less suffering and greater security? No; but almost inevitable death and every species of torture. "As soon as an edict passed for persecuting the Christians in any part of the Church, the Bishops were immediately aimed at, as the most guilty persons, and the first that were exposed to the fury of their persecutors. As their danger was thus imminent, their labour too was often no less severe; for upon them was laid the principal care of the flock, which frequently required the greatest vigilance and attention in the shepherd. To the undergoing of all this toil and trouble, they were impelled by a sense of duty; and were supported under it, by the hope of having their services accepted by their blessed master. But could they have felt the force of this motive or indulged this hope, had they been conscious at the same time, that they were violating his commands in arrogating, (or *receiving*) a power and pre-eminence which he had expressly forbidden? And of this they must have been conscious, had their episcopal superiority been an infringement of the apostolic institution, and an entire subversion of that system of ecclesiastical parity, which, by their Lord's command, the teachers of the nations had formed and left with his Church, that it might be there retained to the end of the world."\*

The mode which the learned Doctor adopted to account for this unaccountable change of government, involves him in greater absurdities than any *fiction* of his predecessors. It is ascribing to *piety* what nothing but *monstrous depravity* could have suggested; it is ascribing to the human mind *action* without *motive*, which is palpa-

\* See Bishop Skinner's answer to Dr. Campbell's lectures, p. 318. The Bishop's reply to the learned Principal, is an excellent performance, and ought to be in the hands of every one, who wishes to have a fair view of this controversy.



ble nonsense ; it is supposing the bishops to be idiots, in accepting a superiority, from which no advantage could result, either in this world, or in the next ; and lastly, it supposes all subsequent writers and councils to be grossly ignorant, or stupidly credulous, in regard to the apostolic origin of episcopacy.

There is another way to which some have had recourse, to relieve themselves in some measure, if not entirely, from these perplexing difficulties ; but it is so little to the purpose, that I should not think it worth while to mention it, were these papers to fall into the hands of none but men of learning. Some have said, although it is difficult, if not impossible, to shew when *diocesan* episcopacy began ; yet that is the case also with respect to *Popery*, which is now a wide spread mischief, and which we are certain did not exist in the apostolic age. But this is gross misrepresentation, and it evinces how hard pushed our adversaries are, when, rather than give up their opposition, they will have recourse to it. We can tell when *Popery* began, and we can bring it down to the reformation, with all its successive usurpations. Thus—the first that assumed the title of *universal* bishop, was John, bishop of Constantinople ; against whom Gregory the Great, bishop of Rome, entered the lists. Gregory declared, that none of his predecessors ever assumed such an arrogant title. Yet Pope Boniface 3d, the second after Gregory, obtained this title from Phocas, who deposed and murdered his master Mauritius, the emperor. This was in the 7th century. And from this beginning, we can show the progress of the usurpation of the Popes, and the violent struggles of the bishops against it, even down to the council of Trent ; and remarkably so in the year 1682, by the whole body of the bishops and clergy of France. And not only in point of government, but also in our disputes with the Church of Rome, about the doctrines of purgatory, invocation of saints, transubstantiation, half communion, prayers in an unknown tongue, &c. we are able to tell the beginnings of them, and the time when there was no such thing. If any one can shew this with respect to episcopacy, *erit mihi magnus Apollo*.†

I have now shewn, in as brief a manner as I could, by arguments, which, to my mind are irrefragable, that *diocesan episcopacy* had not its origin in the 2d century. We must therefore ascend to a higher source ; and that will be found to be apostolic authority.

To me, Sir, it seems very unreasonable, that those learned presbyterians, who have conceded that the Church was episcopal in the 2d century, should rather involve themselves in inextricable difficulties, than take a safe and unerring path. If they would proceed upwards to the apostolic age, and deal fairly with the writings of Ignatius, the celebrated bishop of Antioch, he would conduct them to the true source of episcopal pre-eminence. But no ; they beg to be excused from *that*. It would be putting their heads into the mouth of a lion ; there would be an end of them at once. Something therefore must be done with Ignatius ; and what way so compendious as to decidedly pronounce his epistles not genuine.

Ah, my good father ! hadst thou been a friend to ministerial pari-

† This is the second point, on which I request an amicable discussion with the author of *Miscellanies*, &c.

ty, thy writings would be *some of the most precious remains of antiquity*. No tongue would have uttered one syllable against thee, but all would be approbation and eulogy.

The seven smaller epistles of that illustrious martyr, have been received as genuine by the most learned men in Europe, and they have been most triumphantly vindicated by bishop Pearson.† He has demonstrated their genuineness, and reduced every opposer to the dilemma of either admitting them, or giving up all the writings of antiquity. We may therefore apply to such, without any great breach of charity, what the learned Grotius, in a letter to Vossius, says of Blondel: "The epistles of Ignatius, which your son brought out of Italy, pure from all those things, which the learned have hitherto suspected, he (Blondel) will not admit, because they afford a clear testimony to the antiquity of episcopacy." Undoubtedly, that is the very "head and front" of the offence!

To me, Sir, it is very singular, that when you quoted Mosheim as unfriendly to the epistles of Ignatius, you did not perceive his striking inconsistency. He says, (as Grotius in the above quotation) that there would have been no dispute about them, had they been silent upon the point of episcopacy; and then observes, that they are involved in obscurity, and that there is ground to suspect them.§ Is not this plain language? And to what does it amount? Undoubtedly to this—do not quote them in favour of episcopal pre-eminence, and we will admit them to be genuine; but if you do, we will enter our *caveat* against them. Fie, sir, fie!¶

I should now, without any reserve, quote these genuine epistles in favour of the episcopal dignity; had not your able opponents given pretty large extracts from them, and were they not well known by all who read upon this subject. I shall therefore only beg that it may be remembered, that these epistles were written seven or eight years after the death of St. John, with whom Ignatius was intimately acquainted, as well as with the Apostles, St. Peter and St. Paul, by whom, according to the *ancients*, he was made bishop of Antioch. The testimony of such a man is absolutely decisive. But you are pleased to treat these epistles with very little respect; and to cut the matter short with four words—"they are not genuine"; but if they *were*, you would not admit them as proof, if they contradict the scriptures. You are certainly, Sir, very correct in the latter idea. But may it not be proposed *ad vestram verecundiam*. Is it probable, that you who live in the 19th century, should be as well acquainted with the government of the Church and the sense of scripture in relation to this, or any other point, as a man who lived in the days of the Apostles, and was intimately acquainted with several of them; whom all

† Usher, Vossius, Grotius, Hammond, Petavius, Bull, Wake, Cave, Cotelierius, Grabe, Dupin, Tillemont, Le Clerc, Bochart, Fabricius, and many others. Even Dr. Lardner, a dissenter of great repute, says, "I do not affirm that there is in them any considerable corruptions or alterations.—See bishop Horsley's letters to Dr. Priestly, p. 34.

§ I quote from memory, not having the author at hand; but I believe that I am correct as to the ideas.

¶ This is the 3d point, to which, I request the author's particular attention.

acknowledge to be a man, of the most exalted virtue, and the most consummate piety; and who submitted to a horrible death rather than renounce his Saviour? Would it not be natural for you when reflecting upon this subject, to reason in some such manner as the following? Ignatius certainly bears pointed testimony to episcopacy; that he was mistaken, supposing him to be in his senses, is morally impossible; or that he did not speak the truth, virtuous and pious as he was, is utterly inadmissible. Perhaps I am wrong in the interpretation which I give to one or two passages of scripture; nay, it must be so upon the ground of fair evidence and just principles of criticism, which ought to be the guide of a rational being. Mine is but an *opinion*, in which the wisest of men may err; his testimony is to a *fact*, concerning *which*, unless he was a fool, or a knave, he could not err. He saw with his eyes what government the Apostles, under the direction of the Holy Spirit, had instituted; he heard with his ears what they taught, and could have had recourse to them whenever he was at a loss for their meaning. He might therefore have known from the Apostle himself, had he been in any doubt about it, what he meant by "the laying on of the hands of the presbytery," and the sense which I give to that text, being utterly inconsistent with the testimony which he bears, one, or the other of us, must be grossly mistaken, and which it is, the *impartial* will be at no loss to determine." These are the ideas (one would suppose) that would naturally occur, and this the mode of reasoning that candid reflection would suggest (almost necessarily) upon this subject.

There is, if I judge correctly, one short mode of determining, whether the epistles of Ignatius be genuine, or not; I mean, considering them merely as they bear testimony to episcopacy. You know, Sir, that presbyterians suspect their genuineness, only in the article relating to the government of the Church; for they will, without any ceremony, quote them upon other points. This is arbitrary enough, but such is the fact. Now Sir, be so good as to read these epistles, and expunge all the passages which relate to the government of the Church, and you will find nothing left but disjointed sentences without sense, pertinency or design. Even the opinion, that Ignatius was not the author of the epistles ascribed to him, (unreasonable as it is) is more defensible than this. But on this subject, I shall say no more than just to observe, that we are in full possession of them upon every fair principle of criticism, and you can try your strength upon them, whenever you please.\*

To Ignatius may be added his contemporaries Philo and Agatho-

\* Hard is the fate of ancient writers! exclaims the sensible Dr. Chandler. For if they do not luckily countenance modern opinions, either their credit will be directly attacked, or their arguments ridiculed, or sophistically evaded; and if nothing less will serve, the authenticity of their writings, and perhaps that such persons ever existed, will be disputed. And when an obstinate opposition is once undertaken, whether from interest, or spleen and malignity, there is no ancient author, not even some of those of the holy bible, but that such adventurers may be able to do some injury to their reputation and authority. This remark accounts for much of the opposition St. Ignatius met with in the last century; prejudice and a partial attachment to particular systems may probably account for the remainder..... Appeal, &c. p. 9.

pas, on whoever were the writers of the acts of his martyrdom. They attended him on his journey from Antioch to Rome, at which time, they inform us that "the churches and cities of Asia honoured the holy man by their bishops, presbyters, and deacons. This deserves full credit, as the authors were eye-witnesses of what they relate. This and the testimonies from Ignatius, are of immense weight. Had you any thing to counterbalance them, I should certainly renounce episcopacy as a divine institution, and retain it merely as the most prudential mode of government.

We shall now, Sir, step into the apostolic age; and after considering a passage or two, in an epistle of Clemens, bishop of Rome, and comparing the evidence for episcopacy, with that for the canon of scripture, we shall give the most serious attention to the *holy scriptures*, and then, after some miscellaneous observations, close this important controversy.

But this letter is sufficiently extended. I shall therefore conclude it with a summary of what has been said. I have shewn from the writings of several learned presbyterians, that they allow the Church to have been every where episcopal, in the middle of the 2nd century, and some of them allow it to have been so, even in the apostolic age. It follows then, that episcopacy was either of apostolic institution, or that a change of government took place soon after the death of the apostles. I do think, that I have demonstrated from the well known principles of human nature, and from the circumstances of the Church at that time, that no such change *could* have taken place; and from the silence of all antiquity, which affords a *strong presumption*, and the positive testimonies of the *ancient fathers* to the apostolic origin of episcopacy, to a *moral certainty*, I have demonstrated that no such change *did* take place. The legitimate inference then is, that episcopacy is of apostolic institution. But I shall not rest the matter here, (although I think I might do it with great safety) but proceed upward, step by step, to the great source of sacerdotal authority.

FOR THE CHURCHMAN'S MAGAZINE.

#### THOUGHTS ON THE CREATION OF THE WORLD.

*In the beginning God created the heaven and the earth....Gen. i. 1.*

GRAND exploits should be recorded by capable historians; and the more important the subject, the more perfect ought to be the description. It is therefore an unspeakable satisfaction to all those who meditate upon the works or revelation of God, that the great Architect of heaven and earth, has vouchsafed to give an account of his own labours; that infinite wisdom has engaged in describing the works of infinite power. The creation of the world is one of the most stupendous exertions of power and skill, which mortals have beheld; and the history of it, dictated by the spirit of God, is replete with majesty of thought and expression, which can be found in no other book. And so sensible have learned men been of

this truth, that it has been usual for masters of eloquence to cite the history of the creation, as the model of fine writing, and the most perfect specimen of sublime composition. The language impresses upon the mind a great degree of that awe and veneration which would naturally result from witnessing the scene it describes. The simple creation of the world, however, or the single chapter in which it is recorded, presents to a cursory observer, but a small part of the beauty and majesty which the subject involves. Much more is implied in them both, than is openly expressed. To comprehend the harmony of parts, the justness of proportion and the convenience of arrangement, throughout the structure of the world, it is necessary to take into view the purpose for which it was made, and the nature of the beings who were to possess it. And the same observations should be made in reference to the book of Revelation ; a single portion of which, like a disjointed part of a complicated machine, might seem useless and unintelligible alone, but discovers its importance and propriety on being taken into connexion with the whole.

The design of the creation, so far as can be gathered from the conformation of the earth, the subsequent laws and regulations by which it has been governed, seems to have been for the habitation of intelligent beings ; to exercise their various affections, and to educate and train them to the use of nobler faculties, and a more exalted sphere of action. Revelation has assured us of the same thing ; it is the business of meditation and philosophy to see how far this design has been answered. That one object of creation was the trial of men's affections, and the exercise of their faculties, appears from the temptation to sin, which was placed in view of the first pair, and the severe menace of punishment in case of transgression.

To shew that they were not to live in a state of inactivity neither in mind or body, they were placed in the happy garden, to *dress and so keep it*. Even in that state which we are apt to imagine the summit of felicity, they were not without their trials and temptations, their weaknesses and their wants : An evident proof that they were designed for probation, before they were placed in their eternal mansion. Had they indeed been originally created fit inhabitants of heaven, no good reason can be assigned, why they were not placed there at first, rather than in a station so much inferior ; and their subsequent transgression shews the impropriety of their having been exposed to still greater crimes and severer penalties. After the fall and degeneracy of our race, the mode of their probation was reduced to a level with their capacities, and proportioned in some degree to the guilt and depravity of their nature. To affect their gross and sordid passions, the earth was cursed with ruggedness and sterility. The land must now be laboured with patient industry, and watered with the sweat of fatigue and sorrow, in order to extort an unwilling plant, or procure a temporary relief from want. Those delicious fruits which once sprang spontaneously from a generous soil, have now retired beneath the covert of the earth ; and even when a laborious process has brought them to the light, they are embittered in taste and degenerated from their former salubrity. The objects around us, and the whole face of nature, seem to have

changed their appearance, according to the fallen condition of man. The elements are commissioned alternately to profit and annoy us; now allaying our fears, and again punishing our temerity. Those charming scenes which once environed the abode of innocence, and which attracted the admiration and inspired the songs of angels, have given place to barren deserts and a deadly atmosphere: Our means of life and dearest enjoyments are mingled with pestiferous ingredients; the poisonous serpent lurks beneath the fairest flower, and our choicest viands contain the seeds of death. Satan too has changed his mode of temptation in accommodation to our vitiated desires. Refined enjoyments and a tree of knowledge, to fallen man, have lost their charms; hence he allures them with the gratification of depraved affections and the vilest passions. All parts of creation both in their primeval perfection, and subsequent degeneracy, hence appear admirably calculated to prove the virtue and felicity of mankind.

Another motive for the creation of the world, in so much beauty and grandeur, seems founded in a desire to excite in every intelligent creature, a knowledge and veneration of the all-wise and powerful Creator. The fabric of the earth is a monument of the goodness, the wisdom and the power of God. His goodness is eminently displayed in the profusion of blessings which he has extended to every living thing upon the earth; providing food and raiment and every means of life for all his creatures, according to their several wants; and dispensing his gifts more liberally to those, which have the least ability to provide for themselves. And it is worthy of remark, that those helpless animals, which nature has clothed, are accommodated with a variety of dress, according to the vicissitude of seasons, and difference of climate. They are clad in a cool and light garb, when the severities of heat require it, which is exchanged for one more warm and impervious to resist the extremity of frost. Their proper food chiefly abounds in those parts where it is otherwise convenient for them to live, and they are endowed with suitable arms to procure their sustenance or resist an assault. The instinct or natural sagacity of animals, is another blessing and phenomenon, which defies all investigation, and is of too great extent to be brought into discussion on this occasion. Sufficient that their knowledge and faculties are equal to their wants, and that no property is given them in vain.

The mysterious construction of the human body, exhibits the wisdom and munificence of our Creator. We have not a limb, not a bone, not a joint without its use. Justly therefore has the Psalmist exclaimed, *we are fearfully and wonderfully made.* And considering the abundant supplies of sustenance provided for our use, we cannot reject the inference of the Apostle, that the very heathen ought to know and praise God for the general display of his benevolence; *because he has not left himself without witness; in that he does us good and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness; or with the poetic and beautiful expression of the Psalmist, Thou openest thine hand and satisfiest the desire of every living thing.* And although the beauty and grandeur of creation may have degenerated along with the creatures for whose use it

was designed, yet enough remains to display the power and benevolence of God, and command the admiration and gratitude of mankind. Who can behold the perfection of beauty and grandeur displayed throughout the works of creation ; who can consider with the Psalmist, *the heavens, the works of God's fingers, the moon and stars which he has ordained ;* who can contemplate those glorious luminaries performing such great and benignant offices for the earth, in perfect order and regularity, without exalting his soul to the all-powerful and benevolent Creator, in emotions of wonder and praise ! In all their various and complicated operations there is no confusion of motion, no decay of strength ; there is nothing superfluous, nothing wanting. *He appointeth the moon for seasons, and the sun knoweth his going down.* And it may justly be said, that all creatures have a proportionate share in the blessing conferred upon Joseph : *Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious things brought forth by the sun, and for the precious things put forth by the moon : and for the chief things of the ancient mountains, and for the precious things of the everlasting hills.* And it is impossible to contemplate, with all the veneration which the subject demands, that glorious morn of the creation, when all nature exulted in the perfection of workmanship, and the beauty of youth ; when by the power of the divine word this fair system of the universe was called into being ; when the confusion of chaos gave place to the most perfect regularity ; each part of the grand work obedient by assuming its appointed station and harmoniously performing its duty :—When the angels who had viewed with wonder the progress of the work, rejoiced with songs of adoration and praise at the completion and success of the whole ! And would they withhold their approbation of that divine achievement which the great author of all perfection had pronounced to be good : An event so glorious as to draw forth testimonies of exultation from every inanimate substance, when *the morning stars sang together, and all the sons of God shouted for joy.*

And behold the completion of the whole work in the creation of man, for whose use the earth seems to have been formed, with the whole host of subordinate creatures. View him in Paradise, yet perfect from the hands of his Maker, glowing with health, and rejoicing in innocence ; see him made lord of the creation, in the keeping of angels, and holding conversation with God ! His faculties all new and perfect ; the organs of his senses, like the disposition of his mind in unison with that exalted scene of happiness in which he was placed. This was the accomplishment of that work, which for majesty of design, beauty of execution, and harmony of operation, so eminently displayed the glory of its great author.

Another object which the works of creation seem calculated to promote, is the instruction of mankind in divine knowledge. My limits will not permit me to enlarge upon the subject of figures and emblems, and the mysterious relation which all the works of nature bear, to the character and attributes of their author. Every created thing is stamped with the image of God ; the impression in some is fainter than in others, but accurate inspection will discover the

likeness in them all. Our gross conceptions could never compass the mystery of spiritual subjects, but through the medium of sensible things ; and to that purpose he has not only created them with these emblematical properties, but in many instances, has referred us to them and explained their mystical signification.

His glory and splendour is eminently displayed in the sun in the firmament, which like its archetype is likewise the source of all the lustre which other objects exhibit. He is in the natural world what God is in the spiritual ; *the father of lights*, or, *the true light that lighteth every man that cometh into the world*. Placed in the centre of the planetary system, a host of dependant bodies revolving about his throne, and sharing in the emanations of his glory, he gives them life and motion, he guides their course, controuls, sustains and animates the whole. And like the fountain of divine grace, he bestows his blessings more abundantly upon those who approach nearest his presence. To the earth which we inhabit he is a gracious benefactor ; through whose genial influence every vegetable and animal substance may be said to *live, and move, and have its being*. In the union of all his properties we have an emblem of the great JEHOVAH, the ever blessed TRINITY ; in his body or primary substance we behold the *father*, the source and cause of all things ; in the rays of light emitted from him, we have an image of the *son of God*, who is coeval with the Father, and cometh from him ; who is the means of communication between him and his creatures ; an image which, like the blessed Saviour, is the *light of the world, revealing the truth*, and delivering us from that emblem of sin, the power of darkness. The Holy Ghost is shadowed under the heat and animating influence, which may truly be said to proceed from these emblems of the Father and the Son ; which like its archetype is invisible in its operations, and known only by its effects ; which animates, cherishes, and sustains the natural world ; and performs all those kindly offices for the body which the Holy Ghost does for the soul.

The Catholic doctrine of the Trinity was hence asserted and illustrated from the foundation of the world ; and the lively image of God in three persons coequal, without division of substance or confusion of character and office, was impressed upon the first works that came from his hand.

In the moon we have a very significant emblem of the Church. She receives her light, her motion and direction ultimately from the sun, the great fountain of every natural impulse. And though restrained to the earth, to which her influence is made subservient, and by which her movements are immediately directed and governed, yet the earth exercises that controul by virtue of a power derived from the sun. Thus the Church receives her spiritual light and direction from the true *sun of righteousness* ; and though the direct government of her may be exercised by mortal men, yet they act by virtue of an ability and authority committed to them by God, *the author of every good and perfect gift*. She like the moon is in some degree subject to the changes and vicissitudes of the earth ; she waxes and is eclipsed in consequence of the intervention of the earth, or the occurrence of worldly considerations, between her and the



source of her light : Sordid and vain passions, like gross particles of a cloud, often obscure her face for a season ; yet she never fails to emerge again with all her wonted splendour ; and though apparently various, she is ever the same. In short, it would be an exhaustless theme to pursue to its just extent, this analogy between the natural and spiritual world ; and I have no reluctance to confess, that what I have advanced is no more than a clew to a more entertaining and profitable prosecution of the subject.

Suffer me then to conclude with merely mentioning the emblematical manner of the creation ; it is declared in the sacred word, that *God created the heaven and the earth*, whereas the scriptures frequently ascribe this work to the Son of God, or the Lord Jesus Christ. This apparent difficulty is obviated by confessing that Christ is God. One of the most usual appellations given him in scripture is, *Logos*, or the word ; hence in this history the world was created by the word of God. *God the father spake the world into being* ; or the word came from him ; thus *God said let there be a firmament* ; *God said, let there be light* ; which corresponds with the comment of St. John. *In the beginning was the word, and the word was with God, and the word was God ; the same was in the beginning with God ; all things were made by him.* And should we look for the third person in the Trinity on the same occasion, we read that *the spirit of God moved upon the face of the waters.* Hence was exhibited in the beginning the three distinct persons in the Holy Trinity, who nevertheless are but ONE GOD.

M. C.

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## EXPOSITION OF THE ARTICLES OF THE CHURCH.

### ARTICLE VI.

*Of the sufficiency of the Holy Scriptures for Salvation.*

“ Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.”

WE have seen that the five first Articles relate to the foundation of all religion, the existence of a God, and to the characteristic doctrines of the Christian religion, concerning the Father, the Son and the Holy Ghost. The next point to be settled is the rule of our faith and practice : this is a subject upon which there is a material difference between the Church of Rome and the Church of England, and to that difference this Article is directed.

The divine inspiration of the Holy Scriptures, and consequently their truth and obligation, is allowed both by Papists and by the members of our Church ; but the Papists assert, that the books of the New Testament do not contain the whole rule of a Christian's faith and practice ; they believe that the Apostles orally delivered many

doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament ; and they farther believe, that these doctrines and precepts have been faithfully transmitted to the present time, and that there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary, this article of our Church asserts, that the Scriptures contain a complete rule of faith and practice ; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority.

In proof of the former part of this article, we may first observe, that oral tradition, on account of the prodigious length to which human life was at first extended, had greater advantages, than it could have in any subsequent period. Methuselah lived about 300 years while Adam was alive, and Shem lived almost 100 years with Methuselah, and about 100 years with Abraham : but though it thus appears, that two intermediate persons, viz. Methuselah and Shem, were sufficient to convey any tradition from Adam to Abraham, yet the simplicity and purity of the primeval religion were so grossly corrupted in the days of Abraham, that all knowledge of the one true God would have been utterly extinguished, and idolatry would have prevailed universally, if it had not pleased the Almighty to reveal himself in an especial manner to Abraham and his posterity, and to separate them from the rest of mankind. If to this experience of former times, we add the observation which must have occurred to every one concerning the inaccuracy of reports upon the plainest matter of fact, we may conclude that oral tradition is altogether incompetent to transmit to us, from the times of the Apostles, any doctrines or precepts in which our eternal salvation is concerned. Surely therefore it ought not to be believed, that points of such importance would be trusted to so doubtful a conveyance. It is certain that the Evangelists and Apostles have delivered to us in writing some articles of faith, and some rules of practice, as essential to salvation ; but if some, why not all ? Is it probable that we should receive part of our religion in writing and part by oral tradition ? Is there any mention in the New Testament of authentic tradition which was to be added to the written word of God ? of any defects in the gospels, which the Church was to supply by her unwritten precepts and doctrines ?

But let us consider the case of the Mosaic dispensation, which was introductory to the gospel, and was derived from the same divine origin. The law of Moses was delivered on mount Sinai under the most striking and impressive circumstances, and it contained rites and feasts calculated to preserve the memory of it : it was temporary, and confined to a single people, who were kept united, and were not permitted to mix with other nations : it consisted chiefly of ordinances, which were to be performed, without any great interval of time, at one place ; and yet the whole of this religion, thus suited, (if any could be,) to oral tradition, was by the express command of God, committed to writing. On the other hand, the Christian religion is designed for the whole world, for men of all countries, languages

and times, and every part of the worship enjoined by it may be performed in any part of the world. Surely then we may conclude that the whole of the Christian religion was committed to writing; that God would make the same provision for the preservation of the universal religion of mankind, which he did for the partial religion of the Jews.

St. John indeed seems to declare, that a belief of what he alone had written was sufficient to ensure eternal life: *These things, says he at the end of his gospel, are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name...* John xx. 31; and St. Luke tells Theophilus, that he wrote his gospel, that he might know the certainty of those things in which he had been instructed... Luke i. 4. Though the whole Jewish religion was in fact contained in the books of Moses; yet the Jews, in the time of our Saviour, had a great number of traditions, which they observed with the utmost strictness. Christ and his Apostles frequently appealed to Moses and the prophets, and encouraged and commanded the searching of the Scriptures; but in no one instance did they acknowledge the authority of the traditions, which were then held in such high esteem; on the contrary, Christ told the Jews, that *they had made the law of God of none effect by their traditions...* Matt. xv. 6; and that *they worshipped God in vain when they taught for doctrines the commandments of men...* Mark vii. 7. We believe therefore, as the article asserts, that "the Holy Scripture containeth all things necessary to salvation."

The written word of God being the sole rule of our faith and practice, it follows that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or to be thought requisite or necessary to salvation.

"In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." As enough has been said by various able writers, of the canon of both of the Old and New Testament, it is unnecessary for me to say any thing upon that subject in this place, except that in the enumeration of the books of the Old Testament contained in this article, the books of Ezra and Nehemiah are called the first and second books of Esdras; Esdras being the septuagint translation of the Hebrew word Ezra. Ezra and Nehemiah were formerly joined in one book, and when they were separated, the book of Nehemiah, being considered as a continuation of the book of Ezra, was called by his name.

There is no authority, internal or external, for admitting the books commonly called Apocryphal, into the sacred canon; they contain no prophecy or other authentic mark of inspiration; they were all written subsequent to the cessation of the prophetic spirit, but before the promulgation of the gospel; they were not included in the Jewish canon, and therefore received no sanction from our Saviour; they are not cited or alluded to in any part of the New Testament. There is therefore no ground for applying the books of the Apocrypha to establish any doctrine, but they are highly valuable as ancient wri-

tings, which throw considerable light upon the phraseology of scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, our Church in imitation of the primitive Church of Christ, doth read them for example of life and instruction of manners. Our Church does not read all the books of the Apocrypha; it reads no part of either book of Esdras, or of the Maccabees, or of the book of Esther; nor does it read the song of the Three Children, nor the prayer of Manasseh.

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FOR THE CHURCHMAN'S MAGAZINE.

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*JOHN CALVIN'S SENTIMENTS OF CONFIRMATION.*

THAT the followers of Calvin have departed from his sentiments in regard to the solemn rite of Confirmation, is probably known to but few, either of those followers or others; and yet so it is, as the following extract will make manifest. Though he was inclined to detract from its significance and importance by denying it to be an Apostolic practice, yet his testimony, so far as it goes, is of great weight, and should be valued by those who retain and practice the rite. His sentiments on the subject are expressed in terms of the fullest commendation of it, as being of very high antiquity, and universally received in the Church of God, and what ought still to be retained. This will appear from the extract.....*EDIT.*

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IT was an ancient custom for the children of Christians, when they came to years of discretion, to be set before the bishop, that they might take upon themselves that office which was required of those who came to baptism in adult years. These used to sit [in the Church] among the catechumens, until being duly instructed in the mysteries of the faith, they were able to make a proper confession thereof before the bishop and people. Those therefore who had been initiated by baptism in their infancy, inasmuch as they could not then make a confession of their faith before the Church, were again presented by their parents, at the end of childhood, or the beginning of youth; and were examined by the bishop according to an established, and then universally received form of a catechism. And that this transaction, which ought on every account to be solemn and sacred, might have the more reverence and dignity, the ceremony of imposition of hands was added. Thus the child, his faith being approved, was dismissed with solemn benediction. The ancients make frequent mention of this custom. Pope *Leo* says, "if any one return from heretics let him not be re-baptized, but by the imposition of the bishop's hands let the virtue of the spirit be conferred, to supply what was wanting in him." Here our adversaries will urge, that that must be called a sacrament in which the Holy Spirit is conferred. But this same *Leo* elsewhere explains what he means by those words, when he says, "let not him who has been baptized by heretics be re-baptized; but by the invocation of the Holy Spirit, through the imposition of hands, let him be confirmed; because he



and again—"whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." The regenerate, indeed, *must* resemble little children or babes, in simplicity, humility, and docility. Such was Nathaniel; whom our Lord honoured with this high encomium—"Behold an Israelite indeed, in whom is no guile."

Q. 2nd. How can we be *assured* that this work is accomplished in us?

A. By referring to the *proofs* pointed out in the New Testament; which will be explained in answering the next question.

Q. 3d. What foundation from scripture have we to believe that we may, in this life, be *assured* of our salvation, or that our sins are forgiven?

A. Every person who is "born again, renewed in the spirit of his mind," &c. is scripturally authorized to consider himself *to be* in a state of salvation. In which state he is also warranted to regard himself as *continuing*, so long as, by divine grace, he is enabled habitually to exhibit the genuine evidences of a regenerate state; or, in other words, faithfully to perform the appointed conditions of salvation; viz. "repentance towards God, and faith toward our Lord Jesus Christ."

A person, wishing to satisfy himself whether he is born again, &c. or in other words, whether he is in a state of salvation, must apply for information to the scriptures; that is to say, he must enquire what are the marks which the scriptures give, as descriptive of persons who are in a state of salvation; must *there* examine whether, at present, these marks are fairly applicable to himself.

I do not conceive that there is a single text of scripture which, if rightly interpreted (I mean, interpreted conformably to the general scope of the passage in which it stands, and to other parts of scripture) directs us to refer for the decision of these points to internal impulses; or to other similar sensations, by whatever names they may be called, which many pious people regard as special tokens that their sins are forgiven, and consequently that they are in a state of salvation. If there be no such direction in scripture, to rely on such impulses is unwarrantable, and therefore unsafe.

When we consider the extreme of credulity, to which (on subjects unconnected with religion) experience shews that the human imagination may be carried, how easily people of warm conceptions may persuade themselves that they feel what they *wish* to feel; how liable to be produced, or to fluctuate, all internal feelings are, according to the state of the nerves and spirits, according to bodily health and constitution, according to the natural liveliness or slowness of the fancy, according to the strength and sobriety, or the weakness and hastiness of the judgment, we must regard it (I think) as an instance of mercy and loving kindness in God, that HE has not referred us, on the most important of all subjects, to internal impressions; which must apparently be so dubious and uncertain, and which according to their presence or absence, might excite groundless confidence or groundless despair.

The scriptures give us a clearer and safer criterion: they refer us to solid facts; to a plain rule which we cannot mistake, except through our own fault. In various passages they describe the fruits of the spirit, the dispositions of heart, and the consequent course of life which distinguish those persons who are in a state of salvation.—Let a person examine his own heart and life impartially, as before God, and compare them with the characteristic descriptions given in the New Testament of the righteous; if they agree with those descriptions, he may humbly entertain a just confidence that he is in a state of salvation; if they do not, he must conclude the contrary. “He that doeth righteousness is righteous—they that are Christ’s, have crucified the flesh with the affections and lusts—he that doeth my commandments, he it is that loveth me—ye are my friends if ye do what I command you—every one that doeth righteousness is born of God—whosoever doeth not righteousness is not of God—every one that loveth [God and his neighbour] is born of God—this is the love of God, that we keep his commandments—he that keepeth Christ’s commandments dwelleth in him—if any man love the world, the lust of the flesh, the lust of the eye, and the pride of life, the love of the Father is not in him—the fruit of the spirit is in all goodness, and righteousness, and truth—if a man love me, he will keep my words; he that loveth me not, keepeth not my sayings—if we say that we have fellowship with him, and walk in darkness, we lie; but if we walk in the light, the blood of Jesus Christ cleanseth us from all sin—the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

From these, and many other passages of scripture which might be produced, it is manifest that the standard, by which we are directed to learn whether we are in a state of salvation, is this: to examine impartially whether a fervent love, through faith, of God and our Redeemer, proving itself by the only true test, a life of habitual holiness, be the grand principle which fills our hearts and directs our lives. If that be so, we are born again; we live not unto ourselves, the world, the flesh, and the devil, but we live unto God and Christ: we are in a state of salvation; and the grace of God will keep us therein, if we ourselves stedfastly labour, through his grace, to persevere in faith, piety and holiness, unto death. If any other than this be our ruling principle, or if we balance between this and any other principle, we are not in a state of salvation.—For “no man can serve two masters” at the same time; “ye can not serve God and mammon: what concord hath Christ with Belial?”

Q. 4th. May we believe that a conviction of forgiveness of sins in this life is often, or ever so strong and so clear as not to be mistaken by the person operated upon? or is it more frequently a gradual work, by which the whole soul is drawn to God?

A. It would be presumptuous to limit the operations of God; and therefore it would be too much to say that, in *no* case, God will at present operate on the heart of an individual an instantaneous conviction of the forgiveness of his sins. But I know no reason for expecting such an event. In the days of the Apostles indeed, when

~~extraneous~~ evidence was necessary for the introduction of Christianity; miraculous convictions were consistent with the general plan which God thought fit to pursue, in order to evince the truth of the *new* religion. When *other* miracles ceased, as being no longer necessary, there appears no reason in the nature of the thing itself, nor any foundation in scripture for expecting miraculous convictions to be *continued*. God has provided an intelligible, a *certain* criterion, by which a person may know whether his sins are forgiven (that is, whether he is in a state of salvation) or not; the scriptures speak of no other criterion. For both these reasons it is highly *improbable* that any other criterion (such as a sudden impression, &c.) will be granted, or can safely be trusted.

The way in which the soul is drawn to God, is generally, if not universally, gradual; according to the gradual influence of those external means of drawing it, which God in addition to the secret operations of his grace, has appointed; such as public and private prayer, religious instruction, reading the scriptures, and other circumstances instrumental to Christian edification.

Q. 5th. Can we not be in a state of salvation, without the conviction that our sins are forgiven?

A. If by the conviction that our sins are forgiven, be meant a conviction by an internal impulse, this question has been answered by the preceding observations; that we *may* be in that state without *such* conviction. A satisfactory judgment may be formed, whether we are in a state of salvation or not, by trying our hearts and lives by the scriptural standard, as already stated.

Q. 6th. Has true faith in Christ these two fruits inseparably attending it, dominion over sin, and constant peace resulting from a sense of forgiveness?

A. By dominion over sin, and similar phrases in the New Testament, I do not conceive to be signified a state of sinless perfection; for such a state the scriptures unequivocally pronounce to be unattainable upon earth. I understand them to imply a state in which the predominant, the ruling principle of the heart and life, is, faith producing *habitual* holiness: so that sin, though not exterminated, is kept in subjection; it seldom gains an advantage except by surprise, and when it is perceived to have gained an advantage, is followed by true repentance. A dominion over sin, in *this* sense, is a necessary fruit of true faith in Christ; and is the proof by which the individual is to judge of his spiritual state.

Peace and joy are repeatedly mentioned in the scriptures, as fruits of the spirit, and as attendants on righteousness; and they will *generally* pervade the mind where there is a reasonable confidence of being in a state of salvation. But it will *sometimes* happen in the case of persons of weak spirits and tender consciences, that even when the heart is unequivocally and unreservedly devoted to Christ, anxiety will occasion distressing doubts and fears on the subject of salvation. And such doubts and fears are perhaps permitted and employed by wise Providence, for the very purpose of trying the dependence, the faith, the perseverance of the individual.



Where persevering faith and obedience are found, I conceive that peace and joy are almost invariably known ultimately to follow.  
*Long-Island, 16th Sept. 1806.*

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 CASTELLIO'S TRANSLATION OF THE BIBLE.

ISAIAH vii. 16—*For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.* The word *land* in scripture as well as in common discourse, often signifies a nation or kingdom. Of what nation then speaks the Prophet? The people of Israel, after the separation of the ten tribes, had indeed two kings; but of that land the words cannot be understood, for they are addressed to the house of David, who could not have abhorred their own land.

Towards solving this difficulty the rendering of Castellio affords at least a conjectural clew. *For before the child shall know to refuse the evil and choose the good, the land, on account of whose two kings thou art troubled, shall be desolate.* To know how to refuse the evil and choose the good, is a well known expression in the word of God, signifying maturity. If then we should understand the passage as referring not the person of the Messiah, which is commonly done, but to the profession of the Gospel, (a sense not inconsistent with the latitude of prophetic language,) and recollecting that kings are in scripture, very often put for magistrates in general, we may well understand the Prophet as pointing to the *Roman Empire* in these words, which was governed by two chief magistrates, called *Consuls*; by whom and that nation, the people of Israel were long troubled; by whom they were cruelly oppressed, trodden down, and finally dispersed to be no more a nation.

If this conjecture be right, the prophecy is confirmed by known historical verity. It has received, and is receiving a fulfilment. *Rome* has long since been desolated; and the Gospel has not yet reached its maturity, being professed only in a part of the world, the knowledge of the true God not yet covering the earth as the waters do the sea; which we are assured shall one time be the case, when all nations shall have come into the fold of Messiah, and enlisted under the banner of the PRINCE OF PEACE.

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 FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

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 THE LIFE OF DR. NICOLAS RIDLEY,

BISHOP OF LONDON.

THIS great and blessed martyr, whom I may justly style the glory of our English reformation, was born in Northumberland, near the Scottish borders; and trained up in the first rudiments of learning in the grammar-school at Newcastle upon Tyne. From thence he was sent to Cambridge, and admitted scholar of Pembroke

Hall; and having taken his first degree in arts, he was elected fellow in 1524. His proficiencie in learning was so great, that young as he was, he was so well known, and so highly esteemed at Oxford, that they coveted to transplant so precious a jewel into their own University; and to that end he was elected to a vacant fellowship at University College; but he refused to accept it. In 1525 he commenced master of arts; and about this time it is most probable that he travelled into foreign parts; and after having spent some time at Paris, among the doctors of the Sorbonne, and made a short stay at Louvain, he returned again to Cambridge.

In 1534, he was proctor of the University; and in 1537, took the degree of bachelor of divinity; he was also chaplain to the University, and one of the public readers. During his residence at Pembroke Hall, he applied himself carefully to the study of the Holy Scriptures; and was so well versed in them, that he could say almost all St. Paul's epistles, and a great part of the other general epistles, without book. He was one of the most celebrated preachers, and the best disputant of his time; and so noted for his extraordinary proficiencie in theological learning, that Abp. Cranmer thought it highly expedient not to suffer so great an ornament to the Church to lie longer buried in a private college; but having sent for him, gave him the vicarage of Herne, in the east part of Kent, and a prebend of Canterbury. He was also, by his interest, made chaplain to King Henry; and in 1540 was chosen master of Pembroke Hall, and commenced doctor of Divinity.

The first occasion of his conversion from the Romish errors, was the reading Bertram's book of the Sacrament. This staggered him in his belief of transubstantiation; and gave him just cause to doubt whether it had that foundation in scripture and antiquity which was generally pretended. He immediately set himself to examine the doctrine of the Eucharist, by Scripture, and the writings of the first ages, and, with the utmost exactness, weighed every material passage in the New Testament, and the earliest fathers, relating to it; and the result of this enquiry was, that he discovered transubstantiation to be an absurd invention of those later and dark ages; and so well grounded himself in the true doctrine of the real and spiritual presence of Christ in the Eucharist, that he was afterwards very serviceable to Abp. Cranmer, in setting him right on this head; which he never had a clear understanding of till Ridley rectified his confused notions, and opened to him, in a most perspicuous manner, the sense of scripture, and the purest antiquity concerning that article. He examined many other of the then received opinions, by the same test, and with the same impartiality; and finding them to be contrary to Holy Writ, and the uncorrupted doctrines of the primitive Church, he set himself, with an undaunted courage to oppose and confute them. And in all his sermons, he so justly and exactly stated the question in dispute, so solidly and unanswerably confirmed the true primitive doctrines, and with such strength and perspicuity overthrew the Romish corruptions and innovations, that multitudes were by his ministry brought off entirely from their superstitious

tious prejudices, and convinced of the reasonableness and necessity of a reformation.

At Abp. Cranmer's visitation in 1543, complaints were made against him by some of the Popish faction, for preaching in Rogation week, against Auricular Confession, charging the ceremonies of the Church with superstition, and suffering *Te Deum* to be sung in his Church in English: but this was so far from prejudicing his interest in the Archbishop, that it raised him in his esteem, and made him the readier to serve and promote him. Accordingly, about the same time that he was presented, by his college, to the living of Soham, in the diocese of Norwich, he procured him to be made Prebendary of Westminster.

In the beginning of the reign of Edward the sixth, when the royal visitation was appointed, to prepare the way for the intended reformation, Dr. Ridley was singled out to be preacher to the visitors of the northern circuit; and his labours were blessed with great success. And now it was thought proper to reward his great merits with an higher station in the Church; and accordingly he was nominated to the see of Rochester, vacant by the translation of Dr. Holbech to Lincoln. There was a scandalous custom then prevailing, of the Bishops taking out commissions for their sees, during the king's pleasure. But this gross abuse Ridley would by no means comply with; and so vigorously opposed it, that he prevailed to have his patent run, *durante vita naturali*. On September 5, 1547, he was consecrated in a chapel of Dr. May, the then dean of St. Paul's, by Dr. Henry Holbech, Bishop of Lincoln, and the suffragan Bishops of Bedford and Sidon. His consecration was performed, according to the office then in use, by the unction of Holy Chrism, as well as by imposition of hands.

His advancement to this station did not make him neglect the duties of the ministry; he continued a constant and zealous preacher; and being blessed with a most graceful elocution, a sound judgment, and uncommon strength of memory, he drew after him crowded auditories, and brought over multitudes of proselytes from the Romish errors. This success of his, Gardiner beheld with an envious eye; and Bishop Ridley having preached a Lent-sermon at court, against the Popish superstitions, about holy-water, images, and reliques, Gardiner, who was one of the audience, shewed himself much offended at it; and wrote him a letter, in which, with all the sophistry he was master of, he endeavoured to put a specious gloss on the abuses censured in the sermon, and to defend the practice of them. But Bishop Ridley, who regarded neither his smiles nor frowns, continued to expose the corruptions of popery, and to exhort all to use their utmost zeal, in promoting a reformation: and when some rash bigots ran too far into the opposite extreme, and began not only to speak irreverently of the sacrament of the altar, but to commit many very indecent and unjustifiable actions, in contempt of it; he with a becoming zeal, and just indignation, publicly, in a sermon at St. Paul's Cross, rebuked the profane and irreligious spirit, from whence those unwarrantable actions proceeded; and taught

them, with what great reverence, and profound veneration, they ought to approach so sacred a mystery and so holy an institution.

In 1549 there was a visitation at Cambridge, and Bishop Ridley was appointed to be one of the visitors, and ordered to open the visitation with a sermon. Upon this, he wrote to Dr. May, the Dean of St. Paul's, desiring him to inform him of the design of the visitation, that he might accommodate his sermon to the occasion. The Dean's reply was, that the visitation was intended only to remove some superstitious practices and Popish rites, and to make such statutes, as should be found necessary. But in this, both the Bishop and the Dean were imposed on: for when Ridley came to Cambridge, he found the instructions went much further; the commissioners being required to procure resignations of some colleges, to convert some fellowships, erected for the encouragement of theological studies, to the study of the civil law, and to suppress Clare Hall in particular. The master and fellows of that Hall made a noble stand against those pernicious designs; and would not yield to the most pressing solicitations of some of the visitors, who earnestly laboured for two days to persuade them to a resignation; but without effect; for they absolutely refused to submit to it. Bishop Ridley who began now to perceive the base designs of some of the courtiers, (who not content with the miserable spoil and ravage they had already made in the Church, seemed to have formed a resolution to plunder and take away all the encouragements of learning and religion in the nation) declared he could not with a safe conscience, execute this commission, nor concur in such unlawful proceedings; and therefore desired leave to be gone. This the other visitors resented, and sent a complaint against him to the protector, charging him with throwing in unnecessary scruples, to retard their proceedings, and hindering them from going on in the King's service, by his perpetual *barking* at them; for so they scurrilously called his strict adherence to his conscience. They also pretended that it was not any real scruple against the lawfulness of the thing, but a partial affection to his own countrymen, of whom Clare Hall was full, that put him upon these measures. Upon this, the protector wrote him a chiding letter; to which he immediately replied, with the courage of a truly Christian Bishop, vindicating himself from the slanderous imputations of his accusers, and declaring his readiness to obey without reserve, in all things lawful; but positively refusing, either for favor or fear of any mortal man, to comply with such things as would make him loose the peace of his conscience, and incur the displeasure of Almighty God.

During his stay at Cambridge he presided at a public disputation concerning the sacrament, which lasted three days; and often interposed to answer the Popish objections; which he did with great strength and clearness. At the close of the whole, according to the custom of the schools, he read his own judgement of the question, by way of determination; in which he entirely confuted and overthrew the Popish doctrine of transubstantiation; first by proofs from scripture, secondly, by citations from the fathers, thirdly, by

arguments drawn from the nature and definition of a sacrament, fourthly, from the Eutychian heresy's being a necessary consequence from that doctrine ; and lastly, from that article of the Creed, " He ascended into Heaven, and sitteth on the right hand of God the Father," as understood by Austin and other ancient writers.

On his return to London, he was appointed to examine certain Anabaptists in Kent ; Gardiner being in commission with him ; and in 1550, he was preferred to the see of London, vacant by the deprivation of Bonner. He was enstalled on the twelfth of April. At his entrance, he shewed himself exceeding cautious, not to do his predecessor the least injury : he gave him free licence to take away all his effects, and preserved them for him with great care till he had removed them ; and having made use of some lead, a great quantity of which Bonner had then by him, for the necessary repairs of the house and the Church, he paid him to the full value for it. He also paid near three score pounds to Bonner's servants, so much being due to them for wages ; that they might not suffer by the misfortunes which their master, through his wilfulness and obstinacy, had brought upon himself. He was exceeding kind and generous to Bonner's mother and sister, and often entertained them at his own table. The old lady he always placed at the upper end of the table, calling her his mother Bonner : and was as ready to do good offices for her, and paid her as much respect as if she had been his mother indeed. And when any of the lords of the council came to dine with him, he would not suffer her to be displaced ; but would tell them, " by your lordship's favour, this place by right and custom, belongs to my mother Bonner."

And now observe the difference between the spirit of a Popish and a reformed Bishop. When Bonner was reinstated, by the mere lay power and authority of Queen Mary, he requited Bishop Ridley's unparralleled goodness, with the most inhuman barbarity. That ungrateful wretch would not allow of the leases which Ridley had made, though it tended to the utter ruin of many poor men ; he detained all his plate, and other goods, turned his sister out of all she had, without any regard to law or conscience ; and did all he could to get her husband put to death : which he had certainly effected, if not prevented by the interposition of Bishop Heath ; who took this opportunity to shew his gratitude to Bishop Ridley, for his kind and Christian usage of him when prisoner in his house.

But to return from this digression. On the accession of Bishop Ridley to this see, it was expected, that according to the prevailing custom of those times, he should alienate divers of the richest manors belonging to his Bishoprick, to the king : but he would by no means comply with so unwarrantable an injunction ; nor do any thing by which he might seem to give the least countenance to the sacrilegious proceedings of some leading men at court. When they found he could not be prevailed with, to give away the smallest part of the Church's patrimony, they consented to let him have an equivalent for the manors he was to alienate, thinking to over-reach him in the exchange. But in this they were again deceived ; for he was so careful not to

let the Church suffer by his negligence, that he got the Bishoprick of Westminster to be re-united to the see of London, and so many other valuable manors, that the advantage of the exchange was considerably on his side.

And now it might reasonably have been expected, that no more attempts of this nature would have been made upon him, after so ill success in this. And yet, at the instance of one William Thomas, a clerk of the council, he was called before them, and importuned to make over one of his best prebends to this Thomas and his heirs for ever. This is that William Thomas, who in the following reign, was condemned for attempting to assassinate Queen Mary, and to avoid the shame of a public execution, stabbed himself in prison; but his wounds not proving fatal, he was hanged, drawn, and quartered at Tyburn. Bishop Ridley made a vigorous opposition to that unreasonable request; and though he was used in a very rough and angry manner by the council, yet he could not be persuaded to comply any farther with their demands, than barely to promise, that whenever it should chance to be vacant, he would not dispose of it without first acquainting the King. When the prebend was vacant, Bishop Ridley, had a mind to bestow it on Mr. Grindall, who was afterwards Archbishop of Canterbury, then one of his chaplains. But it was not long before he received a letter from the council informing him, that they intended to apply the profits of it to the furniture of the King's stables. This most shocking and detestable impiety and sacrilege pierced the good Bishop to the heart, and he forthwith dispatched a letter to Sir John Cheke, the King's preceptor; in which, with a pious zeal, he expostulated against so heinous a wickedness, set before him the ill consequences of such scandalous proceedings, and the great reproach they would derive on the whole reformation; and begged him, for God's sake, to speak in God's cause, and to prevent this, and all other such pernicious counsels from taking effect. After this he never had any further trouble of the like nature.

Bishop Ridley, being settled at Fulham, employed all the time which remained after the discharge of the important duties of his high function, in the studies of religion, and the instruction of his domestics. As soon as he was up in the morning, he employed near an hour in his closet, in prayer and meditation; then he betook himself to his studies till ten; at which hour, the public service for the morning was always read in his family. When prayers were ended he used to read them a lecture on some part of the New Testament, beginning at the Acts of the Apostles, and so going on through all St. Paul's epistles. He also used often to expound to his servants the hundred and first psalm, and thence to admonish them what they ought to be, and what he expected from all who continued in his service; and on such of them as could read, he bestowed New-Testaments, hiring them to get some of the principal chapters by heart. When his lectures were ended, he went to dinner; and within an hour after that, returned to his study: where he continued, unless called away by business, till five, the usual hour for afternoon service. When that was finished, he supped; an hour after he return-

ed the third time to his studies; and at eleven, as soon as he had performed his private devotions, he retired to rest. This was his constant way of living; and his family was so well ordered that it seemed a nursery of piety and virtue, and an exemplary pattern of religion, sobriety and industry, to all whom they conversed with.

In June, this year, Bishop Ridley visited his diocese, and made a strict enquiry into the lives and conversation, the regularity and sound doctrine of his clergy; and also, whether they resided on their cures, and kept their chancels and parsonage houses in good repair. He inquired farther of all unlawful conventicles of Anabaptists, and other enemies of the Church; of all opposition to the Book of Common Prayer; of marriages within the prohibited degrees; of the neglect of catechising, the observing Popish superstitions, and the abuse of charitable legacies: he took great pains to rectify every thing which he found amiss, and to suppress all remains of the Popish ceremonies and fooleries.

He had not long before, received a letter in the King's name, enjoining him to see that all altars in his diocese were taken away, and tables put in their room: and believing that this might be a very serviceable expedient towards bringing the people off from the Popish notions of the corporeal presence, and propitiatory oblation of the natural body and blood of Christ, for the sins of the dead and living; he complied with this order without the least reluctance. And afterwards, when a contest arose concerning the form of the Lord's board, whether it should be made in resemblance of an altar, or like a table, he declared for the latter form, and gave a precedent of it in his own Cathedral of St. Paul's.

In September, 1552, being at his house at Hadham, in Hertfordshire, he went to wait on the Lady Mary, who was then at Hunsden, about two miles off; and offered his service to preach before her the next Sunday. At this her countenance changed, and she continued silent for some time: and when at last she had recovered herself, she told him, that the doors of the parish Church should be open, and he might preach if he pleased; but, neither herself nor any of her family would come to hear him. The Bishop replied, "I hope madam, you will not refuse to hear God's word," "I cannot tell," answered she, "what it is which you call God's word: that is not God's word now, that was God's word in my father's day." "The word of God," replied the Bishop, "is the same in all times; but it is now better understood and practised, than in some former ages." At this time she flew into an immoderate passion; and told him, with a great deal of warmth, "You durst not for your life have vouched that to be God's word in my father's days, which you now preach; and as for your new books, I thank God I never read any of them, nor ever will." She added a great many bitter reproaches on the reformed Church of England, and on the laws made in her brother's minority; and said, "she did not think herself bound to obey them, till the King was of age and enjoined her." After this, she asked the Bishop, if he was one of the privy-council; and he answering in the negative, she replied, "you might well enough, as the

council goes now." And then she took her leave in this manner, "My Lord, for your kindness in coming to see me, I thank you: but for your offering to preach before me, I give you no thanks at all." Then the Bishop was conducted into the hall, and desired to drink; which he had no sooner done, but he immediately corrected himself, and with great concern cried out, "surely I have done amiss, for I have drank in that place where God's word hath been rejected; whereas, if I had remembered my duty, I ought to have departed instantly, and to have shaken off the dust of my shoes, for a testimony against this house." These words he uttered with such vehemence, that some of the hearers afterwards confessed, that their hair stood upright on their heads through terror. The Bishop returned home very melancholy; and from this interview seems to have contracted such a prejudice against the princess, as made him, afterwards concur the more readily with the measures taken for her exclusion. [To be continued.]

**AN ESSAY ON THE NATURE OF THE HUMAN BODY.**

[Continued from page 354.]

COME we now to the Israelitish and Judaical nation, where we shall find some strong and pointed proofs of that singular respect and veneration shewn to the bodies of mankind after death; of that natural and commendable desire, which people entertain for being buried in the sepulchre of their ancestors, or in that of some dear friend; and of the want of burial denounced against wicked men as a curse and heavy judgment upon them, even after death: which last particular must strengthen the argument greatly.

With what a strong affection, backed by a solemn imprecation upon herself, does Ruth declare her resolution, that even death itself should not wholly make a separation between her and Naomi; for that she would be buried in the same grave with her? *Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if, ought but death part thee and me—chap. i. 17.*

Lest all other reasons should not prevail, how earnestly does good old Barzillai beseech King David not to press him to go further; but suffer him to enjoy that which all mankind, particularly old men, naturally desire; to die in the place where they have lived; and to be buried with their ancestors? And that there might be no appearance of rudeness in refusing the King's gracious offer he requests him to translate his kindness to his son, and bestow upon him what he pleased. The loyalty and affection which the old father shews to David, is truly admirable. He adhered to him in his lowest estate, and provided him and his army with sustenance; yet now refuses any other recompense of his great and faithful services, but the pleasure and satisfaction of having done his duty. He only begs leave to retire, that he may die at home. *Let thy servant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father and my mother; but behold thy servant Chimham, let him go over with my lord the king, and do unto him what shall seem good unto thee—2 Sam. xix. 37.*



Rizpah is a remarkable instance of maternal affection and reverence for the dead ; her love for her children continues the same even after death. Their bodies, which are now no more than the miserable remains of a shameful death, yet are guarded with the same watchful care, as she had expressed towards them in life. How notable, and well worthy of imitation is the example ! *Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest, until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.*—2. Sam. xxi. 10.

Moreover, when David heard of the pious respects of Rizpah, towards the dead, he was not only pleased with the action, but thought it an example worthy of imitation. Therefore, he gave directions for taking the bones of Saul and Jonathan, as well as the bones of them that were hanged, and burying them in the sepulchre of their ancestors. And by the immediate remark which follows, that, *After this God was entreated for the land*, it seems plainly intimated to us, that God approved these honors that were done to the dead : That therefore the place and manner of our burial is not so wholly indifferent, as our modern sceptics pretend. The light of grace, as well as nature, shews, in this instance, and likewise in that of Jacob, Joseph and others, as already represented, that to be buried near our friends, yea, to be decently buried, is a thing lawfully desirable ; and that an honourable interment is a real act of kindness to the dead, and highly acceptable unto God. *And it was told David what Rizpah the daughter of Aiah, Saul's concubine, had done. And David went and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh-gilead, who had stolen them from the street of Beth shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa. And he brought up from thence the bones of Saul, and the bones of Jonathan his son : and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan, his son, buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father ; and they performed all that the King commanded : and after that God was entreated for the land.*—2. Sam. xxi. 11, 12, 13, 14.

An old seducer of a prophet could manifest so much faith and courage, as to fetch the carcase of the prophet, whom he had deceived, from the lion ; so much piety and compassion, as to weep for the man of God, and to inter him in his own sepulchre ; so much love as to wish himself joined in death to that body, whose death he had procured ; for few men are so absolutely wicked, as not to shew some marks of grace, some tokens of humanity. *And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase : the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back : and the old prophet came to the city to mourn, and to bury him. And he laid his carcase in his own grave, and they mourned over him, saying, alas my brother. And it came to pass after he had buried him, that he spake to his sons, saying,*

*When I am dead, then bury me in the sepulchre, wherein the man of God is buried; lay my bones beside his bones.*—1. Kings xiii. 28, 29, 30, 31.

The impious Jehu, though he had given orders for the casting down of Jezebel, out of her own window, into the street, and had trampled her under foot with his horses, yet he likewise gives orders to go and take care of the body of *this cursed woman*, and to see it decently buried, as *she was a King's daughter*. She was also the wife and the mother of a King, which perhaps moved him to have this regard to her remains, as all men naturally have to royal dignity. *And he said, throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot. And when he was come in, he did eat and drink, and said go, see now this cursed woman, and bury her; for she is a King's daughter.*—2. Kings, ix. 33, 34.

The Hebrews looked upon the lying neglected, without any interment, as a great judgement, which is a thing very well known, and can be established by many proofs; but let one suffice from Solomon, the wisest of Kings and men, and made so by experience. He pronounces, that an abortive, which came into the world before its time, is not so despicable as that man, who, though he enjoys some of the greatest worldly blessings, such as a numerous offspring, and such firm health, that he lives to a great age, and the days of his years be abundantly sufficient, insomuch that he cannot reasonably expect, or desire more, yet is deprived of a decent funeral. *If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he.*—Eccles. vi. 3.

Let us here awaken our attention, and seriously consider the punishment denounced by God himself against that idolatrous and oppressive King, Jehoiakim, a punishment that could not take place till after his decease. *Therefore, thus saith the Lord concerning Jehoiakim, the son of Josiah, King of Judah, they shall not lament for him, saying, ah, my brother, or, ah, sister: they shall not lament for him saying, ah, lord, or, ah, his glory. He shall be buried with the burial of an ass, drawn, and cast forth beyond the gates of Jerusalem.*—Jer. xxiii. 18. 19.

Our modern free-thinkers may, if they please, deride such a punishment as this, and count it of no concern, or signification, to the party deceased, because the body is quite insensible, and cannot feel what is done to it after death. But it is plain from this, and other parts of scripture, that what the body suffers after death, although it be insensible, is not an indifferent thing to the person it belongs to. It appears from many passages in holy writ, and was consonant to the sentiments of heathen antiquity, that mourning and lamentation for the death of friends, as well as decent funerals, was not only a custom agreeable to the dictates both of reason and religion; but that the want of such funeral rites and mourning, was accounted some diminution, at least, of the deceased person's repose and happiness, if not real disquiet. That this was agreeable to the heathen theolo-

gy shall be made evident in its proper place. But the passages in scripture, besides this, now under consideration, are very numerous and express, where the want of burial, when threatened, or inflicted, is represented as a curse and heavy judgment; which it could not be to the deceased, if the departed spirit were not sensible of, nay, were it not deeply affected with, the indignity shewn to the body.

To good men, indeed, this could be no grief, because they know, whatever the body suffers in life, or after death, it will be raised in glory. But the wicked, who have not that hope, cannot but look on the contempt, or indignities, offered to their bodies, as the earnest, or prelude, of those sufferings, which their bodies also shall be consigned to, when they are raised again at the last day. Besides, as all sense of the body, and root of perception, is in the soul, who knows what immediate sensation the soul hath of the insults, or injuries, offered to its body, even after death, and after all its organs of sense are broken and destroyed?

It is worth our remarking here, that this same denunciation is repeated by the same prophet with a variety of expressions; and therefore, methinks it well becomes any one to insist upon it still a little more, particularly in imitation of so laudable and divine an example, with some variety of expression, in order, if possible, to make it have the deeper impression upon the minds of rational embodied creatures.

In chapter xxxvi. ver. 30, we have these alarming words offered to our meditation. *Therefore, thus saith the Lord, of Jehoiakim, King of Judah, he shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.* Allow me here to express myself with some degree of emotion. Alas! that those who call themselves Christians, and believe their Bible to be the word of God, can read the very plainest and most open texts in it, and yet not make the necessary and obvious reflections from them. For, if we reflect with any degree of attention, on these repeated threatenings of God against Jehoiakim for his impious malice to God's written word, that *his body should be cast out in the day to the heat, and in the night to the frost*, that is, be deprived of burial; or, as above expressed, (chap. xxii.) *be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem*, without any lamentation for him, or the least funeral solemnity; we may be assured, that the treatment our bodies shall meet with, after death, is not so indifferent a thing, as our modern sceptics pretend. Cast it, say they, where you please; a ditch, a dunghill, a grave; it matters not. But here God himself denounces this very case, as a judgment, which should befall this wicked King, for one of the most enormous crimes, the cutting in pieces the roll, which conveyed God's message to him, and burning it in the fire, ver. 23; that after his decease, his body should be deprived of burial, and lie exposed to the heat by day, and to the frost by night. It is true, as already observed, the body, when dead, is not sensible of such indignities; but what must necessarily be inferred,

is, that the soul, in which existed all the principles of life and sense, survives the body, and consequently is affected with whatever is inflicted upon it, when it comes as a judgment from God; it being an earnest of those future torments, which it shall be doomed to undergo after its resurrection. The soul, which, in life, had placed its chief happiness in the pleasures and gratifications of sense, and knows it must be united to the body again, cannot but look on these beginnings of sorrow, and tokens of divine vengeance against it, with infinite horror and concern.

As for any indignities offered to the body after death, if they happen in the cause of God, and for his sake, it is not to be doubted but that it will be rather cause of joy to the soul; because a blessing is promised to all that suffer, and are persecuted for righteousness sake; and that therefore, when *this corruptible shall have put on incorruption, and this mortal shall have put on immortality*, the body shall receive a greater and more exceeding weight of glory, for whatever it shall have endured for the sake of God and his truth.

It may teach us also the reverence that is due to all human bodies when dead, especially of Christians; whose bodies were dedicated in baptism to God, and were made the temples of the Holy Ghost; 1. Cor. iii. 16, 17; vi. 19, so that they are no longer ours, but his who purchased them with his blood, and sanctified them with his spirit. Whosoever, therefore, defiles these temples, while living, by sins of uncleanness, or, after death shall abuse them, by any indignity, or contemptuous usage, him shall God destroy. 'Tis a most heinous sacrilege, a profanation, which nature itself abhors, and the word of God most evidently condemns. We may therefore, most assuredly conclude, that such sentiments as too many now-a-days express in contempt of the body, when deceased, are not only rash and inconsiderate, but highly impious, and no small mark of infidelity, and a profane spirit. [To be continued.]

—\*••••\*—  
POETRY.  
—\*••••\*—

THE GRAVE.

THERE is a calm for those who weep,  
A rest for weary pilgrims found;  
They softly lie, and sweetly sleep,

Low in the ground.

The storm that wrecks the winter sky,  
No more disturbs their deep repose  
Than summer evening's latest sigh,

That shuts the rose.

I long to lay this painful head  
And aching heart, beneath the soil,  
To slumber in the dreamless bed,

From all my toil.

For mis'ry stole me at my birth,  
And cast me helpless on the wild;  
I perish:—Oh, my mother earth!

Take home thy child.

Y Y

On thy dear lap these limbs reclin'd  
Shall gently moulder into thee;  
Nor leave one wretched trace behind,  
Resembling me,

Hark! a strange sound affrights my  
ear,

My pulse, my brain runs wild; I rave:  
Ah! who art thou, whose voice I hear?

"I am the grave.

The grave, that never spake before,  
Hath found at length a tongue to chide:  
O listen! I will speak no more;

Be silent, pride!

Art thou a wretch, of hope forlorn  
The victim of consuming care?  
Is thy distracted conscience torn

By fell despair?

Do foul misdeeds of former times  
Wring with remorse thy guilty breast !  
And ghosts of unforgiven crimes  
Murder thy rest !

Lash'd by the furies of the mind,  
From wrath and vengeance would'st  
thou flee !

Ah ! think not, hope not, fool ! to find  
A friend in me.

By all the terrors in the tomb,  
Beyond the power of tongue to tell !  
By the dread secrets of my womb !  
By death and hell !

I charge thee, live !—repent and pray,  
In dust thy infamy deplore ;  
There yet is mercy ;—go thy way,  
And sin no more.

Art thou a mourner ? Hast thou known  
The joy of innocent delights ?  
Endearing days forever flown,  
And tranquil nights ?

O live ! and deeply cherish still  
The sweet remembrance of the past :  
Rely on Heaven's unchanging will  
For peace at last.

Art thou a Wanderer ? Hast thou seen  
O'erwhelming tempests drown thy  
bark ?

A shipwreck'd sufferer hast thou been  
Misfortune's mark ?

Though long of winds and waves the  
sport,  
Condemn'd in wretchedness to roam  
Live ! thou shalt reach a sheltering  
port,

A quiet home.

To Friendship didst thou trust thy fame,  
And was thy friend a deadly foe,  
Who stole into thy breast, to aim  
A surer blow ?

Live ! and repine not o'er his loss,  
A loss unworthy to be told :  
Thou hast mistaken sordid dross  
For friendship's gold.

Go seek that treasure seldom found  
Of power the fiercest griefs to calm,  
And sooth the bosom's deepest wound  
With heavenly balm.

In woman hast thou plac'd thy bliss,  
And did the fair one faithless prove,  
Hath she betray'd thee with a kiss  
And sold thy love ?

Live ! 'twas a false bewildering fire,  
Too often love's insidious dart  
Thrills the fond soul with sweet desire,  
But kills the heart.

A nobler flame shall warm thy breast,  
A brighter maiden's virtuous charms !  
Blest shalt thou be, supremely blest,  
In beauty's arms.

Whate'er thy lot, whoe'er thou be,  
Confess thy folly ; kiss the rod ;  
And in thy chastening sorrows see  
The hand of God.

A bruised reed he will not break ;  
Afflictions all his children feel ;  
He wounds them for his mercy's sake,  
He wounds to heal !

Humbled beneath his mighty hand,  
Prostrate his providence adore :  
'Tis done ! arise ! He bids thee stand,  
To fall no more.

Now, traveller in the vale of tears !  
To realms of everlasting light,  
Through time's dark wilderness of  
years,

Pursue thy flight.

There is a calm for those who weep,  
A rest for weary pilgrims found ;  
And while the mouldering ashes sleep,  
Low in the ground ;

The soul, of origin divine,  
God's glorious image free'd from clay,  
In Heaven's eternal sphere shall shine  
A star of day !

The sun is but a spark of fire,  
A transient meteor in the sky ;  
The soul, immortal as its sire  
Shall never die."

#### THE ASCENSION, FROM CALVARY, A POEM

BY RICHARD CUMBERLAND.

WHEN lo ! ascending from the  
mount he saw  
Christ in a cloud of glory on the wings  
Of mighty Cherubim upborne in air  
High soaring, to this orb terraqueous  
bound.

Seen over-head diminish'd to a point,  
Dim and opake amid the blue serene :  
His raiment, whiter than the new-born  
light

Struck out of chaos by the Maker's  
hand

In earnest of creation, sparkling blaz'd  
In its swift motion and with fiery track  
Mark'd his ascent to earth ; the host  
of Saints

With joyful loud hosannas fill'd the air :  
Glory to God on high, was all their  
strain,

On the earth, good-will to all man- kind ?	With their last breath to be baptiz'd and live ;
Meanwhile the Arch-angel Gabriel, who yet kept	So shall the seed be water'd and in- crease,
His tutelary station on the mount, So bidd'n of Christ, with arm out- stretch'd and voice	Till all the Gentile nations shall come in And dwell beneath its branches ever- more.
Commanding silence, thus the Saints bespake.	Now are the gates of everlasting life Set open to mankind, and when the Lord,
Now is your resurrection sure, your joy,	Captain of their salvation, shall have liv'd
Your glory and your triumph over Death	His promis'd term on earth, and thence to heav'n
And hell made perfect; for behold where Christ	Ascending seat himself at God's right hand,
Your first-fruit is aris'n, and waves on high	Then shall the Holy Ghost the Com- forter
The ensign of redemption; now he soars	Rush like a mighty wind upon the hearts
Up to yon pendants world, that darkling speck,	Of his inspir'd apostles; tongues of fire And languages untaught they shall re- ceive
Which in the boundless empyrean floats	To speak with boldness the revealed word,
Pois'd on its whirling axle; there he liv'd	Enduring all things for the Gospel's sake ;
And took your mortal body, there he died	Troubled on every side yet not dis- tress'd,
And for your sakes endur'd the pain- ful cross,	Perplex'd but not surrender'd to des- pair,
Giving his blood a ransom for your sins ;	Afflicted not forsaken they shall be, Cast down but not destroyed, knowing that God,
Thither he goes to re-assume his flesh ; There, when his angel ministers have op'd	Who raised the Lord Jesus from the dead,
The sealed sepulchre, he shall come forth	Them also into life through him will raise,
And shew himself resurgent from the grave	And that the light affliction of this world,
To those whom he hath sanctified and call'd	Which is but for a moment, soon shall be
To be his witnesses in all the world, And of his resurrection after death	O'erpaid by a far more exceeding weight
Their faithful evidence to seal with blood	Of glory, eternal in the life to come.
Of martyrs and apostles, warning men	

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

### CEREMONIES

OBSERVED AT JERUSALEM ON GOOD-FRIDAY.

PREVIOUS to the description of the ceremonies of the holy sepulchre, it may be necessary for the reader to form some idea of the Church.

The Church of the holy sepulchre is founded on Mount Calvary, which is a small eminence or hill upon the greater mount Moriah, and is about a hundred paces long, and sixty wide. The builders of this

Church were obliged to reduce the hill to a plain area, by cutting down several parts of the rocks and elevating others. But particular care was taken not to alter or diminish any of those parts of the hill which were more immediately concerned in our blessed Lord's passion. Thus that very part of Calvary, where they say Christ was fastened to, and lifted upon his cross, is left entire, being about ten or twelve yards square, and standing at this day so high above the common floor of the Church, that you have twenty-one steps or stairs to go up to its top. And the holy sepulchre itself which was at first a cave hewn into the rocks under ground, having had the rock cut away from it, is now as it were a grotto above ground.

The Church is supposed to contain under its roof, twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reported to have some particular action done in them relating to the death and resurrection of Christ; and all are distinguished and adorned with so many several altars.

In galleries round about the Church, and also in little buildings on the outside, are certain apartments for the reception of friars and pilgrims; and in these places almost every Christian nation anciently maintained a small society of monks; each society having its proper quarter assigned to it by the appointment of the Turks. But the severe rents and extortions of the Turkish landlords have caused all at present to forsake their quarters except four, the Latins, Greeks, Arminians, and Cophtites.

Besides the several apartments, each fraternity have their altars and sanctuary properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their divine services, and to exclude other nations from them.

But what has been the source of much unchristian fury, animosity, and bloodshed, is the command and appropriation of the holy sepulchre. And here our countryman Mr. Maundrell well observes, "Who can expect ever to see these holy places rescued from the hands of infidels? or if they should be recovered, what deplorable contests might be expected to follow about them, seeing even in the present state of captivity, they are made the occasion of such unchristian rage and animosity!"

However, at the French King's intercession with the Grand Vizier in 1685, the holy sepulchre was appointed to the Latins, who alone have now a privilege to say mass in it, and solemnize any public office of religion.

The Latins, of whom there are always about ten or twelve residing at the Church, with a president over them, make every day a solemn procession, with tapers and crucifixes, and other professional solemnities, to the several sanctuaries, singing at every one of them a Latin hymn, relating to the subject of each place. But their grand ceremony, concerning which we are to treat, begins on Good-Friday night, which they call *nox tenebrosa*, the black night. A particular description of which will, we doubt not, afford much entertainment to our readers.

As soon as it grows dusky, all the friars and pilgrims are convened in the chapel of the Apparition, (which is a small oratory on the north side of the holy grave) so called as being the supposed place where Christ appeared to Mary Magdalen, after his resurrection, adjoining to the apartments of the Latins, in order to go in a procession round the Church. But before they set out, one of the Latin fathers preaches a sermon, during which all the candles are put out to heighten the solemnity of the occasion. Sermon being ended, which generally lasts about half an hour, every person present has a large lighted taper put into his hand, and all necessary preparations made for beginning the procession. Among the crucifixes, there is one of a large size, bearing upon it the image of our Lord, as big as life. The image is fastened to it with nails, crowned with thorns, besmeared with blood; and so exquisitely formed, that it represents in a very lively manner the lamentable spectacle of our Lord's body as it hung upon the cross. This figure is carried all along at the head of the procession, after which the company follow to all the sanctuaries in the Church, singing their appointed hymns at every one.

The first place they visit is the pillar of *flagellation*, a large piece of which is kept in a little cell, just at the door of the chapel of the Apparition. There they sing their proper hymns, and another sermon is preached in Spanish, touching the scourging of our Lord. From hence they proceed in solemn order to the prison of Christ, where they pretend he was secured while the soldiers made things ready for his crucifixion. Here likewise they sing their hymn, and a friar entertains the company with a sermon in Italian.

The next visit is paid to the chapel of the division of Christ's garments, where they only sing a hymn, without adding any sermon. Having done here, they advance to the chapel of the derision, at which, after their hymn, they have a fourth sermon in French.

From this place they go up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited; one where our Lord is supposed to be laid on the cross: another where his cross was erected. At the former of them they lay down the great crucifix upon the floor, and act a kind of resemblance of Christ's being nailed to the cross; and after the hymn, a friar preaches a sermon upon the crucifixion, in Spanish.

From hence they remove to the adjoining altar, where the cross is supposed to have been erected. At this altar is a hole in the natural rock, said to be the very same individual one in which the foot of our Lord's cross stood. Here they set up their cross, with the bloody crucified image upon it; and leaving it in that posture, they first sing their hymn, and then the father guardian sitting in a chair before it, preaches a passion sermon in Italian. At about one yard and a half distance from the hole in which the foot of the cross was placed, is a remarkable cleft in the rock, which in all probability was made, as it is said to have been, by the earthquake that happened when the Son of God suffered.\*



That this is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it (say travellers) must convince him; for the sides of it answer exactly to each other, even where they are inaccessible to the tools of a workman.

The ceremony of the passion being over, and the guardian's sermon ended, two friars personating, the one Joseph of Arimathea, the other Nicodemus, approach the cross, and with a solemn air, both of aspect and behaviour, draw out the great nails, and take the feigned body from the cross. It is an effigy so contrived that its limbs are soft and flexible, as if it had been real flesh; and nothing can be more surprizing, than to see the two pretended mourners bend down the arms which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

The body being taken down from the cross, is received into a fair large winding-sheet, and carried down from Calvary, the whole company attending it to the stone of unction. This is taken for the very place where the precious body of our Lord was anointed and prepared for the burial, John xix, 3, 9. Here they lay down their imaginary corpse, and casting over it several sweet powders and spices, wrap it up in the winding-sheet, singing a hymn. After which, one of the fathers preaches a sermon suitable to the occasion.

These obsequies being finished, they carry off their fancied corpse, and lay it in the sepulchre, shutting up the door till Easter morning. And now, after so many sermons, and so long and tedious a ceremony, the weariness of the company, and the time of night, make it needful to go to rest.

The next morning nothing extraordinary passes: the afternoon of Saturday the congregation are assembled in the area before the holy grave, where the friars spend some time in singing over the lamentations of Jeremiah, which function, with the usual procession to the holy places, is all the ceremony for this day.

On Easter morning, the sepulchre is again set open very early. The clouds of the former morning are dispersed, and the fathers put on a face of joy, as if it had been the very time of our Lord's resurrection. Mass is celebrated in the morning, just before the holy sepulchre, when the father guardian has a throne erected: and being clothed with Episcopal robes, with a mitre on his head, he gives the host to all Christians who are disposed to receive it, several Turks standing by as spectators. This being over, they retire out of the Church, and most of the pilgrims are entertained by the father guardian at the convent.



#### *THE ATHEIST AND THE ARTIFICIAL GLOBE.*

THE famous astronomer Athanasius Kirchner having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heaven, which being placed in a corner of the room in which it could not escape his friend's observation, the latter

seized the first occasion to ask from whence it came, and to whom it belonged; "not to me," said Kirchner, "nor was it ever *made by any person*, but came here by *mere chance*!" "That," replied his sceptical friend, "is absolutely impossible; you surely jest." Kirchner, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own Atheistical principles.

"You will not," said he, "believe that this small body originated in *mere chance*, and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order or design!" Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the *absurdity of denying the existence of a God*.



#### SINGULAR CONFESSIONS.

A PROFESSOR in one of the German universities, whose unconcern for religion in general was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends astonished at this inconsistency, and asking him the reason of this conduct, he answered, "It is because I wish my children may enjoy more peace of mind, and more content in this life, than has ever fallen to my lot: and this they can obtain by no other means than by possessing more faith than myself."

A similar acknowledgment is witnessed by the late Dr. Spence, which he received from a person of the same unhappy stamp, viz.

"The example of a perfect Atheist is very rare, and has seldom been the object of my own experience: one however, I knew, a jurist and statesman by profession, well learned and of good parts; so well read was he in the scriptures and divinity in general, that he might have passed for no ordinary theologian. He had, though a speculative unbeliever, maintained several *theses* with great success; on the other hand he could, in his own opinion, account for every appearance in nature, from a theory of matter and motion; "still," says the relator, "with all his belief and unbelief, he frankly confessed to me, *that he was unhappy*." And being then in a state of celibacy, further acknowledged, that "should he ever change his situation, he was determined never to suffer the secrets of his heart to transpire to his wife and children, that in all externals he would strictly conform to the Church," adding, as one of his philosophical and political reasons, that it was better to be comforted upon a false ground than to live *without any consolation*."



#### ECCLESIASTICAL NEWS.

ON Wednesday the 8th instant, was holden at Newtown, the adjourned Convention of the Protestant Episcopal Church in Connecticut. At 10 o'clock, A. M. a procession was formed from the house of the Rev. Mr. Buxtons, consisting of the Bishop, Clerical and Lay members of the Convention, with a large number of the parishioners of the Church in that town,

and an excellent band of music. Prayers were read by the Rev. Mr. IVES of Cheshire, and a well adapted sermon delivered by the Rev. Mr. WHITELOCK, of Norwalk, from Malachi ii. 7, *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.* It is but justice to say, that a crowded and uncommonly attentive assembly bore testimony, that the public services on a like occasion, have seldom been more impressively performed. A select choir of singers, accompanied by the band of instruments, are entitled to their share of notice, for having added much to the solemnity of the occasion.

After divine service the Convention was opened in form; and in the afternoon proceeded on the business for which an adjourned session was resolved on in June last; which chiefly concerned the Episcopal Academy in Cheshire. The Rev. Dr. WILLIAM SMITH having resigned his place, as Principal of that Institution, the Rev. TILLOTSON BRONSON was chosen in his room.— This and other incidental matters being disposed of, the Convention, the same evening, adjourned without day, and separated in usual harmony.

On Friday the 10th, confirmation was administered at Brookfield by the Bishop of the Diocese, to between 30 and 40 persons: at which time an excellent sermon was delivered by the Bishop to a large and attentive congregation.

And on the Sunday following, the Rev. ELIJAH G. PLUMB was admitted to the order of Deacons in the Church at Newtown, and confirmation was again administered. "On which occasion," as one remarks who was present, "between 80 and 90 persons were presented, to whom the Bishop administered the solemn rite, with a dignified gravity that deeply affected a congregation of more than 1200 persons. It is worthy of remark, that among the number confirmed, there were 24 young men between the age of 14 and 21; and 34 females between 14 and 18; many of whom came to the communion, which was administered to upwards of 200. In the afternoon the Bishop delivered a sermon from Eph. iv. 21, *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;* that may truly be called a key to the Church.

To the piously disposed the sight must have been grateful, to behold so many youths surrounding the altar of God, in his more immediate presence, to his authorized minister, and before the whole congregation, solemnly ratifying and confirming the vows that were made in their name at their baptism, and taking on themselves the obligation to live sober, a righteous, and a godly life. And to say nothing of piety, those who merely wish to promote sobriety of manners and regularity of conduct, could but be pleased with witnessing such a solemn pledge of their prevalence, among the rising generation.

#### TO CORRESPONDENTS.

THOSE who may wish to contribute their mite to the pages of the CHURCHMAN'S MAGAZINE, are earnestly solicited to furnish the Editor with HISTORICAL SKETCHES of the rise and progress of the Church within their knowledge.

MEMOIRS and ANECDOTES of individuals, who may have rendered themselves conspicuous by their exertions for the Church, would be a valuable acquisition to this Publication. Of these there must be many, the memory of whom should not be lost.

ORIGINAL LETTERS or other DOCUMENTS from eminent men, (if any such can be found) tending to illustrate the history and state of the Church, the manners, customs, and characters of the age in which they were written, would be thankfully received and, be interesting to the reader.

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THE  
Churchman's Magazine.

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[Vol. III.]

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[No. 11.]

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REFLECTIONS FOR NOVEMBER.

THE inspired writers frequently refer to the course of nature, in order to illustrate their doctrines, and enforce their precepts. The returning seasons, the rising and setting sun, winds and storms, snow and vapour, are made to speak God's words, to proclaim his goodness, or manifest the terrors of his divine majesty, that we may be excited to love, reverence, and fear his holy name. And among all such references, there is perhaps no one more apt and striking than St. Paul's illustration of the resurrection by the vegetable seed cast into the earth, which after a time springs and grows we know not how. *That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may change of wheat or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body.— So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body.* When the spirit of God dictates, we are to expect the highest beauties of composition and force of expression; and it would be difficult to find a specimen equal to this in the whole word of God. The subject is important, and deserving an illustration to the full extent of our capacity to receive; and such we have from the pen of the Apostle. The parallel is presented in the course of nature, and it is our business to apply it to our understandings, and endeavour to learn wisdom.

The present season in a particular manner points us to this subject. Let us then once more look to the occupations of the husbandman for instruction. The labours of the field are over for the year, the crops are gathered in, and the seed for the coming year's produce committed to the ground, which even now begins to be covered with frost, and soon will every appearance of vegetative life be covered with snow. Let not the lesson which the face of nature is thus holding forth escape your notice, but ponder it well, and improve it to your everlasting good. See here portrayed the mortal body of man, when the soul has departed, and it is laid in the dust,

but still retaining an invigorating principle, which in God's time shall again produce life and animation.

Are you perplexed with doubts and difficulties on this subject, because you cannot discern precisely the manner how it is to come to pass? Do you hesitate in believing this great and enlivening truth, because it is not in all points level to your limited understanding? because you cannot see as a God of infinite perfections? Then go and survey yonder field, into which has been cast the winter seed. Consider that seed before it was sown; how dry, lifeless, and to all appearance as void of any vegetative principle as the grain of sand under your feet. Behold it already frozen into the clod of the valley, and soon going to be covered deep in the driven snow, then drenched by the torrents of rain that will descend when the wintry skies shall dissolve in the milder breeze of spring, and the icy fetters of the soil shall be unbound; what will then be the consequence you know. The tender blade will come forth, then the stalk, and soon the ear will follow. But how do you know all this? Not certainly by being able to explain the manner of it, but because you have been taught it by experience; because you have time and again seen it come to pass; not because you can here dive into the wonder-working power of God, any farther than he has seen fit to unfold himself to your view; but the simple fact is all you know. The seed does contain a germinating principle which at the time appointed by the wise author of nature shoots and grows, and decorates the field in waving beauty. From a small particle of something, we know not what, arises a rich harvest to crown our board, and nourish our decaying bodies. The field now in appearance altogether barren and unfruitful, does contain embosomed this wonderful germ of life, which in time will unfold itself, and to our very great admiration, if it were not an event so common. Had we not seen it frequently repeated, we could form no conception that it would come to pass; and familiar as it is to observation, we know not how it is performed; it defies the penetration and sagacity of the most acute enquirers into natural things; it is beyond the reach of human skill to explain.

Why then should we doubt in a case so similar? Why hesitate because difficulties meet our minds? That they are difficulties arising from our own want of capacity, and not from the nature of the thing we may, nay, we must see by considering the case of vegetation, to which we are now referring for illustration. Be it then, that by the changes which all things on and near the surface of the earth are undergoing, the mouldering dust of many human bodies is dispersed to the four winds, yet the germ of reanimation may remain. It certainly does remain, to be again unfolded when God shall so ordain. In the scriptures of truth, however, we are nowhere required to believe that the resurrection body will be the same, or consist of just the same particles of matter as composed the one which is laid in the grave at death. Nay, the expressions used by the Apostle imply that it will be something different; for he says, *thou sowest not that body that shall be.* And again, *it is sown a natural body, it is raised a spiritual body.* It is enough that we believe

the principle of animation remains which shall be quickened into a real, though spiritual body in the last great day, by the mighty power of God who worketh all things, who maketh the seed to grow, and who with the same ease can raise our vile body, and make it partake of his own glorious perfections of spirituality and incorruptibility, that it may flourish in immortal and unfading bliss.

This doctrine, so consoling to the human heart, especially in the day of calamity, on a bed of sickness, and when death approaches, must be fondly cherished by every considerate person. Every argument therefore that can illustrate its nature, or strengthen and confirm our faith in its truth and certainty should be eagerly embraced and thoroughly considered. Read then in every sown field an argument for your consolation. Those fields are now covered, or soon will be in the grave of winter; but look when spring shall return, and how surprising will be the change. With what beauty and majesty will they then be adorned! So shall it be in the spring time of the resurrection. Not to take notice of instruction thus forced upon our observation would be the height of folly. Not to be thankful that God hath thus impressed on the works of his hands, in this material world, an argument of our future destination, would be a mark of supreme stupidity as well as ingratitude.

Are these things so? Certainly they are. Art thou then called to behold a fellow mortal laid in the dust, consider the body as sown for the resurrection, and not as a mere lump of inanimate matter that cannot be quickened into new life. Banish infidel doubts and fears, and sorrow not for those who are asleep, even as others who have no hope: but be comforted concerning them, knowing they are destined to an eternal existence far beyond this fleeting scene which has now closed over them, and for a time laid them in night and silence. He who cannot lie hath assured us that the time is coming in which *this corruptible shall put on incorruption*, and this mortal shall be clothed upon with immortality, and *death shall be swallowed up of victory*. The Lord shall descend with all his mighty angels, and the shout of an host: *The trumpet shall sound*, and the dead shall awake: They shall hear the voice of the Son of Man, and come forth of their graves; the judgment shall sit, and the books shall be opened; and the whole assembled universe shall see and know that God reigns and *will do all his pleasure*: That by his power the mouldering body of man shall have triumphed over death, and escaped his iron grasp. *Wherefore comfort ye one another with these words.*

While the cold blasts of winter are gathering strength, and roaring around your dwelling: While the air is growing more and more comfortless and piercing without; when the business and toils of the day are over, and you are seated by your cheerful fire-side, muse in silent admiration on these great and glorious truths that have been brought to light by the Son of God; or talk of them with your family and friends. Waste not the long evenings in dozing and idleness. Spend them not in thinking or talking of the present world's unsubstantial goods; or what is worse, in frivolous pastime, or wanton and unhallowed pleasures. A time so suited to seriousness and solemnity of thought should some of it, at least, be dedicated to the

momentous concerns of eternity. This life is short enough for the accomplishment of so great a work as that of preparing for another. No part of it should then be thrown away which may be appropriated to this end. We should seize every opportunity that presents, every minute that can be spared from other avocations to think and meditate upon our eternal existence. When we *walk by the way*, when we *lie down*, and when we *rise up*, it should be upon our minds. If we would thus do, at every turn of thought we should be ready to bless our God that our lot has been cast where the light of the gospel shines, by which we are assured that we are not brutes to perish everlastingly; but, if we are not wanting in duty to ourselves, to our immortal nature, by surviving the grave, we shall flourish in eternal youth, when times and seasons shall be no more.

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A SERIES OF LETTERS,

Addressed to the Author of the "*MISCELLANIES*," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

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LETTER III.

IN my last, I proposed to consider in the first place, a passage or two in one of the epistles of Clemens.

Clemens, it is well known, was bishop of Rome. This apostolical man, the companion of St. Paul, has, in his *undoubted* epistle to the Corinthians, the following passage. "For the chief priest has his proper services; and to the priests their proper place is appointed, and to the Levites appertain their proper ministers, and the layman is confined within the bounds of what is commanded to laymen."<sup>\*</sup>

In a comparison preceding this quotation, Clemens inculcates upon the Corinthians, obedience to their spiritual rulers, exhorting each rank to keep within its due limits, upon the same principles of expediency and necessity; which are essential to the regularity and good order of an army. But in the passage under debate, he inculcates the same subordination and obedience, upon a nobler principle; *that of duty to the Lord*. The chief priest, [in the Christian Church, for it is of *that* he is speaking] has his proper services; and to the priests, their proper place is appointed, [*by the Lord*] and to the Levites appertain their proper ministries, [*made proper to them by the same authority,*] and the layman is confined within the bounds of what is commanded [*by Jesus Christ*] to laymen."

This is the plain, easy, and natural interpretation of the whole passage; and it speaks home to the point.

This testimony from a bishop, who was contemporary with the Apostles, is so decisive, that it was found necessary to *fancy* something by way of a *set off* to it. Accordingly, another passage is produced from the same author, to shew that there were but two orders in the Church, in the apostolic age. "The Apostles went abroad

\* Ed. Col. p. 169.

publishing that the kingdom of God was at hand. And thus preaching throughout countries and cities, they appointed the first fruits of their conversions to be *bishops and deacons*, over such as should afterwards believe, having first proved them by the spirit." From this passage you infer, that there were but two orders in the Church in the time of Clemens; but we think it proves that there were three; the Apostles, who were the ordainers; the bishops or presbyters, (the title of bishop being not yet appropriated to the first order) and the deacons. Now the Apostles either *were*, or *were not* superior to the bishops, or presbyters; if they *were*, then you must necessarily admit three orders; if they *were not*, then the apostolic office and that of a presbyter are the same; and consequently if your favourite notion be true, that the *former* was to cease with the lives of the Apostles, the office of presbyter also ceased, and then the Church of Christ has no existence; for with the order of presbyters, all sacerdotal authority expired. Take, Sir, which side of the alternative you please.

We now see what becomes of your assertion, that *Clemens Romanus* mentions only two orders in the Church. But if Clemens will not answer your purpose, perhaps Polycarp will; he also, you tell us, mentions but two orders.

Polycarp, by all antiquity, is called bishop of Smyrna; a city which contained a great number of Christians, and of course, a great number of congregations, over which, with all their clergy, Polycarp presided, if history is to be credited. The very introduction to the epistle marks the superior character of the writer.—“Polycarp, and the presbyters that are with him, to the Church of God which is at Philippi.”\* These circumstances are certainly not in *your* favour; their aspect is more favourable to *episcopacy* than to *synodality*. But perhaps you will say, “this is not material; the evidence in our favour arises from Polycarp’s total silence about the bishop of the church of Philippi; for in the epistle he mentions but two orders, *presbyters and deacons*; we therefore infer that, there could have been no bishop over that Church.” Then your inference is mere presumption. Reason, Sir, (if it can be called reasoning) in the same way in the following instance. Cyprian, bishop of Carthage, wrote letters to the presbyters of the Church of Rome, without taking notice of any *ecclesiastical superior* over that Church; would you thence infer, that the Church of Rome was not episcopal? Perhaps you will answer, “No, I would not; because we know from history, that the bishop was dead, and that the Church remained a long time without a *superior*.” Well, Sir, we know also from history, that the

\* If the author of this epistle had not been distinguished by a superior dignity of office, we could hardly suppose it consistent with his modesty and self-denial, to have named himself only, and made no mention of his brethren, but by the general name of presbyters; a circumstance, which obliged even Blondel to make the following remark.—“Id tamen in S. Martyris epistola peculiare apparet, quod eam privatim suo et presbyterorum nomine ad Philippensium fraternitatem dedit, ac sibi quandam supra presbyteros iurisdictionem reservasse videtur, ut jam tum in Episcopali apice constitutum reliquos Smyrnensium presbyteros gradu superasse conicere liceat.”—Apol. p. 14. Skinner’s defence, p. 217.



church of Philippi was episcopal. St. Paul styles Epaphroditus the apostle of the Philippians. *But I suppose it necessary to send to you Epaphroditus my brother and companion in labour, and fellow soldier, but your apostle.\** Accordingly, Jerome observes, "By degrees, in process of time, others were ordained apostles by those whom our Lord had chosen, as that passage to the Philippians shews," &c.† [By the way, this is the man, "whose words by every fair construction, militate against episcopacy."‡] And Theodoret upon the place gives this reason, why Epaphroditus is called the apostle of the Philippians. "He was entrusted with the episcopal government as being their bishop."

Thus we have proof from scripture and antiquity, that the Church of Philippi was, like all other Churches, of which we have any account, episcopal in the apostolic age. Of this Church, subsequently to that period, we have no accounts whatever. Neither Eusebius, nor Sozomen, nor Theodoret, says a word about it. But to conclude from their silence, that a Church episcopally founded, did not continue to be episcopally governed, is *assuming* instead of *proving*. Men must be hard pushed indeed, when they can notice such shadows, and insist upon them as proofs of ministerial parity.

We have seen Sir, that the most learned adversaries of episcopacy have conceded, that shortly after the apostolic age, the Church was universally under the government of diocesan bishops. This concession must have proceeded from a conviction, that it would be fruitless to contest the point after that period. Fruitless indeed it would be! For it was, beyond all reasonable controversy, the opinion of all the subsequent writers, of all the provincial and general councils, that episcopacy was founded on apostolic institution. Now Sir, on this unanimous testimony of the primitive Church, I rest this assertion, that the evidence in favour of episcopacy is, to say the least, equal to that in favour of the *canon of scripture*.

I shall exhibit the evidence for the gospel according to St. Matthew, as it is stated by Dr. Campbell, and the same evidence will answer for the other Evangelists. I choose Dr. Campbell's statement in preference to any episcopalian's, for a reason too obvious to be mentioned,

#### *St. Matthew's Gospel.*

"Barnabas: the companion of Paul, Clemens of Rome, and Hermas, have clear references to some passages of this history—"Observe, there is no name mentioned, and of course, no ascription of this gospel to St. Matthew."

"Very early in the 2nd century, Ignatius in those epistles which are generally acknowledged to be genuine, [*mark this*] and Polycarp, of whom

#### *Episcopacy.*

Clemens of Rome clearly distinguishes the three orders in the Church, and was himself a bishop, by the unanimous voice of antiquity.‡

Barnabas has no reference to episcopacy. Hermas but little. He singles out Clemens from his presbyters, and directs his book to be sent to him. This seems to imply superiority; but I lay no stress on it.

Ignatius has much more than allu-

\* Phil. ii. 25.

† Gal. i. 19.

‡ It is generally agreed among the *learned*, that it was not written by that Barnabas.

§ Blondel acknowledges this:—"Plerique Latinorum (Hieronymo teste) secundum post petrum fuisse putaverunt, ut ante annum Domini 65 ad Romanæ eccles. clavum sedisse necesse sit.

*St. Matthew's Gospel.*

we have no more than a single letter remaining, have manifest allusions to different parts of this gospel." Still it seems, nothing but allusions—no name mentioned.

"The first indeed upon record, who has named Matthew as the writer of this gospel, is Papias, bishop of Hierapolis, in Cesarea, who is said to be a companion of Polycarp, and hearer of John. Concerning Matthew, this venerable ancient affirms, that he wrote his gospel in the Hebrew tongue. Again; the proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius who quotes his words, assures us. For a fact of this kind, a more proper witness than Papias could hardly be desired; if not a contemporary of the Apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aristion and John the elder, whom he calls disciples of the Lord."

"The next authority I shall recur to, is that of Irenæus, bishop of Lyons in Gaul, who in his youth had been a disciple to Polycarp. He says in the only book of his extant, that Matthew among the Hebrews wrote a gospel in their own language, whilst Peter and Paul were preaching the gospel at Rome, and founding the Church there." The Doctor adds, "As to Irenæus, from the early period in which he lived, he had advantages for information little inferior to those of Papias, having been in his younger years well acquainted with Polycarp, the disciple of the apostle John." This is true, and let it have its weight with regard to episcopacy.

"The third witness (says the Dr.) is Origen, who flourished in the former part of the 3d century." "As I have learnt by tradition concerning the four gospels, which alone are received without dispute by the whole Church of God under heaven; the first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who delivered it to the Jewish believers, composed in the Hebrew language."

The Doctor proceeds, "It would be endless to bring authorities. Jerome, Augustin, Epiphanius, Chrysostom, Eusebius, and many others, all

*Episcopacy.*

sions to episcopacy. He repeatedly distinguishes the ministers of the Church into bishops, priests and deacons, and declares, that there was no Church without them. Polycarp had nothing of consequence either one way or the other. In lieu of him, I refer the reader to the acts of Ignatius' martyrdom already quoted; and shall only add, that in the epistle of the Church of Smyrna, Polycarp is styled, *Bishop of the Catholic Church of Smyrna.*

As Papias has left nothing about episcopacy, I produce from Eusebius, a fragment from Dionysius, bishop of Corinth. He was contemporary with Papias. He wrote several letters. One to the Athenians, in which he mentions first Publius their bishop, and after him Quadratus. Another to the church of Nicomedia, in which he gives a great character of Philip, their bishop. Another to the church of the Amas-trians, in which he mentions Palma their bishop. One to the Gnossians, whose bishop was Pinytus, and one to the church of Rome, inscribed to Soter their bishop.

I also produce the testimony of another contemporary, Hegesippus. In his account of his travels from Judea to Rome, he says, "he visited many bishops, and found the same doctrine among them all. He then gives the names of several of them."

Irenæus affords strong testimonies in our favour. He says, "We can reckon up those who were by the Apostles ordained bishops in the churches, and those who were their successors even in our time. Tertullian uses the same language, and bears pointed testimony to episcopacy. In the same century, the Christians of Lyons wrote a letter to the churches of Asia and Phrygia, concerning the persecution which had raged in Gaul. In that letter, they call Pothinus their bishop, and Irenæus, by whom they sent it, a presbyter. When he returned from Rome, he succeeded to the episcopal chair." So say Eusebius and Jerome. The letters also of Polycrates, bishop of Ephesus, and Serapion, bishop of Antioch, mention a number of bishops at this time.

Origen is as pointed in his testimony to episcopacy. "If (says he) Jesus the Son of God was subject to Joseph and Mary, shall not I be subject to the

*St. Matthew's Gospel.*

attest the same thing, and attest it in such a manner as shows, that they knew it to be uncontroverted, and judged it to be incontrovertible."

*Episcopacy.*

bishop, who is ordained by God to be my father? Shall not I be subject to the presbyter, who, by the divine vouchsafement is set over me?" (Hom. 20.) Again, "more is required of me (he was then a presbyter) than of a deacon, more of a deacon than of a layman: But he that *governs in chief*, must give an account of the whole Church." Com. p. 395. More from this father is unnecessary.

Every word in the opposite column is true with respect to episcopacy. I commit myself to prove it, when called upon.

I shall now conclude this head in the words of Dr. Campbell. "As the matter stands, we have here a perfect unanimity of the witnesses, not a single contradictory voice. No mention is there, either from those fathers, or from any other ancient writer, that ever another account of this matter had been heard of. Shall we then admit a mere modern hypothesis, to overturn the foundations of all historic evidence?"

I have now, Sir, completely verified my assertion, that the evidence in favour of episcopacy is, to say the least, equal to that in favour of the *canon of scripture*.

There is another topic, from which I shall derive a strong argument in favour of episcopacy; it is the religious observance of the Lord's day. For this, we have by no means the evidence, which we have for episcopacy. Yet we have enough to convince any unprejudiced man, that it is of apostolic institution. The evidence from the primitive writers is, in short, as follows. Ignatius, in his epistle to the Magnesians, has a reference to it. Justin Martyr, in his apology to the heathen, says, "We all meet together on Sunday; on that day Jesus Christ our Saviour rose from the dead." Tertullian, Clemens Alexandrinus, Irenæus, Origen and others, speak of it as an institution derived from the apostles. But in the New Testament, we have little or no evidence; nothing, without the testimony of the *fathers*, that can be deemed proof. Far otherwise is the case with respect to episcopacy. That, I flatter myself, will appear in due time from *scripture*, as it has already appeared from the *ancients*, to be an apostolic appointment.

Now, Sir, if these things be so; if there be, (to say the least) as much in favour of episcopacy, as for the canon of scripture, and for the religious observance of the Lord's day, then you are reduced to the necessity (if you mean to be consistent) of either equally rejecting, or equally admitting them.\*

We have now brought episcopacy within the apostolic age, and indeed, some of our learned adversaries have freely acknowledged, that it is entitled to that date. Here then, were I to close the dispute, our cause could not suffer; for I cannot but think, that every

\* This is another topic of discussion, to which I request our author's particular attention.

impartial person would say, "As episcopacy appears from a cloud of witnesses, to be the government of the Church in the apostolic age; it can never be admitted, that any thing in the New Testament militates against this fact. That would be a contradiction unparalleled in the history of mankind. It would place us in the most perplexing situation that can be conceived; for we must, if your hypothesis be true, either give up the passages relating to this point in the New Testament, or we must reject the highest degree of historical evidence, which, from the nature of the subject, is the only evidence we can have. Thus, true philosophy and inspiration would be set at variance; or in other words, man as a christian, must contradict himself as a reasonable being. This is too shocking to be admitted.

I shall now proceed to the scripture evidence; and I beg, Sir, that it may be particularly remembered, what numerous testimonies have been produced; to what period I have traced episcopacy, and how absolutely necessary it is, to preserve consistency in our interpretation of the scripture, with the sentiments and testimony of the Church universal. With this key, we shall meet with no difficulty that may not easily be removed.

In the order in which I have begun the enquiry, ascending from the 2nd century up to the commission given by Christ to his apostles; the first part of the New Testament which arrests our attention is, the revelation of St. John. The epistles to the seven churches of Asia Minor, have been brought forward by your sensible opponent *Cyprian*, and stated with great perspicuity and fairness. His observations are an appeal to the common sense of mankind, and if they have not the effect on the readers of this controversy, which they appear to me calculated to produce, all I have to say is, that the controversial spirit has taken full possession of one side, or the other. There is one thing however, which affords a strong presumption in our favour; it is, that the presbyterians cannot agree among themselves, in what sense to take the addresses in the epistles. Even Dr. Campbell condemns the *fancies* of some of his brethren, and yet without being able to defend it, (himself being the judge) adopts the notion of the Puritans of the 17th century. According to them and to the learned professor, the angels of the seven churches were the moderators of seven congregational presbyteries.\*

When our author resolved to adopt this notion from the Puritans of the 17th century, we wonder that his own good sense did not revolt from the hard treatment, with which the angels of the churches of Pergamos and Thyatira were threatened. These men are described by him that *liveth and was dead*, as eminent for their good works, charity, service, steadfastness in faith and patience; yet they are both severely blamed, and the former threatened, for suffering in their respective churches false teachers, whom, if they were nothing more than moderators, they could not remove. Would it not have been very unjust to censure Dr. Campbell, when moderator of the presbytery or synod of Aberdeen, for not removing from their charges, such of the ministers as had taught the peculiar doctrines

\* Ecc. Lect. vol. 1. p. 156.

of Arminius? "And shall we, for the sake of a novel hypothesis, which has not the shadow of support beyond our author's sentiment, attribute to the King of Kings, a species of conduct unworthy of men? God forbid!"\*

The learned professor seems to be fully aware of the very inadequate account, which presbyterian writers give of this matter, and candidly acknowledges, that his opinion "is only the most likely conjecture of all he has seen on this article, which, (he owns) does not admit so positive a proof as might be wished." Now, I appeal to the understanding of every reasonable man, whether *conjectures* and *fancies* are to be admitted in opposition to matter of fact; for that it is matter of fact, that these seven angels were the bishops of the seven mentioned churches, all antiquity asserts; and Cyprian has given you the names of those bishops; bishops in the appropriate sense of the appellation, and Polycarp, to whom Ignatius addressed one of his epistles was, at that time, or nearly then, bishop of Smyrna.

We have now gone a step farther in our progress, and I think it is a fair conclusion, that the interpretation given by Episcopalians to these passages, are just; because the words require such interpretation, and because no other will accord with historical evidence. Away then with temporary moderators, or even with presidents during life; for the apostolic age knew nothing about them!†

We shall proceed in our next letter to other instances of episcopal government.

\* See Anti Jacobin review for June 1801, p. 121, 122. This is an excellent periodical work, affording much sound instruction, especially to Churchmen.

† I hope I shall not be misunderstood when I say, *presidents during life*. The bishops were so; but then they were much more; more than *primi inter pares*.

#### INTERESTING CORRESPONDENCE.

[No. I.]

Copy of a letter from the late Rev. WILLIAM JONES, of Nayland, Great-Britain, to the Rev. Dr. BOWDEN, then Principal of the Episcopal Academy, Cheshire, Connecticut.

Nayland, Suffolk, Feb. 28, 1799.

REVEREND SIR,

YOU would have heard from me sooner, but that your letter came to my hands at a time when I was in great sorrow; and as I am not nearly out of it, I fear my answer will fall very far short of my intention. It gave me as much pleasure as any thing could then do, to hear of a worthy gentleman of the country on the other side of the water, so well disposed to the principles in philosophy and divinity, which have engaged my attention so many years. I have, by the blessing of God, opened the eyes of many people, and I hope I shall of many more; for though I am now at a stand for a time, I am now on the road to a great deal more business, which will be accomplished in its time, if God permit; to which end I earnestly request your prayers.

The *figurative language* is a work, on which I set my heart for twenty years. One part of it I suppressed by the advice of Bishop Horne, but have now ventured to send it out as he advised I would do *after* a time. A new edition of my life of Bishop Horne is coming out with a new preface, and a new discourse added to the end of it, on the Hebrew language; both of which I dare say will please you; as the life also will, if you have not yet seen it. You will not be sorry to hear, that I have some young friends, sons of the nobility, who are as zealous as you are in these studies, and may in time be of great use, if we are not too far gone; at which my heart often sinks; but God who raises the dead can still do something for us. I have also in the press six letters on electricity. I hope I shall not forget to desire the editor to send you these, and some other things of the kind, when they make their appearance. If such a publication as the *Anti Jacobin* has reached your country, you will see there are people here, who are not afraid to speak out; and they have already done much good. I wrote some months ago a letter to the Church of England; telling them as a friend what was wrong amongst us; and I fully intended to be hid; but the *Anti-Jacobin Review* got at the knowledge of the author, and made me public. The society for promoting Christian knowledge, a few weeks ago, desired me by their Secretary, to introduce by a preface, two pieces of Charles Leslie, which they are about to distribute; which, though I am very low at this time (God help me!) I could not forbear to do; and I hope they will kindly accept my endeavours. That was a great man, and one of the great patterns, from whom I learned controversial divinity, in my early years. I desired a bookseller of London to lay hold of as many copies of his works as he could find; foreseeing that they would be called for. Ah Sir, said he, I could have got you a hundred copies a year ago; but the price was fallen so low, that they are now gone for waste paper. They are among many other things disregarded by the world, which will, nevertheless, survive the fire of the last day. In the room where I am writing at this time, I have before my eyes a very good picture of Bishop Seabury, the painter of which was my particular friend. He painted another fine picture for the front of my church organ; but it so happened (*longa est historia*) that that picture was the occasion of his death. I perceive I begin to tell stories, like an old man as I am; so for the present, Sir, I will bid you adieu, with hearty good wishes for yourself and family; and conclude myself,

Your very sincere friend,  
and humble servant,

W. JONES.

REV. DOCT. BOWDEN.



## [No. II.]

Copy of a Letter from the Rev. Doctor BOWDEN, to the Rev. CHARLES DABNEY, L. L. B. of Bath, Great Britain; now Archdeacon of Sarum.

Cheshire, Conn. June 18th, 1801.

REVEREND SIR,

THE Convocation of the Episcopal Church in this State, resolved unanimously, at Newtown, the 4th inst. to return you their hearty thanks for your excellent book, entitled, "A Guide to the Church;" and they have directed me to express to you, the very high sense they entertain of your piety, learning and zeal; and also, their most ardent wishes and prayers, that so good a work may be productive of beneficial consequences to the Church of Christ in general; and in particular, to the orthodox and pure Church of England, from which we have descended, and for which we entertain every sentiment of respect, reverence and affection.

And now, Sir, having discharged this pleasing duty, I take the liberty to assure you of the favourable and indelible impressions, which your excellent discourses have made on my own mind. I have read them with delight and with improvement. The sentiments are just, the language pure and energetic, the arguments conclusive, and the facts incontestible. Frequently have I said to myself while reading it, Who that possesses a mind free from prejudice, can read this book, and not be convinced? Who that has impartially weighed its arguments, can be a dissenter from the Church of England? But alas! Sir, I know too well the imperious influence of education, and of party attachments, to hope for great and extensive effects from it. A few may be brought back to the fold, but the generality will remain obstinately firm in error and schism.

I cannot but congratulate myself upon being the person, who introduced your book into this country. The first account I had of it, was from the *Anti-Jacobin Review*, (another most admirable publication) and immediately I got a bookseller to send for it. But a few have yet reached us; but it will not be long before we shall have an ample supply. I am confident it will have a great run, among Churchmen at least; and we are determined, that it shall be a standard-book for all our candidates for holy orders. Clergymen brought up at the feet of Leslie, Horne, Jones, and Daubeny, will not fail to be orthodox in their faith, pure in their lives, and zealous to promote the kingdom of Christ.

Permit me, much respected Sir, to wish you health and length of days on your own account; but particularly on account of that excellent Church to which you belong. My heart is with you—with the *state and church of England*. May the nation overcome all her enemies, and bleeding Europe, by the hands of Englishmen, be restored to peace and happiness!

I have the honour to be, Rev. Sir,  
with every sentiment of respect and veneration,  
• your sincere friend and brother,

JOHN BOWDEN, D. D.

Principal, Episcopal Academy, Cheshire, Connecticut.

P. S. It will gratify us to hear of your receiving this testimony of our respect and affection.

[No. III.]

The following answer to the above letter, was not received till upwards of three years after its date. Where the detention was, has never been ascertained.

REVEREND SIR,

I RECEIVED the favour of your letter bearing date the 18th June 1801, conveying to me the unanimous resolution of the Convocation of the Episcopal Church of Connecticut, relative to my late publication, entitled, "A GUIDE TO THE CHURCH." The high sense I entertain of the honour done me by so respectable a body, in their approbation of my humble labours for the Church of Christ, I should seek in vain for words fully to express. I have to request therefore, Sir, that, through this channel, my sincerest and most respectful acknowledgments may be made acceptable to the Right Reverend the Bishop of Connecticut, and my reverend brethren the Clergy of his Diocese; assuring them, that my most earnest wish and prayer is, that the same good Providence which has at length established the Church of Christ in America under its original form of government, may watch over and preserve it in peace, unity, and prosperity to the end of time.

Permit me now, Sir, to return you my best thanks for the very polite and handsome manner, in which you have discharged the task imposed upon you. The judgment you have formed of the "*Guide to the Church*," cannot fail of being highly gratifying to its author, however he may think you have overrated his publication. It has been my good fortune, Sir, to sit, during a great part of my life, at the feet of *Hammond, Fiske, Leslie, Jones* and *Horne*. And whoever has the happiness to be acquainted with these able divines, will find that he has nothing to learn from me. The only merit of my book, if it boasts any, being that it concentrates within a small compass much information, which is to be found dispersed through the different parts of their valuable writings. Such a compendium may indeed be useful to young divines; and for such only I presume to write.

The honour you do the author of the *Guide*, in determining to make it a standard book for Candidates for Holy Orders, makes me solicitous to render it more complete, by adding to it "*The Appendix*," which owed its existence to a very rough and illiberal attack made on the principles contained in the *Guide*, by that well known, high flown calvinist, Sir Richard Hill, Bt.; to whose respectable situation in life it was judged that some attention should be paid. Two copies of this Appendix I have directed to be sent to your address. One of them requests your own acceptance. The other is designed, through you, to be presented with my humble respects to the Right Reverend the Bishop of Connecticut. The satisfaction you profess to have received from the "*Guide to the Church*," will, I trust, suffer no diminution from the perusal of the Appendix to it. And thankful shall I be, Sir, if the honourable use to which you have



thought fit to dedicate the Guide, proves in any degree instrumental to the promotion of the great object you have in view.

The conclusion of your letter breathes a language of such strong and affectionate interest for the welfare of that Church and nation to which I have the honour to belong, that I should be wanting both in feeling and gratitude, did I not return it in kind.

Accept then, reverend Sir, my sincerest wishes for the preservation of your health, together with the prosperity of the Academy over which you preside. May the Church and State to which you belong, be ever blessed with the constant superintendence of a gracious Providence. And may the connection which once subsisted between Great Britain and America, still hold them together by that bond, firmly woven by religion, by interest, and affection, which the pernicious councils of an insidious nation shall be never able to burst asunder.

I have the honour to be, Rev. Sir,  
with the utmost respect and regard,  
your obliged friend and most obedient servt.  
CHARLES DAUBENY.

*Bath, Sept. 25, 1801.*

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

*LIFE OF DR. NICOLAS RIDLEY,*

BISHOP OF LONDON.

[Continued from page 389.]

IN the beginning of the year 1553, Bishop Ridley preached before the King, who now began to decay apace, at Westminster. The subject he chose to discourse upon, was charity; and he, in very moving and affecting terms, pressed the King to take care that a constant and settled maintenance should be provided for the poor. The sermon made so great an impression on the young King, that he sent for the Bishop: and after he had commanded him to sit down, and be covered, returned him his hearty thanks for his good exhortation; and desired him to communicate to him his opinion, what would be the best expedient, effectually to bring to pass so great and good a design. The Bishop was very much pleased to find the King's inclinations so forward; and with tears of joy, told him, that the London poor, by reason of their great numbers, stood in need of his more immediate concern; and that he would therefore advise him to order letters to be wrote to the lord mayor and aldermen, to take this affair into consideration, and project a scheme for the relief of the poor, who swarmed in great numbers about the city. The King approved of his advice, and ordered letters to that effect to be forthwith dispatched, before he would permit the Bishop to go out of his presence.

Bishop Ridley, furnished with these letters and instructions, delivered them to Sir Richard Dobbs, then lord mayor of London; who immediately called together as many of the aldermen and common

council as were thought fit to be advised with in the present business; and not only with great earnestness pleaded the cause of the poor, and pressed them to a forward zeal in the affair; but introduced Bishop Ridley into the council-chamber of the city, to be their advocate, and to guide and assist himself and his brethren in their counsels. After divers consultations, they resolved that a general contribution should be made by all the wealthy citizens, to the advancement of a work so highly conducing to the public good. To this end they were summoned to their respective parish churches, and there exhorted by the lord mayor, their several aldermen, and other grave citizens, to contribute generously and bountifully to this noble design; and they were urged to it the more earnestly by setting before them the many great advantages that the city would reap, if the poor were removed out of their streets, lanes and alleys, and bestowed and provided for in proper hospitals. It was therefore moved, that every man should signify what he would give towards the building and furnishing such hospitals, and how much he would contribute weekly to their maintenance, until they were supplied with a more liberal endowment. The motion was readily accepted; every man gave according to his ability; and books were kept in every ward of the city, in which the sums each person had subscribed, were set down; which, when the contribution was finished, were delivered by the mayor into the hands of the King's commissioners.

In the scheme drawn up for the relief of the poor, they were ranged under three divisions: in the first were placed the poor distressed orphans; in the second, the sick, lame, and infected; in the third, the lazy and licentious vagabonds. For the orphans Christ's hospital was provided, where they were furnished with necessaries, brought up in a religious and virtuous manner, and fitted for some honest business. The hospitals of St. Thomas, in Southwark, and St. Bartholomew, in West Smithfield, were appointed for the reception of the wounded, sick, impotent and maimed; and the King gave his palace of Bridewell, erected by Henry the eighth, for the reception of vagabonds, sturdy beggars, &c. where they were to receive due correction, and be kept to hard labour. For the better endowment of this, and the other hospitals, and to furnish them with a competent maintenance, the King dissolved the hospital which Henry the seventh had founded in the Savoy, for the support of pilgrims and travellers; but which was now employed to most scandalous uses, and made a shelter for lewd and lazy persons, and the harbour of thieves and vagabonds; and he gave their lands amounting to the value of six hundred pounds per annum, and all their furniture, to the city of London, for the maintenance of these new foundations.

The Duke of Northumberland was now the favourite at court; and hoped, by his interest with the king, to raise himself an immense estate out of the spoils of the Church. These sacrilegious designs, Bishop Ridley with great courage opposed, which caused him to fall under the duke's displeasure. But the king was so far from disapproving his honest zeal, that he nominated him to the see of Durham; to which, notwithstanding, he never was translated; the trou-

bles that ensued on the loss of that excellent Prince preventing him.

On the decease of the king, Bishop Ridley was so unhappy as to join the Lady Jane, and by order of her council, to undertake to defend her title in a sermon at St. Paul's Cross. And here he employed all his rhetoric against Queen Mary; he enlarged on the calamities which her succession seemed to threaten, and the danger of the established religion from her government; he harangued strongly on this topic, alarming the people's fears, and giving them an account of the conversation which passed between the queen and himself in the late reign, when he offered his service to preach before her; and thence he inferred, that she was unalterably fixed in her misbelief; and that nothing could be expected from her reign, but an utter subversion of the true faith, the bringing in a foreign power to tyrannize over them, and the ruin of all, that the late king, her brother, had with so great labour and difficulty established. This was the only false step Bishop Ridley ever made; the only blemish in his otherwise unspotted character. But this unfortunate sermon made little or no impression on the people; and notwithstanding the many just fears and jealousies of the reformed, conscience prevailed over interest; and they flocked in to Queen Mary daily in great numbers, until at last all opposition fell before her.

Bishop Ridley had now considered matters coolly; and found, that his passions had been too strong for his reason, and hurried him into unjustifiable measures; and to make reparation for which, he resolved to repair to the queen, who was then at Framingham in Suffolk, to throw himself at her feet; acknowledge his fault, and submit to her mercy. But this submission availed him nothing; for instead of being favourably received by her, he was treated with great rudeness, despoiled of all his dignities, and sent prisoner, on a lame halting horse, to the Tower.

During his confinement there, Secretary Bourne, and Mr. Feckenham, who was made dean of St. Paul's, Dr. May being ejected, came to dine with the lieutenant; and Bishop Ridley was purposely invited, that they might have some conference with him. The discourse began about the definition of an heretic; whom Bourne defined to be one, who stubbornly and stiffly maintained an untruth. The bishop told him, he ought to have added, in matters of religion, and which concerned an article of faith; for obstinacy in untruths of another nature cannot denominate a man a heretic. To this Bourne assented; and then Feckenham told them, that a heretic might rightly be defined, one who does not believe what the scripture affirms, but obstinately maintains the contrary; from which definition he endeavoured to prove, that the deniers of transubstantiation were rank heretics, since they expressly contradicted so many texts of scripture, in which the bread is called Christ's body, and the wine his blood. The bishop allowed the definition to be good; but put him in mind, "That all texts of scripture are not to be interpreted literally; that Christ calls himself the *true vine*, and the *door of the sheep*, and that St. Paul says, *the rock was Christ*; to interpret which in a strict literal sense, were extremely absurd and ridiculous; and

that therefore they were not to be deemed heretics, who did not allow of the literal sense, where there was a necessity for a figurative interpretation." Feckenham desired to know, what necessity there was, for putting a figurative sense on so plain words, as, *This is my body, This is my blood.* The bishop replied, "That the words immediately following, *Do this in remembrance of me,* seemed to require it; and to imply, that the elements were only symbols commemorative of Christ's body and blood, and that they might as well argue from St. Paul's words, *We being many, are one bread, and one body,* that the bread was transubstantiated into Christ's mystical body the Church, as from the words of institution, that it was transubstantiated into his natural body." Aye, but, says Bourne, what will you say then to universality, antiquity, and unity, which are all against your figurative interpretation? The bishop answered, "that these were weighty matters; that he always laboured after unity, as far as was consistent with verity; and that the purest antiquity, which he ever highly revered, was clearly on his side; which was sufficient to justify him in opposing the generally received notions of the present age, if he meant that by universality; but if he meant by it the consent of all Churches, in all ages, from the beginning, he was content to appeal thither, and refer the issue of the controversy to that determination."

Bourne desired to know what authors ever interpreted the words of institution figuratively, before Berengarius? The bishop cited Tertullian, who expressly interprets the words, *This is my body,* thus, *This is a figure of my body;* and Origen, who says, that the sanctified bread, as touching its substance, goes down into the stomach, and is cast out into the draught, which it were blasphemy to affirm of Christ's natural body; and Gelasius, who saith plainly, that the substance of bread remains after consecration. Bourne objected, that Tertullian and Origen were not Catholic in many points, but had advanced divers singular and erroneous notions. The bishop answered, that no Catholic writer had ever charged either of them with any error, in respect of the doctrine of the Eucharist; and then he cited a passage from St. Austin, in his book *de Doctrina Christiana*, where he is expressly laying down rules for the interpretation of scripture; one of which is, that where the literal sense of a precept seems to enjoin something unlawful, it must be understood figuratively; and thence infers, that Christ's command, to eat his flesh, and drink his blood, seeming in the literal sense to require a thing unlawful and wicked, must necessarily be understood in a figurative sense. Do you then, answered Bourne, make the sacrament nothing but an empty figure, as is affirmed in my lord of Canterbury's book? I suppose you are no stranger to the real author of that book; for it is commonly reported, that you had the chief hand in compiling it. The bishop modestly assured him, "that the book was compiled by a much greater man than him; and that the doctrine of the Eucharist was therein orthodoxly stated, in confutation not only of the Papists, but those, who, in mad opposition to popery, ran into the other extreme he had mentioned. And as for his own part, that he had preached a sermon at St. Paul's Cross against them,

who maintained doctrines derogatory from the dignity of the Eucharist." Forty years ago, said Feckenham, all were of our opinion in the doctrine of the sacrament. They were as unanimous for the Pope's supremacy, at that time, replied Bishop Ridley. To this Bourne answered, that the supremacy of the Pope was built only on a positive law of the Church, but the corporeal presence was grounded on Christ's own words. The bishop shewed him his mistake, from the Pope's own decrees, in the canon law; where it is said, that the Church of Rome was advanced above all other Churches, not by any synodical constitutions, or decrees of councils, but by the living voice of the Lord, when he said to Peter, *Tu es Petrus*, &c. and subjection to this supremacy is there required of all, as necessary to salvation.

This was the sum of the conference; and when Bourne and Feckenham took their leave of the bishop, they assured him, that they would never reveal the particulars of it, to his prejudice. The bishop complained to them, of his books being all taken away from him; and Bourne promised him, if he would send him a catalogue of the books he wanted, that he would do his best to procure them for him.

In the beginning of April, 1554, Bishop Ridley, with Cranmer and Latimer, was removed from the tower to Oxford, to dispute concerning the doctrine of the Eucharist. When they came there, they were sent to the common goal, called Bocardo; but a little before the time fixed for the disputation, they were parted from each other; and Bishop Ridley was removed to the house of Mr. Irish, then mayor of the city.

When he was brought before the commissioners, which was on Saturday, April the fourteenth, there were these three articles offered him to subscribe.

1. The natural body of Christ, conceived of the blessed virgin, and his natural blood, are really present in the sacrament of the altar, after the consecration, under the species of bread and wine.

2. After the words of consecration pronounced by the priest, no other substance doth remain, but the substance of the body and blood of Christ.

3. In the mass is offered a propitiatory sacrifice for the sins of the quick and dead.

These articles he refused to subscribe; declaring them to be gross and dangerous errors; upon which they charged him with inconstancy, pretending, that when he was bishop of Rochester, he had preached in defence of transubstantiation. This he absolutely denied; and challenged them to bring any person, who would affirm, that he had heard him preach such a sermon. Then he was asked, whether he would dispute against these propositions? To which he replied, that he thought it his duty, as long as God continued his life, to defend the truth, both with his mouth and pen; but he desired time, to prepare himself for the disputation, and the use of such of his own books, as were necessary. This request, they told him, could not be granted; and notwithstanding all his remonstrances of the unreasonableness of their denial, he could obtain no other an-

swer but this ; that he must dispute on Thursday next, and he might consult what books he pleased, in the mean time.

On Tuesday the seventeenth of April, he was brought to the divinity school to dispute. His principal opponent was Doctor Smith, a man infamous for the frequent change of his principles, according as it suited best his interest ; this Doctor was assisted by Weston, Cole, Tretham, Oglethorp, Harpsfield, and others. Bishop Ridley was used throughout the whole disputation, with great indecency and ill manners ; he was frequently interrupted in the most material part of his argument, with the loud clamours of the Papists, and the tumultuous cries of *Blasphemy ! Blasphemy !* reproaches were returned him for reasons, and revilings for arguments.

He began with reading his judgment of the three propositions ; which he introduced with a handsome preface, wherein he protested, " That neither the fear of man, nor any of the terrors of the world, nor any hopes of gain or preferment, had ever had the least influence in determining him to that opinion, which he was then about to declare ; but that he was constrained to embrace it, for the love of the truth, as revealed in God's holy word, and contained in the writings of the ancient fathers ; and that he submitted himself, and his doctrine, to the judgment of the Catholic Church." On the two first propositions, which related to the corporeal presence, his arguments were much the same with those, which he had before made use of, in his determination at Cambridge. The third, which affirmed the mass to be a propitiatory sacrifice, for the sins of the quick and dead, he charged not only with error, but blasphemy and impiety ; as derogating from the merits of the sacrifice of Christ on the cross, " who made there, by his own oblation of himself, once offered a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." To affirm, that other propitiatory sacrifices were still to be offered for our sins, seemed to him to detract from the all-sufficiency of the precious blood of our blessed Redeemer : and he thought it, besides, a gross and ridiculous contradiction, to suppose an unbloody sacrifice to be propitiatory and expiatory ; since not only the universal judgment of mankind, but the divinely inspired author of the Epistle to the Hebrews, assures us, that without shedding of blood there is no remission of sin. An eucharistical and commemorative sacrifice he allowed, and cited the testimonies of several of the fathers, who are clear and express for it : but he would not acknowledge any propitiatory oblation, except that of Christ on the cross ; who by the body of his flesh reconciled us to God ; and by one offering purged away our sins, and made perfect forever them that are sanctified.

While he was reading this he was often interrupted ; and at last was forced to leave off in the middle, and give way to Dr. Smith ; who began the disputation, and was seconded by the rest of the Popish Doctors. They, without regard to mode or regularity, broke in confusedly upon one another ; endeavouring to overwhelm the Bishop with a multitude of opponents, and run him down with noise and clamour. But he was too well versed in the controversy concerning the Eucharist, to be silenced by any of them ; and answer-

ed all their arguments with great learning and judgment: notwithstanding which, at the close of the disputation, Weston had the confidence to boast of an entire victory over him; and giving the signal to the rest, they departed in a tumultuous manner, crying out, *Victory, Victory, the truth has prevailed.* To prevent being misrepresented, Bishop Ridley drew up a brief account of the sum of this disputation; which when the Popish controversy was hot, in the reign of the late unfortunate King James, was reprinted, with his little treatise of the Lord's Supper, at the theatre in Oxford.

Three days after the disputation, the commissioners met at St. Mary's; and the Bishop was brought before them, and again required to subscribe; which he still refusing, they proceeded to the sentence of excommunication against him, as a convict heretic. Upon this he told them, that though driven out from their society, he did not doubt, but his name was written in heaven; whither this sentence would send him, sooner than by the course of nature he should otherwise have gone. To which Weston profanely replied, "If you go to heaven in this faith, then I will never come thither, as I am thus persuaded." The Bishop soon after wrote to Weston; putting him in mind, how he had promised him, that he should have a further hearing, and complained of his being, notwithstanding this promise, condemned unheard: but no notice was taken of his letter. *(To be concluded in our next.)*

—♦♦♦—  
FOR THE CHURCHMAN'S MAGAZINE.

#### ON THE SACREDNESS OF CHURCHES.

IT is not unfrequently the case that we neglect and despise many things in our possession, though they are of intrinsic worth, merely because we are ignorant of their value. This is in nothing more evident than the rites and ceremonies of our Church. The end for which they were established, is not alluded to, and therefore through ignorance of their propriety, men are led to consider them as insignificant forms which may be dispensed with if occasion requires it, and which it is beneath the dignity of an enlightened mind pertinaciously to defend. Of late years it has been customary to deride that veneration which the greater part of christians feel for those places which are particularly devoted to the service of God, and to ask with a sneer, whether a greater degree of sanctity can be attributed to one pile of wood and stone than to another. To give a formal and serious answer to such men who seek by these insidious modes of attack to destroy all that is held sacred among men, would indeed be a misemployment of time; yet if there be any who seriously ask the question, to them it may be answered, that the sanctity attached to Churches arises from the consideration that in them God has promised that he will be more particularly present; and surely it cannot be absurd to feel devotional awe and reverence when we enter the presence chamber of that God, who commanded Moses to put off his shoes [from off his feet] because the place whereon

he stood was holy, and who, though he fills immensity of space, was pleased to declare the Temple at Jerusalem his peculiar residence.

As one building then is to be deemed more sacred than another, so also the different *parts* of the same differ from each other in sanctity. Beyond the court of the Gentiles none but an Israelite might pass, into the holy of holies, no one but the high priest was permitted to enter; nor this, oftener than once a year, and that even on the penalty of his life. As an excuse however, for this want of veneration for Churches, the opinion of some learned and ingenious men has been adduced, that during the first century there were no places devoted entirely to the worship of God. Without taking into consideration the circumstance that this opinion was hastily adopted from a misinterpretation of some passages in Lactantius and other writers, which opinion is entirely refuted by other passages in their works; (*a*) it need only be observed that a comparison of those few passages which relate to this subject, will satisfy any impartial man that particular places were appointed in which Christians should assemble for the purpose of celebrating divine service. These places were severally called the Hyperoon or Upper room, (*b*) which in the Eastern houses is at this day very large and cool, and thus well suited for the reception of a multitude. (*c*) "Every day in this sacred place did the Apostles and their fellow christians constantly attend, and breaking bread at the house, they received sustenance with gladness and sincerity of heart." (*d*)

It is expressly named by St. Paul, the Church, (*e*) and in his reproof to the Corinthian Christians, for their disorderly and unseemly manner of partaking in the love feasts and of celebrating the Lord's supper, he asks them whether they had not houses for eating and drinking, or whether they despised the Church of God: (*f*) i. e. whether they considered that place which was devoted to his service, in no other point of view than as a common building, in which they might freely indulge their merriment and revelry.

To this testimony we may add that of the earliest Christian writers. Clemens Romanus, the fellow-labourer of St. Paul, says, that God "in his most high will hath determined both the *place where*, and the persons by whom he chooseth that the oblations and sacred offices should be performed; (*g*) and the venerable Martyr Ignatius affirms that there was but *one altar*, as well as one flesh of our Lord Jesus Christ, and one Bishop, together with his Presbytery and Deacons." (*h*) It would be easy to adduce many other testimonies of this nature, not only from Christian, but also from heathen writers: but as it was not my intention when I began, to say as much upon this point as I have said, I must refer the reader for more copious information to the authors whose assistance I have freely used. (*i*) It seemed necessary however to settle this point before I pro-

(*a*) See particularly Lactant. de Justitia ch. 2, and de mortibus persecutorum ch. 15, ad finem. (*b*) Acts i. 12—xx. 8. (*c*) See Shaw's Travels, p. 207. (*d*) See Acts ii. 46, and Bishop Pearce in loco. (*e*) 1 Cor. ii. 13. 20. (*f*) Ibid. v. 22. (*g*) Clem. Rom. ad 1 Cor. § 40. (*h*) Ad. Phil. p. 4. (*i*) Mede. Bingham's Antig. Bru. vol. 3. p. 124. Cave's Princ. Christianity, 8vo. p. 124.



ceeded to the consideration of the form of Churches, and the different degrees of sanctity which were attached to particular parts of them. The first direct and regular description which is given to us of an ancient Church, is contained in Eusebius. Previous to his time it is probable, that they were far less beautiful than that which he describes. The frequency of persecution, not only deterred men from becoming Christians, but it also deprived those who were already so of many opportunities of displaying their love for their religion. This comparatively little band, impoverished by the extortion, and harrassed by the brutal outrages of their enemies, would never erect a lofty edifice, which, in proportion to its magnificence, would become the object of greater violence. Wood, and sometimes even logs, covered with reeds, and small interwoven rods, formed the materials of those simple structures. But when Christianity became the established religion of the empire, the face of things was entirely altered. The munificence of the rich and powerful was displayed in the service of their religion. All the costly materials of the heathen temples were employed in erecting Churches, upon their ruins, or the Temples themselves, being cleansed from all their impurities, were devoted to the service of the living God.

But however various might be their size or the materials of which they were composed, the ancient Churches were always divided into three parts. These were called—1, The NARTHEX, or VESTIBULUM, which was sometimes divided into the outer and inner Narthex; in which last, was placed the Font, by which they intended to signify, that by baptism we enter and become members of the Church:—2, The NAVS or NAVIS, which also had sometimes its subdivisions:—and 3, The BEMA or SANCTUARY. Concerning the two first, I shall make but few observations, since they do not fall within those bounds which I have prescribed for myself. It may however be proper to observe, that the NARTHEX was occupied by penitents of the lowest order, and even this was denied to those who had committed any atrocious crime, as appears from the conduct of Ambrose, Bishop of Milan, who forbade the Emperor Theodosius to enter even within the walls of the Church, because he had given orders for the massacre of the inhabitants of Illyricum, on account of a riot which they had raised. (*k*)

East of the NARTHEX, and separated from it by gates which were called the beautiful, was the NAVS or NAVIS.\* This was the largest division of the Church, and was the station appointed for the communicants or faithful of the highest order. It was generally of an oblong form, in the proportion of a ship, as its name imports; and this was intended to signify that the Church, like the Ark its prototype, although in the world, is yet wholly separated from it, and that there is no safe passage through the storms and tempestuous sea of the present life, but that which is proffered to us by God in the ark of his own appointment. (*l*) Elevated above the NAVE, and sepa-

(*k*) See Cave's Lives of the Fathers, Fol. in vitâ Amb. vol. 2, p. 409; and Ancient Univ. Hist. vol. 10, p. 448.

\* Hence the English word NAVE.

(*l*) See the learned Parker's Bibliotheca Biblica. 4to v. 1, p. 203.

rated from it by rails,\* appeared the *Βεμα*, or third grand division of the Church. This was held in the greatest veneration by the primitive Christians. The Greeks gave it the distinguished title of the *Holy Place*, and the table or altar, on which was celebrated the Lord's supper, was thence named the Holy of Holies. Behind the altar was erected the throne or chair† of the bishop, and on each side, a step lower than that of the diocesan, were placed the seats of the presbyters. From this eminence he delivered his expositions of the scripture, pronounced his exhortations to the faithful, and gave his blessing to the congregation while they kneeled to receive it. In this sanctuary the Laity were permitted to have no place.‡ They were allowed, it is true, to advance as far as the altar, and present their oblations, but after that was done they immediately retired without the rails. In this there was no respect of persons, and even to the imperial dignity no other distinction was granted but the privilege of communing in the sanctuary. Neither was this custom universal; at least it was not permitted in the western Church even in the fourth century, when such a mark of respect, had it ever been suffered to exist, would surely not have been omitted.(m)

From what has been said, it is I think evident that the coincidence between the rites of the Jewish, and those of the Christian Church extended even to the form of the buildings in which they worshipped. The *NARTHEX* or *VESTIBULUM* answered to the court of the Gentiles, and was employed for the similar purpose of receiving the heathen, and others who were unconverted to the faith, as well as those who by their crimes were rendered unworthy of a place among the faithful. The *NAVES* answered to the court of the Israelites, and the *SANCTUARY* to the holy place. Indeed the more comprehensive view we take of the Christian Church, the more shall we be persuaded of the truth of the proposition advanced by a learned and eminent author, that the greater part of the ancient Christian ordinances were derived from the Jewish. Nor is this, as many modern Christians insinuate, any disparagement to Christianity, since, as we may infer from the words of our Saviour himself, (n) the last covenant has an intimate dependance upon the first; and it is as certain that many of our ordinances are derived from the Jews, as it is that our Lord and his Apostles were descended from the lineage of Israel.(o)

The object which the writer of these observations has in view is to illustrate some of the ordinances of the Church, by developing the causes from which they derived their origin. Ignorance in that respect has been and still continues to be, the source of many cor-

\* *CANCELLI* in Latin. Hence the word *chancel*.

† Called by the Latins *Cathedra*. Hence, in England, the principal Church in each diocese is called a Cathedral.

‡ From this circumstance the Latins gave it the name of *Adyta*.

(m) When Theodosius the younger, after having made his offering at the altar, waited according to the eastern custom, to receive the sacrament within the sanctuary, the bishop ordered the chief deacon to tell him that although the people made him an emperor, it did not make him a priest. The good emperor received the rebuke as became him, and ever after partook of the sacrament without the rails. See Cave's Lives of the Fathers, in vi. à Amb. fol. 2 vol. p. 411.

(n) Math. v. 17. (o) Vid. Bp. Hooper's works. Fol. Ox. 1757. p. 199.

ruptions and abuses. But in nothing has the pernicious influence of corruption and abuse been more conspicuous than in the ideas which many have entertained concerning the nature of the chancel. No sanctity has been attached to it; no veneration entertained for it; it has been considered in no other light than as the most conspicuous part of the Church, and devoted to no other purpose than that to which a similar eminence in any other place would be applied. Not unfrequently have we seen, (and there is too much reason to believe that the practice has in many places become habitual), *Laymen*, who are not even members of our Church, introduced into the sanctuary. To ignorance, it must again be observed, to ignorance, and not to any intention of disrespect for sacred things, will charity attribute this abuse. But ignorance, though it may be alledged as an extenuation of a fault, can never be deemed an excuse for a dereliction of duty. In the present age, it is dangerous to relax even in things of the smallest moment. The enemies of our faith, it is true, no longer dare openly attack us. They have changed their mode of attack. They have substituted intrigue for open war, and endeavour to obtain by artifice what they cannot effect by force. But they are still as implacable and far more formidable than before. They are now more than ever alert, and vigilant, and vigorous. They watch us with a scrutinizing eye; they spy out the least defect; they are prepared to attack us wherever they find a spot unguarded. As therefore we imitate the ancient Catholic Church in her doctrines, her discipline, and her ceremonies, let us also imitate her in the firmness with which she adhered to them. Let us oppose an impenetrable barrier against the assaults of our enemies. Let us also be alert, and vigorous, and undismayed. And though our firmness in the faith may be termed bigotry, and our opposition to error, illiberality of sentiment, yet let us consider these charges but as the mere suggestions of an enemy, which are intended either to frighten us into submission, or lull us into a fatal security. In the words of the learned and pious bishop Beveridge (and with them I will conclude) (A) "Finally, since our Church, as at present reformed, is truly constituted according to the divine will, let each one in his place study to guard and vindicate her from the malevolent designs of all her adversaries in whatever shape they may oppose themselves. And that we may be prepared and equal to a task so truly weighty, let us diligently read all the monuments of ecclesiastical history, the acts of councils, and the writings of the fathers, that from these we may demonstrate both her antiquity and purity."\* Z.

(p) There is also another practice which, owing to the want of knowledge, concerning the sanctity of the chancel, has become very common and not so easy to be remedied as that which I have mentioned. I mean the practice of placing the reading desk within the rails of the chancel. If none but the clergy performed the service of the Church, this would be a matter of little moment, but as, on account of the small number of the clergy and the scanty resources of many parishes, laymen are sometimes permitted to read a part of the ritual, it becomes a serious evil.

\* Beveridge's Thesaur. Ser. vol. 4. p. 170.

THE ARTICLES OF THE CHURCH NOT CALVINISTIC.

The following discussion from the late controversy on Episcopacy in the State of New-York, is so detached from the main point in hand, that it might appear to advantage in an extract, whilst its importance, and clearness of illustration, entitles it to a place in the Magazine. [Edit.]

"THE author of Miscellanies also asserts, that the articles of the Church of England are Calvinistic; and that the seventeenth article in particular maintains the Calvinistic doctrine of "election and reprobation;" and that those Episcopalians who oppose this doctrine, "attack" the articles of their Church.

"These are very serious assertions: for, if true, they involve the great body of the Clergy of the Church of England, and almost every individual among the Episcopal Clergy in this country, in the criminality and odium of opposing the doctrines of their Church.

"It is of importance to ascertain what are the *peculiar tenets of Calvinism*.

"Many Calvinists indeed, with a disingenuousness for which it is difficult to find an apology, are in the constant practice of ranking among the *peculiar tenets of Calvinism*, of appropriating exclusively to the religious system so called, the doctrines of the *corruption and guilt of man*—of the *atonement and grace of Jesus Christ*—of *justification through a true and lively faith in him*, as the *only mediator between God and man*—of the *sanctification of the soul through the grace of the Holy Spirit*. But these were doctrines that prevailed in the Church long before CALVIN imposed his gloomy system. They were the glory and the consolation of primitive martyrs, long before St. AUGUSTIN, in the fifth century, first introduced the doctrine of *particular absolute election*. They have been espoused by a host of eminent Divines, who, while they opposed the peculiar tenets of Calvinism, were zealous in proclaiming the doctrine of salvation through the cross of Christ. These, indeed, are the doctrines of the Church of England. But the pretensions, that would confine these doctrines to the system of Calvin, are equally unfounded and arrogant.

"No! the tenet which is *peculiar to Calvinism*, and distinguishes this system from all others, is the doctrine of PARTICULAR ABSOLUTE ELECTION. This doctrine is laid down in the institutes of Calvin, in terms that are revolting to every idea which reason or scripture affords us of the attributes of God. He divides the whole human race into the *Elect* and the *Reprobate*; and thus lays down the decree of election and reprobation concerning them.

"For all are not created in like estate, but to some eternal life, to others eternal death, is foreappointed." Cal. Inst. lib. iii. chap. 21. 5.

"But those whom he appointeth to damnation, to them, we say, by his just and irreprehensible, but also incomprehensible judgment, the entry of life is blocked up." Cal. Inst. lib. iii. chap. 21. 7.

"Therefore if we cannot assign a reason why he should confer mercy on those that are his, but because thus it pleaseth him; neither indeed shall we have any other cause in rejecting of others, than his own will." Cal. Ins. lib. iii. chap. 22. 11.

"As God by the effectualness of his calling towards the *elect*, perfects the *salvation* to which by his *eternal counsel* he had appointed them; so he hath his *judgments* against the *reprobate*, by which he executes his counsel concerning them. Whom therefore he hath created to the *shame of life and destruction of death*, that they may be *vessels of his wrath*, and *examples of his severity*, them, that they may come to their end, sometimes he *deprives of the power to hear his word*, and sometimes he more *blinds and confounds*, by the preaching of it." Cal. Ins. lib. iii. chap. 24. 12.

"Behold, he directs his voice to them, but that they may become the more deaf: he lighteth a light, but that they may be rendered the more blind: he sheweth forth doctrine, but that they may be made more dull: he applies to them a remedy, but not that they may be healed." Cal. Ins. lib. iii. chap. 24. 13.

"Well might Calvin himself confess, that this decree of election and reprobation is a "HORRIBLE DECREE." "Decretum quidem horribile fateor." Cal. Ins. lib. iii. chap. 23. 7.

"Well may CYPRIAN have declared, "if there are any doctrines uncharitable in themselves; if there are any doctrines that would excite my zeal to extirpate them from the Church of Christ, they are the doctrines of election and reprobation as taught in the institutes of Calvin."

"And yet this HORRIBLE DECREE, so contrary to the attributes of God, and to the explicit declarations of his holy word, Calvin hesitates not to found on some doubtful and obscure passages of scripture, on texts evidently applied, not to the eternal destiny of individuals, but to the spiritual privileges of nations and communities in the present world.

"This doctrine is thus laid down in the Confession of Faith of the Presbyterian Church in the United States of America. It is laid down in similar language in the Confession of Faith of the other Calvinistic Churches.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." Conf. of Faith, ch. iii. sec. 3.

"The next section of this chapter of the Confession of Faith represents the number of the predestinated and foreordained, as "particularly and unchangeably designed," as "certain and definite."

"The next section declares that those "predestinated unto life, God hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto."

"The conclusion of the sixth section declares, "Neither are any other redeemed by Christ, effectually called, justified, adopted, or saved, but the elect only."

"The seventh section deserves particular notice, as it contains the doctrine usually distinguished by the term REPROBATION.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withdraweth mercy as he pleaseth, for the glory of his sovereign power

over his creatures, to *pass by* and to *ordain* them to *dishonour* and *wrath* for their sin, to the praise of his glorious justice."<sup>a</sup>

"On the subject of *effectual calling*, the Confession of Faith declares, that it is "not from any thing *foreseen* in man, who is *altogether passive* therein." Chap. x. sec. 2.

"The third section of this chapter declares, that "*Elect* infants dying in infancy, are regenerated and saved by Christ through the spirit—so also are other *elect* persons, who are incapable of being outwardly called by the ministry of the word."

"Let the reader consider well the fourth section of this chapter.—"*Others not elected*, although they may be called by the ministry of the word, and may have some *common* operations of the spirit, yet they *never truly come to Christ*, and therefore *cannot be saved*." Here appears the reason why those finally perish who "*never truly come to Christ*, and therefore cannot be saved;" they are "*not elected*." That *none but the elect can be saved*, is expressly declared in the sixth section of the third chapter, quoted above. And that those elected are not elected in consequence of God's *foreseeing* that they would *improve the means of grace*, *accept the offers of salvation*, and *persevere unto the end*, is evident from the section above quoted, which explicitly declares that the elect are chosen, "*without any foresight of their faith or good works, or perseverance* in either of them, or any other thing in the creature as *conditions*, or *causes* moving thereunto." The elect, therefore, are *arbitrarily* and *unconditionally* elected. The first section of the seventeenth chapter declares, that the elect "*can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved*."

"The author of *Miscellanies* has been pleased to observe, in one of his numbers, that he believed Episcopallians in general were ignorant that the tenets of Episcopacy were so seriously and solemnly propagated. Perhaps it may with equal truth be asserted, that the great body of Presbyterians are not aware that the tenets of *election and reprobation* are thus explicitly and solemnly set forth in the Confession of Faith of their Church.

"Now that the *articles of the Church of England*, and of the *Protestant Episcopal Church* in America, maintain these *peculiar tenets of Calvinism*, is absolutely and positively *denied*.

"The fifteenth article of the Church declares, that "*Christ, by the sacrifice of himself took away the sins of the world*." The sixteenth article declares, that "*after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we may arise and amend our lives*." The thirty-first article

<sup>a</sup> Calvin says, "Quos Deus preterit, reprobant"—"whom God passes by, he reprobates." "Ac multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobant; sed inscite nimis et pueriliter; quando ipsa electio nisi reprobationi opposita non staret." "And many indeed as though they would drive away the malice from God, do so grant election, as to deny that any man is reprobated; but this too ignorantly and childishly forasmuch as election itself would not stand unless it were set contrary to reprobation." Cal. Inst. lib. iii. chap. 23. 1.

declares, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for *all the sins* of the *whole world*, both *original* and *actual*; and there is none other satisfaction for sin, but that alone." In perfect conformity with these declarations are her liturgy, offices, and homilies; all which contain numerous declarations absolutely irreconcilable with the peculiar tenets of Calvinism. There are none of the articles of the Church of England which contain language or sentiments similar to those contained in the Confessions of Faith of the Calvinistic Churches.

"The only article that can be adduced in proof of the Calvinism of the Church of England is the *seventeenth article*.

"Now, let it be remembered, that this article is entirely silent on the tenet of *reprobation*. It says nothing in respect to those among mankind, whom God "hath passed by, and ordained to dishonour and wrath." This is an important doctrine of Calvinism, to which the Church of England is utterly a stranger. And when the author of *Miscellanies* talks of "the article of the Church which respects election and *reprobation*," he talks of an article which has no existence. The part of the article which respects "*predestination and election*," is as follows:—"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which he endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

"Now the article simply maintains the doctrine of "predestination unto life." That there *is* such a predestination, all denominations of Christians acknowledge. The point in dispute between Calvinists and their opponents is in respect to the *characteristics* or the *foundation* of this predestination. Is it *arbitrary* and *unconditional*, of the *contrary*? Is it *founded* on the divine *foreknowledge* of those who would accept the means of grace; or is it *independent* of this foreknowledge? Are a certain number predestinated unto life without *any foreknowledge* of their faith, &c. or are their faith, their good works, wrought through grace, and accepted for the merits of Christ, the conditions of this predestination? This *last* is the predestination maintained by anti-Calvinists, and expressly disclaimed by Calvinists; who all maintain that this predestination is "without any foreknowledge of faith, of good works, of perseverance, or any other cause in the creature moving thereunto." The *seventeenth article* of the Church makes no such declaration, holds no such sentiment. We are therefore to construe the article in a different sense; and to believe with the Apostle, Rom. viii. 28. that those are "chosen in

Christ," whom God "foreknew" would believe and obey the Gospel. These are they who are *called*, who are *justified*, &c.

"In no other article is the subject of election mentioned. But it runs through almost every chapter of the Confession of Faith of the Calvinistic Churches. It is the corner stone of Calvinism. It is the spirit which extends its sullen reign through every part of the gloomy edifice which Calvin erected. The *Elect*, *unconditionally* elected, without any "foreknowledge of their faith, or any other cause in them moving thereto," are alone the objects of those "good tidings," which, it was declared, should be for *all mankind*. They alone are "the seed" whom that blessed Saviour, who shed his blood as "a propitiation for the sins of the world," "redeems, calls, justifies, sanctifies and glorifies." Well might the acute and learned JORTIN characterize Calvinism as a system of "human creatures without liberty, faith without reason, and a God without mercy!"—This character of the system is justified by its natural and necessary consequences, though it is but justice to acknowledge that these consequences are disclaimed by its advocates.

"The above strictures are dictated by no sentiment of disrespect for those denominations who, in the exercise of an acknowledged right, maintain the tenets of Calvinism. With many individuals of these denominations the writer is in habits of intimate acquaintance and friendship. The strictures are purely *defensive*. They are imperiously called forth by the charge of the author of Miscellanies, that *the articles of the Church of England are Calvinistic*; by the charge, assiduously propagated, that, while the articles of this Church, and of the Episcopal Church in America, maintain the tenets of Calvinism, the Clergy of those Churches maintain opposite doctrines, and are, therefore, guilty of opposing the standards of their Churches. This charge, so materially affecting the consistency, the reputation, and the character of the Episcopal Clergy, could in no other way be refuted, than by comparing the Confessions of Faith of the Calvinistic Churches with the articles of the Episcopal Church, and thus ascertaining their dissimilarity and opposition.

"If the articles of the Church of England were Calvinistic, would the Calvinistic Clergy have thought it necessary to substitute others in their place? Now, it is a well known fact, that, in the reign of Elizabeth, the Calvinists were anxious to substitute in the place of these articles, what are called "the Lambeth Articles," in which the tenets of Calvinism are couched in nearly the same language in which they are exhibited in the institutes of Calvin and the public confessions of the Churches modelled on his system. In addition to the *direct* evidence before exhibited, here is strong *presumptive* proof, that the articles of the Church of England do not merit the charge of Calvinism.

"That the Protestant Episcopal Church in America does not consider the articles as sanctioning the *peculiar* tenets of Calvinism, will not admit of a doubt. Articles were proposed for consideration by the General Convention of that Church, in 1799; but were not acted upon, in consequence of a determination to adopt the articles of the Church of England, *as they were, in toto*. The Convention of 1801,



unanimously adopted these articles ; and all the members of this Convention were decidedly *anti-Calvinistic*. What stronger proof of the sense in which they received these articles? The Convention possessed full power to model the articles as they pleased. They would have all agreed in opposing the distinguishing tenets of Calvinism. Had they believed that the articles were Calvinistic, it is absurd, and in the highest degree dishonourable to them, to suppose that they would have adopted articles contrary to their sentiments. There could have been no apprehension of opposition from the great body of the Laity. For it is a fact, that a large proportion of the Laity, even of the Calvinistic Churches, do not believe the doctrine of election and reprobation as stated in their Confessions of Faith. Among Episcopalians, these tenets have scarcely any advocates. Thanks to God, these doctrines, which represent him not as a just and gracious *Father*, the character in which he delights we should behold him, but as a stern and inexorable *Sovereign*, are fast hastening into disrepute. No ; the Convention believed that the imputation of Calvinism cast upon the articles was wholly unfounded. And not being disposed to meddle with those who are "given to change," they adopted, without alteration, the articles which they had received from their venerable parent, the Church of England, and which the Reformers of that Church had sealed with their blood."



#### *AN ESSAY ON THE NATURE OF THE HUMAN BODY.*

[Continued from page 393.]

COME we now to the Heathens, or Gentiles, whose singular respect and veneration for the body after dissolution can be proved from a multitude of testimonies, some of which are strongly marked with an utter detestation and abhorrence of all profanation and defilement of burying-places ; for they looked upon the care of *dead bodies* as an act of religion, calling the interment of them no less than a divine institution, and a law of the immortal gods ; insomuch, that the Romans, in particular, had a peculiar deity to preside over this affair, called by the name of Libitina, as is well known to the classical scholar. The Athenians were so strict, that they would not admit any to be magistrates, who had not taken care of their parents' sepulture, and beheaded one of their generals after he had gotten a victory, for throwing the dead bodies of the slain, in a tempest, into the sea. And Plutarch relates, that before they engaged with the Persians, they took a solemn oath, that, if they were conquerors, they would bury their foes ; this being a privilege, which even an enemy hath a right to, as being a debt which is owing to humanity. A noble pattern this for Christian generals to imitate ? Nay, some brutes have been observed, by mere instinct, to bury their dead with wonderful care. The body, we know, was formed of the *dust* at first, and therefore it is fit, it should *return to the earth as it was* : insomuch, that some Heathens have, by the light of reason, called burying in the earth, the being *Aid in our mother's lap*, and the being *covered with her skirt*.

In a word, all the nations of the earth have always accounted burial *one of the chiefest duties of religion*, which they denied neither to

friends nor enemies, as we learn of historians; for *Vegetius*, l. ii. *de re milit. cap.* 20. tells us, that each legion had a purse in the hands of the ensign-bearer, wherein each soldier put a piece of money, to contribute his portion towards the burial of the soldiers of that legion, who died in war. We see also by the testimonies, both of Tully in the oration for Milo, and of Cornelius Tacitus, l. i. that the generals, who were victorious, allowed their enemies to bury the corps of their dead soldiers, or else buried them themselves.

Lucian, in his treatise of mourning, has made a pleasant and useful description of the ceremonies used about dead persons, some few of which I shall hint at. "After the nearest relation has received a dead person, and closed his eyes, he washes the body with warm water, he perfumes him, crowns him with flowers, and puts on his best clothes. All is accompanied with mourning, tears and sobs, to agree with the master of the ceremony, who orders all matters, and recites with a mournful voice all his former calamities. Then some tear their hair, others beat their breasts. Some rend their clothes, and cast dust upon their heads, or fall down upon the ground, &c. &c. After all this, some treat the company, where the friends comfort you, and desire you to eat. How long, say they, will you lament the dead? You can't recal them to life again, by all your tears," &c.

Let us here examine a little into the sentiments of the facetious Horace, of whom Sir William Temple is pleased to say, that "he was the greatest master of life, and of true sense in the conduct of it." Lib. i. Od. 28. he introduces Archytas praying, that he may not have the misfortune to lie unburied. And what a curse he thought it to be so, one may learn from the end of epod. 5. His commentator has these remarkable words, "Amongst the ancients it was deemed the most grievous of evils for one to have his body unburied; because the soul was believed to have no rest, but to wander up and down, until its body was deposited in a grave."

Agreeable to this is that famous passage in Homer, *Iliad* 23. where the ghost of Patroclus is introduced complaining, that his funeral rites had not been performed;

....."Thus the phantom said,  
"Sleeps my Achilles, his Patroclus dead?  
"Living, I seem'd his dearest, tend'rest care;  
"But now, forgot, I wander in the air.  
"Let my pale corse the rites of burial know,  
"And give me entrance in the realms below.  
"Till then, the spirit finds no resting place,  
"But here and there th' unbody'd spectres chase  
"The vagrant dead around the dark abode,  
"Forbid to pass th' irremeable flood."

Homer makes this a matter of such importance, that he introduces Iris as dispatched upon an embassy from the gods to stir up Achilles to fight, and to pay this duty to his dear friend Patroclus. Here Mr. Pope remarks, it was the common opinion of the ancients, that the souls of the departed were not admitted into the number of the happy, till the bodies had received the funeral rites. They supposed, those that wanted them, wandered about an hundred years, before they were wafted over the infernal erier. The emperors Dioclesian and Maximinian ordered, that the people should not

hinder the burying even of those who had suffered punishment by death, the Romans being of opinion, that the souls of such bodies as were not buried, wandered up and down an hundred years, as not being able to get into the Elysian fields. Virgil also hath the same sentiment, concerning the state of departed souls; at least had in his view the above passage of Homer, as appears from the following words.

"The ghosts, rejected, are the unhappy crew,  
 "Depriv'd of sepulchres and funeral due.  
 "An hundred years they wander on the shore,  
 "At length, their penance done, they're waiv'd o'er."

To transcribe all that is to be found for the purpose in ancient authors, would be to write a volume, rather than a part of a short essay. For, the Heathens not only accounted the burying of the dead to be a thing so holy and inviolable, that they attributed the original invention thereof to one of the gods, *viz.* to him whom the Greeks called Pluto, and the Romans Dis or Summanus; but likewise, they had always a regard to the care that was taken of sepulchres, as a religious duty grounded upon the fear of God, and the belief of the soul's immortality, though they had no notion of the resurrection from the dead: inasmuch, that the violation of a sepulchre, or the defiling of a grave, was a crime of an enormous size with them. How then may many, very many, in a Christian country, blush, and be ashamed? if yet a blush remains! But more of this in its proper place.

So sacred did the Heathens look upon burying-grounds to be, that they reckoned them in the number of holy and unalienable things; and accordingly, those who violated the sepulchres of the dead, or searched them, were hated by all nations, and very severely punished. The pyramids of Egypt, which were built for sepulchres to the kings, are standing monuments of that singular regard and veneration for dead bodies, even among the Heathens, which I am now insisting upon. Some of them are of a vast height; and Pliny speaks of one, for the building of which 32,000 men were employed for twenty years, and says, it took up eight acres of ground. This is also plain from the accounts we have of their embalming, and from their mummies, which are frequently found to this day whole and entire, though some of them have lain above three thousand years in their graves. But, though the Heathens entertained so religious a respect for the body after death, for the reasons above specified; yet, they had no notion of the resurrection from the dead, as already observed; but, on the contrary, scoffed at it with their whims of transmutations of bodies, and transmigrations of souls.

[To be continued.]

## POETRY.

## PSALM 19th.

*By William Hamilton Reid.*

THE heavenly concave's everlasting  
frame,  
The azure canopy where meteors  
flame,  
The selfpois'd earth beneath and these  
accord  
To join in owning their eternal Lord.

Day speaks his praise in heaven's  
all clearing light,  
Repeated by a thousand tongues at  
night,  
All nations learn the mighty theme to  
sing;  
All look with rapture to the day's  
bright king.

His presence shining thro' th' eth-  
erial round,  
Draws the dark forest from the earth  
profound;  
The dew-fraught clouds, he from the  
ocean fills  
Distill'd anew, or stream'd adown the  
hills:

A verdant robe he for the earth pre-  
pares  
Bedeck'd with flowers, whose vari-  
ous tissue bears  
Each hue that on his cloud-wrought  
cincture glows  
The azure violet, or crimson rose.

His purple throne he in the East  
displays;  
His vast domain unwearied he sur-  
veys;  
Unnumber'd realms arc in his presence  
blest,  
His course triumphant ends in glorious  
rest.

From his exhaustless sea of lambent  
light,  
He richly fills the silver orb of night.  
The morning star, and brother choir  
advance,  
And, wreath'd with rays, perform  
their mystic dance.

Through boundless space, thus sun  
and stars proclaim  
Th' Almighty hand that form'd this  
wondrous frame,  
And for his praise their rapid wheels  
employed,  
Forever rolling thro' the mighty void.

*Orth. Ch. Mag.*

D 3 d

## EMANUEL, A MORAL ECLOGUE.

After the manner of the Messiah.

*I come not that ye might have life, but  
that ye might have it more abundantly.*

LO! a new era unto mortals given;  
The dove-like spirit now descends from  
heav'n;  
The day-spring now hath visited the  
earth,  
And teeming nature owns her second  
birth:

The living verdure of the vernal  
year,  
Compar'd with that, a desert shall ap-  
pear;

To this bright sun the paler stars give  
way,

'Tis Heaven's own light, and shining  
reason's ray!

The small still voice, confusion now  
must hear,

And heavenly music sooth the opening  
ear,

While young experience the dumb  
doth teach

To vent their transports in melodious  
speech;

And abject minds in sensual fetters  
bound,

Now rise exulting at the joyful sound.  
Where dragon passions spread their  
brutal rage;

Where thorny cares th' unstable mind  
engage;

Where serpent craft, low cunning,  
bent on guile,

Where lion tempers urge the haughty  
smile;

Where wolfish avarice would seize its  
prey,

Where aspid slander would its sting  
convey;

Each nobler view oppos'd, its power  
doth prove,

Or new desires infuse a generous love.  
Like this blest lore the healthful  
breezes blow;

The starry orbs not with more brill-  
iance glow;

Less constant not the parent planets  
shine,

Nor light's fair efflux from its source  
divine;

Not more delectable the flowery hue  
That decks the summer, or autumnal  
view;

Not richer plenty in her golden years,

Nor more harmonious heaven's im-  
mortal spheres.

But aid no more the muse exhausted  
brings,

From nature's stores, or pomp of  
Memphian kings ;

For regal thrones and empires meet  
their fate,

Once like the sun in his meridian  
state,

Their moons and stars, each tributary  
 beam,

**Fleet thro' expansion like a morning dream.**

Yet tho' the noblest works of man  
decay,

And time's rude hand, each vestige  
sweeps away ;

Tho' here he sees his utmost wish  
prevail,

Fall'n grandeur frowning thro' obli-  
vion's mail;

Tho' monumental stone and letter'd  
page,

Lie scatter'd victims to his ruthless  
rage,

**Unvarying still, God's saving power  
remains,**

**"His realm forever lasts, his, own  
Messiah reigns."**

*Orth. Ch. Mag.*

*The following lines were written by the Rev. Samuel Wesley, upon Dr. Watts' saying, that a form of prayer was a crutch.*

**FORM stunts the spirit, Watts has said,  
And therefore oft is wrong;**

At best a Grutch the weak to aid,  
A cumbrance to the strong.

Old David, both in prayer and praise;  
A form for Crutches brings:

A form for crutches brings ;  
But Watts has dignified his lays,  
And furnished him with wings.

E'en Watts, a form for praise can  
choose,

For prayer, who throws it by ;  
Crutches to walk he can refuse,  
But uses them to fly.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

*An ACCOUNT of the CEREMONIES performed on the DAY of  
EXPIATION....Levit. xvi.*

**THIS** was one of the most solemn days amongst the people of the Jews. It was celebrated on the 10th day of the month Tisri, which was the first month of their civil year; and was named the *great fast*, or *the fast*, only, because they fasted all the day long, and began even the day before; but, especially, because this was the only fast enjoined by the law. It is probable this is the same as mentioned, Acts xxvii. 9, where it is said, that they were afraid of a storm, *because the fast was already past*; that is, it was about the beginning of October, when sailing becomes dangerous. It may, however, be understood of a fast of the Heathens, which was celebrated about this time.

The institution of this *day of expiation*, and the ceremonies performed upon it, are related in the xvth chapter of Leviticus. Of these ceremonies, some were to be observed both by the priest and people; as the abstaining from all kinds of food, and all manner of work: others related only to the high-priest, who, seven days before the feast, left his house, and went into the temple to purify and prepare himself for the approaching solemnity. See Lev. xvi. 29, and xxiii. 27, 28. On the 3d and 7th of those days, some of the ashes of the *red heifer* were put upon his head, which was a kind of expiation. The night before the feast, he washed several times his hands, his feet, and his whole body, and changed his garments every time. When the day was come, after the usual sacrifice, he offered several incense, both for the priests in general, and for himself and his family.

in particular.\* For his family he offered a young bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two goats, which were offered for the people; one whereof was to be sacrificed, and the other sent into the desert. See Lev. xvi. 8. This done, he slew the calf and the ram that were appointed for the *expiation* of his own sins, and those of his brethren the priests.

When all these preparations were over, he went into the *holy of holies*, in the dress of a common priest, because this was a day of affliction, and burned before the mercy-seat the perfume which he had brought from the altar. This perfume raised a kind of a cloud, that hindered people from looking into the ark, which was reckoned an heinous offence....1 Sam. vi. 19. He then came out to receive from one of the priests the blood of the young bullock, and carried it into the *holy of holies*, where, standing between the staves of the ark, he sprinkled some of it with his finger on the mercy-seat; and by this ceremony made himself fit to atone for the sins of the people: afterwards he came out of the *holy of holies*, to take the blood of the goat which he had slain. This he sprinkled upon the mercy-seat, as he had done that of the bullock before. He then once more came out of the *holy of holies*, and took some of the blood of the goat and bullock, which he poured into the horns of the *inner altar* (made hollow for that purpose) near the veil which divided the *holy place* from the *most holy*; and also on the basis of the *outer altar*. Each of these sprinklings was repeated *seven* times. Lastly, the high-priest laid both his hands upon the head of the other goat, and had him conveyed into the wilderness, by a *fit person*, after he had confessed over him the sins of the people, and laid them upon his head.

This was a very expensive ceremony. The sins of the people were done away by the sacrifice of the first goat; and, to shew that they would be no more had in remembrance, the second was laden with them,† and carried them with him into the wilderness, which was thought by the ancient Hebrews to be the abode of devils, the authors of all vice and iniquity; (see Matt. xii. 43. Rev. xviii. 2.) and therefore the people were wont to insult over and curse him, to spit upon him, to pluck off his hair; and, in short, to use him as an *accursed thing*. There appear no footsteps of this usage in the *law*; but it is certain that it was very ancient, since St. Barnabas, who was contemporary with the apostles, makes express mention of it in his Ep. p. m. 22. which epistle must have been written not long after the destruction of Jerusalem. The ill treatment which Jesus Christ met with from the Jews, had great conformity with this custom; and it is evident, that his enemies dealt with him in the same manner, as they were used to do with the goat *azazel*, as Tertullian observes, adv. Jul. lib. III. cap. 3. It is very probable, that the ancient Jews took occasion from some passages out of the prophets (as Isai. l. 6, l. 6, liii. 2,) to bring in the custom of this insulting the goat *azazel*, and crowning him with a red ribbon; or, as Lamy observes,

\* They offered on that day fifteen sacrifices, viz. Twelve whole burnt-offerings, and other expiatory sacrifices both for the people and priests.

† This goat was called *Azazel*, which the LXX have rendered by a word which signifies to *remove* or *turn away evil*.

a piece of red stuff, which was in the shape of a tongue. It was also the custom among the heathens to load with curses and imprecations those human sacrifices that were offered for the public welfare, and to crown them with red ribbons. See Virgil, *Æn.* lib. II. ver. 133.

If it be asked, for what reason God was pleased to choose the vilest and most despicable of those animals that were clean, to be offered on the day of *expiation*, we shall answer with some learned authors, that the Egyptians entertaining a very great veneration for goats, and the Israelites themselves having worshipped them in Egypt (Lev. xvii. 7,) God's design was to turn them from this kind of idolatry, by appointing the one to be offered for a sacrifice, and the other to be laden with the iniquities of the people. See Bochart *de animal. sac. ser.* lib. I. cap. 53.

When the high-priest had performed all these functions, he went into the court of women, and read some part of the law. Lastly, he came the fourth time into the *holy of holies* to fetch back the *censer*, and the pan wherein was the fire. When therefore it is said in scripture\*, that the high-priest entered only once a year into the holy of holies, it must be understood of one day in the year, and not once on that day. Every thing was done in order, and when one function was over, he was obliged to come out and perform other ceremonies; which, according to the law, could not be done in the *most holy place*; as washing himself, changing his cloaths, slaying the sacrifices, &c.

We have dwelt the longer upon this solemnity, because it hath a greater conformity with the Christian religion than any other; since, through all its parts, it was typical of the most important mysteries of Christianity. The whole was a most lively representation of the atonement made for the sins of mankind by the blood of Jesus Christ! It is observable, that Philo-Judæus had some notion of this truth: for in his treatise de Roman. p. 447, he observes, that the word of God; whereby he means the Son; is the head and glory of the propitiation, i. e. of what renders men acceptable to God. These passages of scripture, that "Jesus Christ gave himself a ransom for many".... Matt. xx. 28, "That he was made the propitiation for our sins".... 1 John, iv. 10. "That he was the propitiation not only for our sins, but also for those of the whole world".... 1 John, ii. 2. and such like expressions, which occur almost in every page of the gospel, can mean nothing more than that Jesus Christ hath by the sacrifice of himself, performed that which was only prefigured by the sacrifices of the law, and particularly by the *general* and solemn *expiation* we are now speaking of. The same Jewish author, had also some idea of this matter. It will be proper to set down his very words; not as if we thought they were any confirmation of the Christian revelation; but only to shew that these were truths, which the wisest part of the nation acknowledged, and had found out by close and serious meditation. He saith then, that "whereas the priests of other nations offered sacrifices for their own countrymen only; the high-priest of the Jews offered for all mankind, and for the whole creation." See Phil. de Monar. p. 637. And not only these *sacrifices* which were

\* Exod. xxx. 10. Lev. xvi. 34. Heb. xix. 7.

offered on the day of expiation, were a more exact representation of the sacrifice of Jesus Christ, than any other ; but also the person by whom the atonement was made, was in every respect qualified to represent the high-priest of the Christian Church ; and that,

1. Upon the account of his *dignity* ; which, according to the Jews, was at its utmost height when he entered into the holy of holies : for which reason he was called *great among his brethren*....Lev. xxi. 10. This *dignity* was so very considerable, that Philo does not scruple to say, according to his lofty and rhetorical way of speaking, that the high-priest was to be something more than human ; that he more nearly resembled God than all the rest ; and that he partook both of the divine and human nature. See de Monar. p. 63. and de Somn. p. 872.

It seems to have been with a design of expressing both the *holiness* and *dignity* of the high-priest, that the law enjoined, that *none shall remain in the tabernacle*, whilst the high-priest went into the holy of holies. Further, the high-priest of the Jews, upon the day of atonement, put on at the first his best suit of apparel ; but was content with the holy linen garments, which he wore in common with other priests ; hereby signifying, that when our blessed Lord should come into the world, *to do the will of God*, he should not make a splendid figure, nor array himself with all that glory, of which he is truly possessed.

2. The high-priest further represented our Saviour by his *holiness* ; to denote which a greater quantity of oil was used in the anointing of the high-priest, than in that of his brethren ; from whence he was called *the priest anointed*, Levit. iv. 3, 5. Nothing can better represent the great holiness of Jesus Christ than this great plenty of oil used in the consecration of Aaron : and it was undoubtedly in allusion to this anointing, that Jesus Christ is styled in scripture *the holy one*, by way of eminence....Acts iii. 14. Rev. iii. 7.

3. The high-priest represented Jesus Christ by his being on this day of atonement, a *mediator* between God and the people. For though Moses be called a *mediator* in the New Testament ; yet, it is certain, that the high-priest was invested with this office on the day of expiation. Moses must indeed be acknowledged as a mediator ; God having, by this means, made a covenant with the children of Israel. But as they were very apt to transgress the law, it was necessary there should be a mediator, who, by his intercession and sacrifices, might reconcile them to God. Now this was the high-priest's function. So that Moses and Aaron were exact types of the two-fold mediation of Jesus Christ. By him was the new covenant made, and by his own blood hath he forever reconciled God to mankind,

4. The entrance of Jesus Christ into heaven, once for all, there to present his own blood to God, as an atonement for our sins, was clearly typified by the high-priest's going once a year into the holy of holies with the blood of the victims. See Heb. ix. 12, 24.

As for the two *goats*, we learn from the epistle of St. Barnabas, as quoted above, that they were even then looked upon as typical. They both represented the same thing, but under different ideas. The offering of the one was a manifest token of the people's iniquities being remitted and forgiven ; and the sending of the other into



the wilderness, shewed that they were carried away, or blotted out of God's remembrance. To this there seems to be an allusion....Isaiah xxxviii. 17, where it is said, that *God casts sins behind his back, and into the bottom of the sea.* The sacrifice of Jesus Christ may be considered under these two different views: he hath done away our sins, hath taken them upon himself, and nailed them to his cross....1 Pet. ii. 24.

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LETTER FROM DR. SAMUEL JOHNSON  
TO A YOUNG CLERGYMAN.

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DEAR SIR,

NOT many days ago Dr. L. shewed me a letter, in which you make kind mention of me: I hope, therefore, that you will not be displeased that I endeavour to preserve your good will by some observations which your letter suggested to me.

You are afraid of falling into some improprieties in the daily service, by reading to an audience that requires no exactness. Your fear, I hope, secures you from danger. They who contract bad habits, are such as have no fear. It is impossible to do the same thing very often, without some peculiarity of manner; but that manner may be good or bad, and a little care will at least preserve it from being bad: to make it very good, there must, I think, be something of natural or acquired casual felicity, which cannot be taught.

Your present method of making your sermons seems very judicious. Few frequent preachers can be supposed to have sermons more their own, than yours will be. Take care to register somewhere or other, the authors from whom your several discourses are borrowed; and do not imagine that you shall always remember even what perhaps you now think it impossible to forget.

My advice however is, that you attempt from time to time an original sermon, and in the labour of composition do not burden your mind with too much at once; do not exact from yourself at one effort of excogitation, propriety of thought and elegance of expression. Invent first, and then embellish. The production of something where nothing was before, is an act of greater energy than the expansion or decoration of the thing produced. Set down diligently your thoughts as they rise, in the first words that occur, and when you have matter you will easily give it form; nor perhaps will this method be always necessary, for by habit your thoughts and diction will flow together.

The composition of sermons is not very difficult; the divisions not only help the memory of the hearer, but direct the judgment of the writer; they supply sources of invention, and keep every part in its proper place.

What I like least in your letter is your account of the manners of the parish; from which I gather, that it has been long neglected by the parson. The Dean of Carlisle,\* who was then a little rector in Northamptonshire, told me that it might be discerned whether or no

\* Dr. Percy, afterwards Bishop of Dromore.

there was a clergyman resident in a parish, by the civil or savage manners of the people. Such a congregation as yours stands in much need of reformation : and I would not have you think it impossible to reform them. A very savage parish was civilized by a decayed gentlewoman, who came among them to teach a petty school. My learned friend, Dr. Wheeler,\* of Oxford, when he was a young man, had the care of a neighbouring parish for fifteen pounds a year, which he was never paid ; but he counted it a convenience, that it compelled him to make a sermon weekly. One woman he could not bring to the communion, and when he reproved or exhorted her, she only answered that she was no scholar. He was advised to set some good woman or man of the parish, a little wiser than herself, to talk to her in language level to her mind. Such honest, I may call them holy artifices, must be practised by every clergyman, for all means must be tried by which souls may be saved. Talk to your people, however, as much as you can, and you will find, that the more frequently you converse with them upon religious subjects, the more willingly they will attend, and more submissively they will learn.—A clergyman's diligence always makes him venerable. I think I have now only to say, that in the momentous work that you have undertaken, I pray God to bless you.

I am, Sir,

Your most humble Servant,

SAM. JOHNSON.

[*Orth. Ch. Mag.*]

Bolt-court,  
Aug. 30, 1780.

\* Late Poetry Professor at Oxford. He died the 21st of July, 1783.

#### ANECDOTE OF HOOKER.

THIS judicious divine and incomparable writer, was a relation of that great Protestant champion, Bishop JEWELL, by whom he was sent to Corpus Christi College, Oxford. Honest Izaack Walton relates a curious and pleasing anecdote of Mr. Hooker and his worthy patron, as follows :

“As soon as Hooker was perfectly recovered from this sickness, he took a journey from Oxford to Exeter, to satisfy and see his good mother, being accompanied by a countryman and companion of his own college, and both on foot ; which was then either more in fashion, or want of money, or their humility made it so ; but on foot they went and took Salisbury in their way, purposely to see the good bishop, who made Mr. Hooker and his companion dine with him at his own table ; which Mr. Hooker boasted of with much joy and gratitude when he saw his mother and friends : and at the bishop's parting with him, the bishop gave him good counsel, and his benediction, but forgot to give him money ; which when the bishop had considered, he sent a servant in all haste to call Richard back to him, and at Richard's return, the bishop said to him, “Richard, I sent for you back to lend you a horse which hath carried me many a mile, and I thank God with much ease :” and presently delivered into his hand a walking staff, with which he professed he had travelled through many parts of Germany ; and he said, “Richard, I do

not give, but lend you my horse; be sure you be honest and bring my horse to me, at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here are ten groats more which I charge you to deliver to your mother, and tell her I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college; and so God bless you, good Richard."

"And this you may believe was performed by both parties. But, alas! the next news that followed Mr. Hooker was, that his learned and charitable patron had changed this for a better life. Which happy change may be believed; for that as he lived so he died, in devout meditation and prayer, and in both so zealously, that it became a religious question "Whether his last ejaculations, or his soul did first enter heaven!"

Of this story Dr. Goldsmith has made a pleasing use in his beautiful moral tale of the Vicar of Wakefield.

### EDUCATION.

THE Trustees of the Episcopal Academy at Cheshire (*Connecticut*) solicitous for the prosperity of the Institution committed to their care, and desirous of promoting the important object for which it was established, to subserve the interest of Literature, Piety and Religion, take this method to make known its claims to public notice and patronage. After struggling through the difficulties, and surmounting the obstacles usually incident to such establishments in their infancy, the Academy has at length gained such footing as decidedly to promise a permanency. By the exertion of its friends, aided by an act of incorporation from the Legislature of the State, with the grant of a lottery, it has acquired a fund which has enabled the Trustees to grant permanent salaries to the Instructors, and leave in their hands an annual surplussage to be appropriated in purchasing books and other requisite apparatus. And arrangements are made and making for systematizing the method of instruction, and reducing it as far as may be, to a classical and collegiate form, in which will be taught the various branches of science usual in colleges and universities.

This Seminary is properly denominated *Episcopal*, having had for its original founders the convention of the *Protestant Episcopal Church* in Connecticut; and being by constitution immediately superintended by a *Presbyter* of that Church; yet no distinctions are made among the students except between the diligent and the idle, the sober and the profligate, or the virtuous and the vicious. To say, however, that none of the studies pursued are calculated with a particular view to the doctrines and tenets of the Episcopal Church, would be something worse than an affectation of a liberality which no where in reality exists; it would be a culpable disregard of truth, inasmuch as the primary object for which this Institution was founded, was to be a nursery to that Church, and to prepare young men for her Ministry. Of this none have a right complain; while the wise and good, the candid and truly liberal, must unite in wishing success to whatever is designed for the promotion of science, morality and religion. To the favour and patronage of such, the Episcopal Academy looks with confidence. And that their hopes and expectations may not be disappointed, those whose duty it is, pledge their best endeavours, by superintending the morals, and regulating the manners of youth; to train them up for usefulness and respectability in life.

BURRAGE BEACH, Sec'ry.

CHESTER, October 27, 1806.

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THE  
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REFLECTIONS FOR DECEMBER.

THE wintry blast of bleak December comes  
With surging clouds and sifting snows surcharg'd:  
The storm-beat roof shrill whistles to the night;  
The blazing hearth with hissing billets pil'd,  
Sheds cheerful light within, and genial warmth,  
Inviting grateful truce to weary care.  
In soothing contemplation wrapt, I sit,  
And feast imagination's raptur'd eye  
On scenes far distant up the stream of time,  
By goodness infinite, by boundless love  
And power divine, for sinful man display'd.

WHILE days and months have flown away, these *Reflections* have followed their course: and now that the year is drawing to a close, and ushering in the glad season at which every pious heart exults; what subject more suitable for our meditations than this? A Saviour is born! Yes, "all meanly wrapt in swaddling clothes," he lies in a manger at Bethlehem! Hark, how the heavenly hosts, descending down the sky, make all ether ring with their songs! Let us then go with the shepherds, *and see this great thing that has come to pass*, that we also may rejoice in God, and bring unto him our oblations of thanksgiving and praise.

Had it been left to man to devise the manner in which the Son of God should have made his first appearance in the world, he would have descended in a cloud of resplendent glory; the sun and moon would have veiled their faces before his brighter effulgence; they would have retired and hid themselves, to make way for their Creator God; the earth would have trembled before him, and the perpetual hills would have bowed their heads in reverence to him who set them on their strong foundations. All this, it might seem at first view, should have taken place, that all the world might know their Lord was come, and assemble to do him homage. Instead of which, what do we behold? A feeble Infant, wrapped in swaddling clothes, lying in a manger. We behold none of the trappings and splendours of even earthly greatness; none of the ornaments which deck the infancy of the rich, and the mighty ones of the earth; none of the delicacies, the soft raiment, the silk and fine linen, and downy beds, which lull the first hours of vain mortals, born to inherit a few fleet-

ing years of worldly eminence, and then to be no more ; not even the conveniences and comforts of ordinary life, scarcely those of the most wretched beggar. A bed of hay for his repose, and the unornamented apartment, intended for the dwelling of cattle, are all the conveniences which he enjoyed. A smiling babe, a feeble helpless infant, thus poorly shrouded and defended from the injuries of the dark and damp air of night, he is presented to our contemplation.

Why did he, in whom all fullness dwelt, thus veil himself in humility, when first he appeared to the view of men ?—Tho' by searching, we cannot find out God to perfection, yet whereinsoever he has revealed himself, or displayed his dispensations, we are capable of discerning many of the reasons, why he thus determines in his holy counsels. Though we should be able to form no conception of his ways beforehand, yet when they have come to pass, we can see their consistency and wisdom. In the present case, we need not look far nor long for reasons ; they offer themselves at the first thought.

For let us consider the end of his coming into the world, and taking on him our nature : not to make a display of divine power, but of the humility of the Cross ; not to rule and reign over the earth, but to be obedient to the law, which inflicted the penalty of death on the transgressor ; not to sit in the high places of authority, but to be subject to earthly rulers ; not to lead armies to war and conquest, in which vain mortals place their greatness ; not to ride in triumph over the heads of Kings and Princes, or lead them in captive chains, by which men too often think they gain immortal renown ; not to lay waste countries and nations, and gather the spoils of defended cities ; not to fill the earth with sorrow and mourning, with widows and with orphans, in which consists the guilty honours, and the misdirected applause bestowed on vain men. He did not come into the world, to make himself famous for searching out and unfolding the depths of science, or the mysteries of nature ; not yet to amass the fleeting treasures of time, which endure but for a day. It was for none of these ends that he came ; but to be poor and humble, to have not where to lay his head ; to be persecuted and afflicted ; to be a man of sorrows, and acquainted with grief ; to be bruised for our transgressions, and wounded for our iniquities ; to have no form nor comeliness ; to be despised and rejected of men ; not to cry nor lift up his voice ; not to break the bruised reed ; nor quench the smoking flax ; but in all things to be a perfect pattern of humility and lowliness ; to wander about in poverty and want ; to suffer indignity and reproach ; to be called by way of contempt, the Carpenter's Son ; to be traduced, maliciously calumniated, and in perpetual danger of being torn in pieces by an enraged multitude ; and at length to be arraigned before a partial and wicked tribunal, buffeted, mocked, derided, spit upon, and put to a cruel and ignominious death on the cross.

Such being the end of his coming, a glorious and splendid Advent, would but illly have accorded with what was to follow. Hence every thing bespoke humility and meanness—hence the bed of hay.

and the unsightly place, in which we are called to contemplate HIM, in whom all fullness dwelt, and through WHOM all glory and honour are promised, to those who will follow in his humble steps; who will renounce the vain glory which cometh from beneath, and seek that alone which God, and only God, can give.

But when we consider the main end for which the Son of God came into the world, it will suggest many stronger reasons, why he should have made his first appearance in this humble manner. He came to make atonement for sin, to destroy the works of the Devil; and the foundation of all sin and rebellion against God, is pride, and self-exaltation; that propensity which doth not belong to man. Take away pride, and you take away almost every temptation to sin. Most wisely then, did he who knew what was in man, thus lay the axe to the root of the tree, that every tree which bringeth not forth good fruit, might be hewn down and cast into the fire. His humility, and the sufferings which followed, were the means by which he made atonement for our sins. It was then not only wise and consistent with the subsequent part of his life, that he should be born in so lowly a condition; but it was even necessary to his office as the Saviour of men. He who could have commanded worlds, for our sake divested himself of all things, and submitted to hardships and indignities, in the very beginning of his earthly abode, which followed him to his cross. Shall we then, miserable worms of the dust, be puffed up in our vain imaginations, because we have a few more temporal accommodations than some of our fellow-beings?—Or shall our pride make us repine and murmur against God, because we are poor and destitute?

He whom we call Lord and Master was turned out of doors, when first he came among men, *because there was no room for him in the Inn*; who then are we to complain? Who are we, that we should overflow with anger and resentment, because we may not have been gratified with the highest places, with the most convenient situations, but have been obliged to give way to others? Who are men, or the greatest sons of men, that they should kill and devour, lay waste and destroy, to gratify their little dislikes, or their pride and ambition? Whatever else they may be, it is certain they are very far from being Christians, if they indulge themselves in such utter disregard of the amiable example of humility, presented to their contemplation in the manger at Bethlehem.

Pride and ambition was the cause why Angels fell, and weaker man joined in the revolt under the same temptation. He dared to lift his feeble arm against the Almighty: and almost every subsequent transgression has sprung from the same root of bitterness. Men in their pride will be making to themselves Divinities of their lusts and desires. Hence come irreligion, profane disregard of God, with wrong and violence towards each other; and the world is full, as we experience, of misery, sorrow and pain. Nor is there any way to cure these evils, but to go back to the fountain from whence they have flowed; to infuse into those bitter and poisonous waters of pride, a spirit of meekness and humility, and change them into the waters of comfort, that they may flow with peace on earth and good will to men.

To this end Christ was born and laid in a manger; wonderful expedient, worthy of God to devise! demanding all our attention, all our reverence, admiration, and love. It was a scene which arrested the notice of Angels; they descended from their bright abodes, earnestly desiring to look into these things. Shall we then be thoughtless and unmoved? God forbid! But with hearts full of gratitude and love, let us bow before the humble Jesus, while we contemplate him in the manger; let us banish our pride, as utterly unbecoming us in such a presence. In whatever way we may be distinguished in this transitory scene of time, let us lay our distinctions at his feet, and dedicate ourselves wholly to him. Have we wealth and power, or have we wisdom and knowledge, let them be employed in promoting his Religion and the honour of his name, among the sons of men; let us not give the profane unbeliever occasion to reproach us; let us not have to reproach our own hearts, that a price has been put into our hands to get wisdom, but that we had no hearts to improve it to God's glory.

Let this now returning season imprint on our hearts, the meek and lowly temper of the Gospel; a temper worthy of him who was born and lay in a manger; then he was indeed the patient Lamb of God; and while as such, we reverence his name and commemorate his birth, it becomes us to remember, in order to our greater humility, that he shall come again in the end of the world, not as then, but as *the Lion of the tribe of Judah*. Now we honour him in his human form, but then we must stand before his eternal throne of glory. Now we view him as the Son of Man, but then we shall see him as the eternal Son of God. Now we should humbly express our gratitude to him for his goodness; but then we must bow to his Almighty Power.

With these reflections on our minds, let us spend this solemn and joyous season in love and good will among each other, and with heart-felt thanks to God for all the glorious things he hath wrought in our behalf. Let it be a season of free-will offering and benevolence to such as have need. Since God displayed his bounty to men, let not men be behind in bounty to each other; but with becoming joy, and sober rejoicing, partake in the good things of time. So shall God delight in our pious services, and bless us in this and all our enjoyments: and at length we shall be prepared to spend an eternal festival in Heaven, in presence of the now glorified Lamb, who sitteth on Mount Zion; no more veiled in human flesh; no more shrouded in night and darkness; no more confined to the humble dwelling of a manger; but as St. John has described him in the Revelations, shining in eternal glory, above the brightness of the sun in the firmament, with thousands and ten thousands of Saints and Angels, casting their crowns at his feet, and singing *All hail to the Lord God omnipotent reigneth, let us be glad and rejoice.*

*A SERIES OF LETTERS,  
Addressed to the Author of the "MISCELLANIES," published in the  
year 1805, in the Albany Centinel.*

BY EUSEBIUS.

LETTER IV.

YOUR two respectable opponents have brought forward another instance of episcopal government, too pointed and decisive to be affected by any cavils whatever—I mean the case of Timothy, the first bishop of Ephesus. It is impossible for any man to deny, with the slightest shadow of reason, that Timothy had the government of that church committed to him. In the apostle's charge to his *own son in the faith*, all the particulars, in which bishops have been considered as superior to presbyters, since the days of the apostles, are minutely delineated. Yet, strange as it is, our adversaries have a way of satisfying themselves. They tell us, that Timothy acted at Ephesus as an evangelist, which was an extraordinary office, and therefore, this case affords no precedent for episcopacy. But this assertion is directly contrary to matter of fact; for the ancients assure us, that Timothy had successors, and that implies, that the same office which he executed at Ephesus, was executed by them. Thus, the author of the martyrdom of Timothy in *Photius' Bibliotheca*, tells us\*, "the apostle Timothy," (for so he is sometimes called) "was ordained and installed bishop of the metropolis of the Ephesians by the great St. Paul; and that he did first act as bishop of Ephesus." Eusebius says, "That Timothy is declared to be the first bishop of Ephesus."† In the apostolical constitutions, we are expressly told, "that he was ordained bishop by St. Paul;"‡ and the fathers of the council of Chalcedon, reckon twenty-seven bishops to their time.§ Chrysostom says, "It is manifest that Timothy was entrusted with a church, or rather with a whole nation."|| Theodor-  
et†† says the same thing, and many others might be added.

From all this it is indisputable, (if men will be guided by historical evidence) that Timothy was the chief governor, or bishop, of the church of Ephesus, had his successors, and that, consequently, he did not act as an extraordinary officer.

But it seems, the ancients knew nothing at all about the matter. The advocates for ministerial parity can teach them a better lesson; for, say they, Timothy was an evangelist, and therefore was an extraordinary officer. This is wonderful reasoning! But let Doctor Campbell answer it. He asserts in his preliminary dissertations to the four Gospels, that "The word *euaggeliza* relates to the first information that is given to a person or people; that is, when the subject may properly be called *news*. Thus, in the acts, it is frequently used for expressing the first publication of the gospel in a city or village, or amongst a particular people." Then according to the proper import of the original expression, Timothy could not have acted as an evangelist to the Ephesians, for St. Paul had previously

\* No. 254. † Euseb. lib. 3. c. 4. ‡ Const. lib. 7. c. 47. § Con. Chalced. Acts 11. || Chrysost. Hom. 15 in Tim. 5. 19. ¶ Theod. arg. in 1 Tim.



collected a numerous body of Christians, and had ordained a number of presbyters in that district, to whom, of course, the doctrine of a crucified Saviour was not *news*. Or, if we take the word in its less strict import; we shall find it used, "sometimes, though not often, more indefinitely for teaching, or preaching, in general." In this sense, indeed, Timothy was an evangelist to the Ephesians; but in this sense, any duly authorized minister, whether bishop, presbyter, or deacon, is an evangelist. Now surely, authority to preach, was not so extraordinary that it could not be conveyed to others. View then, this evasion, in any point of light you please; consider it on any ground which human invention can devise, and it will appear to be totally unworthy of men of sense and learning.

It is enough, Sir, to make one smile, to read the defence, which the *assembly of Westminster divines* make against the Independents and other fanatics, in the 17th century. The very same arguments which the former used against episcopalians, the fanatics used against the presbyterians. When that immense spawn,\* which sprang out of the bowels of presbytery, were labouring to destroy their parent, what said the above divines to them in their *Jus divinum*, &c.? Stung to the quick at the Independents' denying the perpetuity of the ministry by uninterrupted succession, they have recourse to the epistles to Timothy and Titus; and very gravely tell the fanatics what the episcopalians had often told the presbyterians, "that all that is written in the epistles concerning the ordainers and the qualifications of the ordained, is directed to Timothy and Titus."† To prove the constant succession of the ministry, they argue like staunch churchmen. "That Christ was sent, and had his commission from his Father. That Christ as he was sent of his Father, so he sent forth his apostles. That the apostles went about ordaining elders in every church, and that the apostle Paul ordained Timothy and Titus. [mark this] "That these ordained others, and that as Timothy was entrusted with the word of Christ, so he was commanded to commit the same trust to faithful men, that so there might be a succession of teachers." To all this, the fanatics answered the presbyterians, as the latter answered the episcopalians—"That such ministers and such ordinations were extraordinary and temporary, for the first formation of the gospel, and that imposition of hands was used by the apostles only for the present occasion, and that it was used in a miraculous way, and therefore, as the miracle has ceased, so ought the ceremony.‡ [This is admirable—it was cutting to the bone.] In reply however to this, [seemingly without wincing] the presbyterians urge, Matt. xxviii. 20.—"I am always with you, even unto the end of the world." And 1 Tim. 6. 14.—"Keep this commandment until the appearing of our Lord Jesus Christ,"§ and several other texts.

But what crowns this ridiculous battle between these lovers of *primitive truth and order*, is what follows:—When the assembly urge against the Independents the authority of the *fathers*, the prac-

\* After the abolition of episcopacy, in the 17th century, England exhibited a scene extremely humiliating to human nature. About sixty different sects sprang up.—EDWARDS' GANGRENA.

† P. 162.

‡ Jus. divin. p. 27 & 178.

§ P. 196.

tice of antiquity, and of all former ages, in behalf of a succession of ministers, the latter pay them in their own coin, telling them, "that corruptions and antichristianism and tyranny, came very early into the Church; that the mystery and the ministry of the man of sin was working in the first centuries;\* that in this apostacy" the church which had been a chaste virgin, became the mother of harlots and abominations—Bethel turned into Bethaven, and the ministry wholly lost under Antichrist."—One would think that this would have stopped their mouths forever; but no such thing. That grave body of divines reply, "that the truths, ordinances, servants, and ministers of Christ, do not therefore cease to be of Christ, because some, either by mistake or by design, shall say, they are of Antichrist—that it is a great cheat put upon the saints of God in this nation, in scaring people from the doctrine of Christ, by persuading them to avoid Antichrist. And therefore, they earnestly entreat their respective congregations, not to be affrighted at the bug-bear words antichristian and popish." They tell the fanatics, (what, it seems, an episcopal minister must not tell his own people in our day, without a hue and cry being raised against him,) "that no true ministry, no true church,—that the Lord Jesus hath given the ministry to the church, to continue till all come to the unity of the faith, which will not be till the day of judgment," and a great deal more to the same purpose.

I shall make but one more extract (and it is not the worst) from the same *Jus divinum*, and then take my leave of it. When the fanatics assert that the people have a right to ordain ministers, the assembly ask—"By what authority do you do these things, and who gave you this authority? Shew us your warrant out of the word. Why was Titus sent to appoint *elders* in every city? Might not the people say, what need Paul leave Titus to do that which we can do ourselves? Add that which to us seems to be of weight, that all that is written in the epistles concerning the ordainers, and the qualifications of the ordained, is all written in the epistles to Timothy and Titus, who were church officers. In the other epistles which were written to the churches, there is no mention made of those things, which doth abundantly prove to us, that the work of ordination is a work belonging to ministers and not to the people. And they alone who have received this church power from the apostles, can transmit it to other ministers."† Now, let us change but one word, and put *presbyter* instead of *people*, and see how the reverend gentlemen plead the episcopal cause.—"By what authority do you *presbyters* do these things, and who gave you this authority? Why was Titus left in Crete, or Timothy in Ephesus to ordain elders? Might not those elders say, what need Paul leave Timothy to do that which we can do ourselves? All that is written in the epistles concerning ordainers, is written in the epistles to Timothy and Titus, who were the church officers for this purpose. In the other epistles there is no mention made of these things, which doth abundantly prove that

\* This is one of our ingenious author's mottos; which, no doubt, he intended to apply, by a side stroke, to episcopacy.

† P. 185.

the work of ordination is a work belonging to Timothy and Titus, and not to the presbyters—and they alone who have received, can transmit it. Thus, the *presbyterian* calls on the *fanatic* to shew his commission; the *episcopalian*, with the very same reason, calls upon the *presbyterian* to shew his.—*Out of thy own mouth, thou mistaken, inconsistent servant, will I condemn thee.*

The next instance adduced by Cyprian and the Layman, is that of Titus, who was appointed the ecclesiastical ruler over the numerous churches of Crete. In this case, as in the former, these able controvertists have left me little or nothing to say; and indeed, the instances of Timothy and Titus are so parallel, and so much grounded upon similar authorities, that what has been said concerning the former, may generally be applied to the latter. To the testimony from the epistle itself, may be added the concurrent testimony of the primitive writers, who assert, that Titus was the first bishop, or chief ruler of the church of Crete. But upon the *presbyterian hypothesis*, the ancient fathers have asserted a direct falshood. Councils and historians, and writers in almost every age, all declare that Titus was the *chief* over the presbyters of Crete.\* St. Paul tells us plainly, that he sent him to Crete to govern that Church—to ordain presbyters, and to set in order all things that were wanting; yet, this mass of evidence is pertinaciously resisted. St. Paul, and councils, and historians may say what they please; but with many it has no effect. Historical evidence, at this rate, is just what men please to make it, any thing or nothing. Read any thing to me but history, said lord Oxford to his son; history is nothing but a pack of lies. One would suppose, that the advocates for *parity* held this extravagant opinion; were it not that they will, on other occasions, quote history as freely as their episcopal neighbours.

Hitherto our two safe guides *scripture and history, the testimony of the fathers*, have not failed our cause, but have established episcopacy upon firm and impregnable ground. Not the least circumstance has yet appeared to darken the luminous face; nor would any appear in the *whole* of our progress, were it not that the indefinite use of certain appellatives, affords some small ground for disputation. Of *this* you have availed yourself, and by a singular (I really do not know what epithet to use) by a singular kind of management of two texts in the 1st and 2d epistle to Timothy;—by your conjectures, and criticisms, and interpretations, you have raised such a mist around them, that it is next to impossible for the generality of readers to see their way. These texts, indeed, if you will not regard the *ancients*, nor the epistles themselves, which prove that Timothy was the governor, or bishop of the church of Ephesus, will have some obscurity, but with these guides, none of any consequence. Your management keeps out of sight these elucidating circumstances; and thus, by considering the texts in an abstract point of view—by

\* There can be no doubt that there were presbyters at Crete. It certainly could amount to nothing but idle cavilling to deny it, because it is not mentioned, when numbers of Christians were converted in every city of that populous island during St. Paul's long residence there, and when (as Cyprian justly observes) it was the apostle's practice to ordain presbyters in every city, in which he made converts. But it is enough for us, that Ephesus settles the point.

attending merely to *words*, and not at all to *facts*, obscurity is the necessary consequence; for the words admit of different senses. You appear to me, Sir, to have adopted the principle of *Le Clerc*, a man of much distinction in literature, and a divine of your own Church. He seems to think, that the obscurities of an author ought to be rendered obscurely." \* *Quamvis Latina Lingua, perspicuitate multo magis quam Hebraica gaudeat, imo vero obscuritatem, quantum potest, vitare solet. Ubi Hebraica obscura sunt, translationem nostram obscuriorem esse non diffitemur. Sed ut ea demum effigiis laudatur, non quæ vultum formosum spectandum, sed qualis est reverâ, spectantium, oculis offert; sic translatio, ubi archetypus sermo clarus est, clara; ubi obscurus, obscura esse debet.*"† He afterwards qualifies this judgment, but still the sentiment is not defensible. There is indeed this difference betwixt you and him; his obscurity relates to translation—yours to interpretation; but the principle of preserving obscurity, when it can be removed, is the same in both.

To me, Sir, there appears no difficulty in determining the sense of these disputed texts. You have only to use the key, which the ingenious Layman furnishes. Build nothing upon *ambiguous names*, but upon the *authorities exercised*. This is a dictate of good sense, and an excellent canon of criticism. You *will* not—you *cannot* deny that Timothy was the governor of the Church of Ephesus, and that to *him alone* was committed the power of ordaining, censuring, &c. Then as those powers necessarily made him superior to the elders of that church, he must have been ordained by some Apostle, who had equal powers with himself; for if he was ordained by mere presbyters, (as you wish to have it) then he was ordained by his *inferiors*, which is a palpable absurdity; for in that case, they must have conveyed what they had not. Now, Sir, what Apostle do you think it was that ordained Timothy? Read over again the following words, *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.* St. Paul then was the ordainer. But you tell us, that if he even was at the ordination, and presided, he acted only as a presbyter. That assertion runs you into the absurdity above mentioned. It is in truth asserting, that St. Paul as a presbyter, and a number of presbyters with him, conveyed to Timothy powers, which, *as presbyters*, they themselves did not possess; for if they *did* possess them, then the presbyters of Ephesus likewise possessed them; which is directly contrary to St. Paul's injunctions in the epistles. There is but one way for you to get rid of this reasoning, (at least that I can see) and that is to prove from the epistles, (and if you please from antiquity also,) that Timothy was not sent to Ephesus to ordain, censure, &c.—was not sent

\* *Translation*.—Although the Latin language is much more adapted to perspicuity than the Hebrew, and is calculated to avoid every possible obscurity: Still, where the Hebrew is obscure, we shall not deny that our translation is rather obscure, yet so as to be a real likeness, not presenting a fair outside to be seen; but a true picture of the *Original*. And thus a translation ought to be clear where the original is clear, and obscure where the original is obscure.

EDIT.

† Proleg. cap. 5. art. 3. Campbell's pri. dissert. p. 229 Quarto.

to be the governor or bishop of that church. By doing this, you will extricate yourself effectually ; otherwise you must remain involved in contradiction and absurdity.

It being thus evident, that Timothy was ordained by the Apostle Paul, not in his inferior character as presbyter, but in his superior as Apostle, we are not at all concerned, about any interpretation you can give to the words of the other text, *with the laying on of the hands of the presbytery*. If you say, that by the *presbytery* is meant a number of mere presbyters without any Apostle at their head ; we say, that cannot be ; for either these presbyters *did*, or *did not* ordain. If they *did* ordain, then they conveyed, as appears from the epistles to Timothy, what they did not possess, which is absurd. If they *did not* ordain, then they expressed nothing but approbation ; and this proves, that the distinction between *meta* and *dia* is a just and proper one. And thus you see, Sir, by only attending to the epistles, we have an infallible clue to guide us to the truth ; so far as to determine, that presbyters have no power of ordaining, which is all that we want, but not so far as to determine, whether the *presbytery* in the text, was composed of Apostles, or presbyters, with an Apostle at their head ; but *that*, to our cause, is quite immaterial. For if the presbytery was composed entirely of Apostles, (which I think highly probable) still I conceive, that the Apostle who used *her* words, by which the commission was conveyed, was the ordainer ; and that the other Apostles expressed nothing by imposing their hands, but approbation. If this opinion be correct, then it is of no manner of consequence, whether the presbytery was composed of Apostles, or mere presbyters, provided the *latter* had an Apostle at their head, who conveyed the commission.

But, if St. Paul's acting as a presbyter at Timothy's ordination, cannot be made out, you then have recourse to another conjecture, and that is, that the text in the 2d of Timothy, does not relate to ordination at all, and you produce Dr. Whitby in your favour. Dr. Whitby, you well know, stands almost, if not quite alone in that opinion. But I will not dispute the matter with you ; if it will afford you any pleasure, I will give up that text—have it, Sir, just as you wish. Then the other text is your strong hold ; *with, or by*, (whichever you choose) *the laying on of the hands of the presbytery*. Now, Sir, if we allow you to manage this text as you please, no doubt the *Geneva parity* will be the issue ; but if you will suffer St. Paul to guide you, he will point you to the epistles to Timothy, and tell you in words which can convey no other ideas, that he sent his *beloved son in the faith* to Ephesus, where there was a number of presbyters to govern these very presbyters, the deacons and the laity, in all spiritual matters ; and to ordain, and censure, and regulate all the affairs of the church. With this fact staring you in the face, to which also the primitive writers bear testimony, I do not think, this text will afford you any resting place. If the former text must be given up, then the consequence is unavoidable ; either, that the presbytery was composed of a number of Apostles, as presbyters could not ordain ; the epistles being our warrant ; or that this text also, has no relation to ordination. You are perfectly welcome, sir, to choose which you please.

If these observations, together with those of your ingenious adversaries, Cyprian and the Layman, have not completely demolished the *mud walls* you had raised about *presbytery*, all I have to say is, that you have only to invite people to look at them, and to see with their own eyes, that they are still standing.

I have said, that it is highly probable, the presbytery which ordained Timothy, was composed of a number of Apostles. Although this is immaterial to you, sir, if presbyters cannot ordain, yet as some of our episcopal readers may wish to know the evidence upon which that opinion is founded, I shall give it to them as briefly as I can.

Chrysostom, in his commentary upon the place says, that the presbytery was composed of St. Paul and some other apostles.—Theophylact and Oecumenius understand the matter as Chrysostom did. Ignatius too, seems to be of that opinion, or well might be; for in his epistle to the Philadelphians, he calls the *apostles alone, the presbytery of the Church*. The authors of the Ethiopic version, translate the passage, “by the laying on of the hands of the bishops;” they were therefore of that opinion. The latin fathers translate the word *presbytery* by *senatus*; and we all know, that the Roman senate was the first permanent order of men in the state. But the circumstance which weighs most with me, is, that the primitive Church, in the first and best ages, must have so thought; otherwise, this case would have been an example for them to follow; and we cannot reasonably suppose, that men who were so tenacious of apostolic usages, would have so readily and so universally departed from this precedent, as they undoubtedly did; for we have no hints of any such practice till the fourth century, when the fourth Council of Carthage decreed, on prudential grounds, that the presbyters present, or some of them, should lay on their hands with the bishop’s.\* But this canon had no operation in the eastern Church; the bishops went on as usual, and to this day, *they alone* impose hands in the ordination of presbyters.† A very unaccountable thing, if those who laid on their hands with St. Paul, were no more than presbyters.

I am now led to take notice of another passage, which you produce in favour of presbyterian ordination. But here again, my friends Cyprian and the Layman have left me little to say. I shall make but a few observations.

The passage you quote is from Acts xiii. 1, 2, 3. “In this passage” (you say) “let us attend to the following things.” “1. The authority by which the ordination was performed.” *The Holy Ghost said*. Now, sir, you have, by noticing this, completely defeated your own purpose. What better authority, could even three or four laymen have for ordaining than, *The Holy Ghost said*. Produce this authority in all your ordinations, and we will give you *the right hand of fellowship* instantly. I will engage, that there never will be another dispute upon this subject, while episcopacy exists. But you tell us, that this direction from the *Holy Ghost*, “was necessary in the first examples of ordination; otherwise, the practice of the Church

\* Perhaps it would have been better, if this canon had never been made; for then we should have had throughout the Christian world, a uniform practice, from the apostolic age.

† See Arbp. Potter on Ch. Gov.

would rest upon the inventions of men." That is, if St. Paul had not been thus ordained by men, at the command of the *Holy Ghost*, his former ordination by Jesus Christ himself, would rest upon the invention of men. I cannot understand this; perhaps others may. You go on—"The command which was then given is now our authority, and the pattern which was then set, we must scrupulously follow." That is, the command which was then given by the Holy Ghost to certain prophets and teachers to ordain Paul and Barnabas, is now our authority for ordaining A. B. and C. although no such command is given to us; "and the pattern which was then set we must now scrupulously follow," although it was an *extraordinary* case, which all men agree can never be a pattern for *ordinary* practice. This, I suppose, was one of the shot which brought "Fort Episcopacy" to the point of surrendering. Further; "though we have no immediate inspiration, yet we have that which was dictated by it, and this is our sure and only guide." You mean, undoubtedly, the *scripture*. Then the sense of the passage is as follows:—Though we presbyters have no immediate inspiration for ordaining A. B. and C. yet we have the *scripture* which was dictated by it, which scripture teaches us, in the epistles to Timothy and Titus, that presbyters have no authority to ordain, and this is a sure and only guide or warrant for us presbyters, when we act contrary thereto. This may possibly be good logic at Albany, but I doubt whether it will be thought so any where else.

Under your second head of observations you say, "Though they [Paul and Barnabas] had before this been commissioned by Christ as his apostles, yet they were now separated or set apart to their work by the rite of ordination." Do you mean sir, to make a distinction between *commissioning* and *ordaining*? If you do, pray what is the difference? If you do not, I beg you will let us know, what was the use of a second ordination? Was not the first good enough? After St. Paul had been for nine years, (according to Dr. Whitby\*) in the exercise of the apostolate; after he had been laborious beyond all the apostles in preaching, ordaining, and governing, then, we are told, when he was going among the Gentiles, it was necessary or expedient, that he should be re-ordained. Suppose, sir, your *synod* were to think it necessary to send you among the Indians to preach the Gospel, and previously to your going, observe that it would be expedient, that you should be re-ordained, what would you think of it? I will answer for it, that you would tell them, such a measure was preposterous, and that you would not submit to it.—You would certainly think correctly, and act with propriety. Why then, Sir, will you not think as correctly in the case before us?

The only thing that can be said in favour of the opinion, that this transaction was an ordination is, that they *prayed, fasted and imposed hands*. But you do not consider, that it was *while they were ministering to the Lord and fasting*, that, the *Holy Ghost said, separate me Barnabas and Saul, &c.* They did not meet for the purpose of separating Barnabas and Saul, but while they were performing some religious acts, they received the divine command. *Let this circum-*

\* Annot. Ep. Galat. i. v.

stance be particularly attended to. And what was that command? Was it to convey sacerdotal power in any degree to these Apostles? No such thing is intimated; on the contrary, St. Paul positively declares, that he was an *Apostle, not of men, neither by man, but by Jesus Christ and God the Father*.<sup>\*</sup> The design of that imposition of hands, was evidently, to give them a solemn benediction, upon their departure to preach the gospel to the Gentiles. And when they had accomplished this important work, they returned to Antioch, *from whence they had been recommended to the grace of God, by prayer for his assistance, for the work which they fulfilled*. Can any thing be more clear, than that *this* was the sole design of the transaction.

There appears to have been a similar case, when St. Paul was going forth a second time from Antioch, to visit the Churches. *And Paul chose Silas and departed, being recommended by the brethren to the grace of God*. This account is not so particular as the other, but the recommendation was *most probably* attended with prayer and imposition of hands: at any rate, prayer was essential to it.

Weigh now, Sir, impartially, all that has been said, and then tell us, whether it is credible, that this transaction was an ordination. But were we to allow it, it would be of no kind of service to you. I shall continue my chain of proofs in my next letter.



#### EXTRACT FROM A CHRISTMAS SERMON;

ON ISAIAH XXV. 9.

*And it shall be said in that day, lo, this is our God; we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.*

AMONG all the Prophets, no one has more clearly pointed out the character and offices of the Messiah; the time, manner, and circumstances of his appearance in the world, than Isaiah; which has occasioned him to be called the Evangelical Prophet. Wrapt into future time, he beheld things to come as if they were present—with a rapid glow of eloquence he throws together the events which were to accompany and follow the coming of Christ, in the civil and moral world; among the Jews, and among other nations; not only such events as naturally resulted from the preaching of the gospel, but such as depended on the civil polity of nations, and the jarring interests of men in power. Of this kind of mixture of events, slightly yet intelligibly touched upon, we have a remarkable instance in the 25th chapter.—What the Prophet saw at a great distance in future, and pointed out with so much clearness, has come to pass. Long ago it was said, *Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation*. This hath been said by many nations and languages; and all the other events spoken of in this chapter have had their fulfilment. In order then to confirm our faith in the word of God, and to shew that Jesus was the Messiah promised, who was to come into the world to take away sins, and *open unto us the gate of everlasting life*; let us attend to these predictions.

<sup>\*</sup> Gal. i. 1.



He begins with a solemn address to God; *O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth*—Clearly foreseeing, that the design of God with regard to a Saviour would come to pass; he describes the event as already passed. His eyes being opened by the spirit of God, he saw future things as God seeth; to whom all things are present. He saw the wonderful incarnation, birth, life, and death of Jesus Christ, to redeem men from sin; he saw all certainly to be fulfilled in its time, and gave glory to God for his faithfulness and truth. And since we also have seen it come to pass, so let us do in our hearts. God has indeed done wonderful things in his holiness, for which we should be glad and rejoice.

But the Prophet proceeds to speak of an event which soon followed—*Thou hast made of a city an heap, of a defenced city a ruin; a palace of strangers to be no city, it shall never be built*. This relates to the destruction of Jerusalem, which by the Roman armies was indeed soon made a ruin, and has never since been built, though several times attempted; and once by a Heathen Emperor, on purpose to defeat this and such like prophecies; but was himself defeated in the attempt, by the immediate interposition of God.\*

With the quickness of thought, we are next presented with the spreading of the gospel into all corners of the Roman Empire, which then included almost all the civilized world; *Therefore shall the strong people glorify thee; the city of the terrible nations shall fear thee*. No people ever more justly deserved the character of strong and terrible than the Romans, to whom these words undoubtedly relate. In the vision of Daniel, under the figure of a beast, great, strong, and terrible, with iron teeth, they devoured, and stamped the residue with the feet. Yet this people, this strong and terrible, glorified the Lord by embracing the Gospel; and that in some good degree, in consequence of their own victories over the Jews. For nothing is more natural than to suppose, that by dispersing that people among themselves, many acquired a knowledge of the word of God, of its wonderful prophecies, and their fulfilment; especially those that relate to the Messiah: and thus a door was opened to the first preachers of the gospel, to labour with more success in converting the world to the faith. The Providence of God, while it fulfilled another prophecy, and made use of the *Romans* to punish his rebellious people, by dispersing them into all lands, provided by natural means for the accomplishment of his great work, the erection of the Messiah's Kingdom. In consequence of the fall of the Jews, the *Romans* were received into the Church of God.—*Therefore, says the Prophet, the strong people shall glorify thee*.

But strong as they were, they also were to fall; for in the same concise manner, he directly adds; *Thou shalt bring down the noise of strangers as the heat in a dry place, even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low*:—And

\* It is a well authenticated fact, that when *Julian the Apostate* attempted to rebuild Jerusalem, with a view to defeat the prophecies concerning its utter desolation, the workmen were forced to desist from the undertaking by balls of fire issuing from amidst the rubbish which they were removing.

low indeed were they brought, within a few hundred years after the time of Messiah's coming. Notwithstanding their great power, notwithstanding they had trodden down and devoured all nations around them, and ruled with uncontrouled sway for several centuries; yet at length a people came from the North, with the violence of a torrent, swept away all their grandeur, demolished their power, plundered and laid waste their provinces, destroyed their works of art, carried away and consumed their wealth, and laid their Empire level with the ground; not a vestige of it was left remaining. It has been buried in night and silence now for near 1400 years; nought remains but in the page of history. No individual on earth can now say he is descended from that people; they are utterly gone; they are extinct, and blotted from the face of the earth. God having served his purposes with them, having used their extensive power in spreading the Gospel far and near, punished them for their iniquity and violence, with a terrible overthrow, even for ever and ever; which is aptly represented by the prophet in saying they should be brought low.

Having thus given a sketch of some of the most important events that soon followed the coming of Christ, the Prophet, by a beautiful and animated continuation of figures, points out the character of Christ, and the fundamental principles of the Gospel—*And in this mountain shall the Lord of Hosts make unto all people, a feast of fat things; a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* And our Lord when he came, frequently represented the Kingdom of Heaven under the image of a feast, a marriage supper, and the like. The dainties of this feast consist not in such things as are to please the animal appetite, but the rational soul. The gospel sets before us the feast of reason; it shews us the glorious Majesty of God, and at the same time calls on us to contemplate his mercy and goodness; it points out to us *Jesus the author and finisher of our faith*, himself holy, harmless, undefiled, and separate from sinners; it leads us to contemplate him, as at this season, a harmless babe, lying in a manger; and thereby teaching us a lesson of meekness and contentment; it spreads before us a feast containing all that immortal souls can desire to fill them with joy and exultation.

But he goes on; *And he will destroy in this mountain the face of the covering cast over all people; and the veil that is spread over all nations: He will swallow up death in victory, and the Lord God will wipe away tears from off all faces—For the Lord hath spoken it.* He hath indeed destroyed and taken away the veil, which was between all men and future things. We may now look forward into eternity, and behold innumerable glories:—For he hath brought life and immortality to light in the Gospel. The clouds and darkness which rested on all things beyond the grave, are driven away, and the light breaks in upon the benighted soul. The son of righteousness arises full in our view, *with healing in his wings.* The malady of sin is cured: Death shall be led captive by our Almighty Conqueror, the king of saints. With a realizing view of the resurrection morning, when he shall *lead captivity captive, and give gifts unto men*; when the graves shall open, and the sea give up its dead; the

Prophet exclaims, *The Lord God shall wipe away tears from off all faces.* The language of the gospel is, weep and mourn no more for the dead who die in the Lord, for they shall rise again. Dry your tears ye who mourn, for the hour is coming, in which you may triumph in that bright world beyond the grave. This we know, for the mouth of the Lord hath spoken it:—He who is not a man that he should lie, nor the son of man that he should repent, hath sworn by his holiness, that he will exalt unto such glory all who fear and serve him. He hath sent his Son into the world to proclaim these glad tidings, and invite us to come unto the feast that he hath spread.—Well then may we say with the Prophet, *Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.*

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FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

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*THE LIFE OF DR. NICOLAS RIDLEY,*  
BISHOP OF LONDON.

[Concluded from page 420.]

ON the 28th September, a commission was sent down to Oxford, from Cardinal Poole, the Pope's Legate, to Brooks, Bishop of Gloucester, White, Bishop of Lincoln, and Holliman, Bishop of Bristol, for the trial of Bishop Ridley and Bishop Latimer, for heresy; and on the last of the said month, Bishop Ridley was brought before the commissioners, then sitting in the Divinity School.

The Bishop of Lincoln, in a long oration, exhorted him to recant his errors, and return to the unity of the Church, which was founded on St. Peter, and derived by lineal succession from him in the Bishops of Rome, down to the present; whose supremacy all the holy fathers of the Church acknowledged: he put him also in mind that he had been consecrated Bishop, according to the Roman Ordinal; and that in the reign of King Edward, he had preached up transubstantiation, and exhorted Gardiner to stand up resolutely and boldly in defence of it, against all opposers. Bishop Ridley, in return, told him, "That he knew of no errors he had to recant; the whole of his doctrines and persuasions in religion being grounded on the infallible testimony of the word of God; that the Church was built, not on St. Peter's person, but on his confession; and that, though many honourable titles were in the writings of the fathers, given to the see of Rome, it was not on account of any such primacy as now claimed by the Pope, but because Rome was the imperial city, and its Bishops as remarkable in those early ages, for the purity of their doctrine and sanctity of their lives, as they were now infamous for the contrary." He confessed that he had indeed been once of their persuasion; but "that that was no more a reason why he should always have continued so, than St. Paul's having once persecuted the Christians was, why he should forever have remained a persecutor." He denied the charge of having preached up transubstantiation, or exhorted Gardiner to defend it; and gave them a true

account of the whole affair, which was this : Gardiner and he were in commission to examine some Anabaptists in Kent ; who, among other wild and extravagant doctrines, advanced some dangerous and blasphemous positions concerning the Sacrament of the Altar, which they profanely called the Sacrament of the *Halter*, with many other such irreverent and impious speeches. Against these wretches, he had exhorted Gardiner to defend the doctrine of the Eucharist ; and in opposition to them, he had strenuously asserted the high dignity of that holy sacrament : and what he had there said concerning the real and spiritual presence of Christ, to all worthy receivers of the sacred symbols, they now perverted, as if he had spoken it of the corporeal presence by transubstantiation.

After this reply of Bishop Ridley, the Bishop of Lincoln returned to his oration ; and having harangued on the visibility of the Catholic Church, and endeavoured to shew, that the Pope's supremacy was not at all inconsistent with the just rights of the supreme civil power ; he again exhorted him to return to the unity of the Church, and acknowledge the authority of the Pope to be justly restored, as the whole realm had already done. Bishop Ridley answered, " that in the controversies of religion, he had guided himself by the excellent rule of *Vicentius Lirinensis* ; which is " where one part of the Church is infected with heresy, to prefer the whole before that part ; and if the greatest part of the Church be corrupt, to prefer the doctrines of the ancient Church to those of the present." That he had impartially examined the Romish doctrines, by the doctrines of the primitive Church ; and found they had so far degenerated from the primitive Christianity, that he could not safely continue in the communion ; that the Catholic Church was not to be confined to Rome, and those in communion with her ; but that wherever the doctrine of Christ was truly preached, and his sacraments duly administered, as they were in the reformed Church of England, there was a sound part of the visible Catholic Church, and that those who obstinately retained their novel corruptions, and rigorously imposed them on others, were the persons who broke the unity of the Church, and who ought to retract their errors, and repent of their schism.

This noble defence so exasperated them, that breaking-off all further conference, they told him, that they came not there to dispute, but to hear what answer he could make to the articles whereof he stood accused. Which were, that he had openly defended and maintained at Oxford, and in many other places, that the natural body of Christ is not really present in the Eucharist after consecration ; that the substance of bread and wine still remaineth ; and that in the mass is no propitiatory sacrifice for the quick and dead ; which assertions were false, heretical, and contrary to the holy Catholic Faith. Bishop Ridley desired that he might be allowed time to consider what answer he should return ; which he would do, if they pleased, the next day.

They told him they expected an immediate answer ; but that he should, notwithstanding, have liberty to add, diminish, or alter any particulars of it, on the morrow, as he saw expedient. The Bishop replied, that the like promise had been made him at the public

disputations, and yet afterwards violated ; for which cause he could not depend upon their being sincere with him now ; and that he would desire leave to speak but three or four words. The Bishop of Lincoln still pressed him to give a direct and immediate answer, affirmatively or negatively, to the articles alledged against him ; and told him that instead of three or four words, he should the next day be heard forty. Upon which, having first entered his protest against the authority of the Pope, and declared that he did not intend, by answering to the charge, to acknowledge that they had any just power, as legates of the Bishop of Rome, to sit in judgment over him ; he replied in the following manner : " that as to the first article, he steadfastly believed the real presence of the body and blood of Christ in the Eucharist, by grace and efficacy, strengthening and refreshing the souls of all worthy communicants, and nourishing them to everlasting life ; but that he denied such a gross kind of presence as the patrons of transubstantiation asserted." As to the second, " that after the consecration, the bread and wine cease to be common bread and wine, and become not only commemorative figures of Christ's body and blood, but means of grace, effectually conveying to the souls of the faithful, all the benefits of Christ's body broken, and his blood shed, for us ; but that the true and natural substances of bread and wine do still remain." To the third, " that Christ, on the cross, made one perfect oblation for the sins of the world, which cannot be reiterated : and that the communion was an eucharistical, but not a propitiatory, sacrifice."

The next morning, he was again brought before them, and required to give in his answer to the articles alledged against him ; upon which he took a sheet of paper out of his bosom, and began to read it ; but the Bishop of Lincoln ordered one of the beadles to take it from him. Bishop Ridley complained of this hard usage ; but they told him, they would know the contents of the paper before they permitted it to be read. When they had perused it, the Bishop of Lincoln said it was not fit to be read in the audience of the people, it contained so many blasphemies. To which Bishop Ridley replied, that except two or three lines, there was nothing in it but passages collected from the writings of the Fathers, for the confirmation of his doctrines. But all he could plead was in vain, for they would not suffer the paper to be read, yet still required him to answer to the articles. He said he had given them his answer in writing, and had nothing further to urge.

Then the Bishop of Gloucester began to expostulate with him ; entreating him not to rely too much on his frail understanding, nor be wise in his own conceit, but submit his private judgment to the authority of the Church.

Bishop Ridley desired that, according to their promise the day before, he might be permitted to give in his reasons why he could not, with a safe conscience, admit of the Pope's authority : to which the Bishop of Lincoln answered, that he had promised him indeed, when he desired to speak three or four words the day before, that he should this day be allowed to speak forty, and that he would be as good as his word ; but that he should not be suffered to speak a syllable more than the number prescribed in that promise. Accordingly,

When Bishop Ridley began to speak, before he had finished his first period, they cried out, that the number was expired, that he had been heard forty words according to promise; and compelled him to be silent.

After this, sentence was pronounced against him; the effect of which was, to declare him an obstinate and incorrigible heretic, and to adjudge him to be degraded from his episcopal, and all other ecclesiastical orders, to be excommunicated, *majori excommunicatine*, and to be delivered over to the secular power, to be punished according to law.

On the fifteenth of October, the Bishop of Gloucester, attended by the Vice Chancellor, and other heads of Colleges, came to the Mayor's house, where Bishop Ridley was confined, and offered him the Queen's free pardon, on condition of his recantation: but he told them, that he had declared his mind fully before; that he was not to be moved from the profession of the truth, by any terrors of the world; and that he was ready to seal the doctrines he had preached, with his blood, whenever it should please God to call him to that trial. Upon which the Bishop of Gloucester proceeded to degrade him from the dignity of the priesthood; for he pretended, not to allow him to be Bishop, though he was consecrated by their own ordinal; and having by force, put the popish vestments upon him, (he all the time protesting against their proceedings, and the usurped authority of the Pope, by whose commission they acted,) they performed all the usual solemnities of the degradation of a priest.—Some were for having him gagged, that he might not speak against the Pope; at which he shook his head and sighed. And when they came to that part of the solemnity, where they pretended to deprive him of the office of preaching the Gospel, he meekly lifted up his eyes to Heaven, and said, "O Lord God, forgive them this their wickedness." When they had ended, he desired leave to speak, but the Bishop of Gloucester told him, that he was out of the Church, and it was unlawful to hold any conference with him. "Then," said he, "since you will not vouchsafe to hear me, I refer my cause to my heavenly Father, the just and righteous judge."

Bishop Ridley, though the next morning was appointed for his execution, did not abate any thing of his usual cheerfulness. He washed his beard and feet; and as he sat at supper, told them, that he invited them all to his wedding; and particularly wished his sister would attend him. His discourse was so moving, that Mrs. Irish, who before had always used him roughly, could not refrain from tears. The Bishop bade her not mourn for him; for though his breakfast was sharp and painful, yet he did not doubt but his supper would be sweet and pleasant; and that they who wept for him, did not love him, but envied his felicity. When they arose from table, his brother-in-law offered to watch with him all night, but he refused it, assuring him, that he intended to go to bed, and should sleep as quiet and undisturbed, as ever he had done in his whole life.

The place appointed for this inhuman tragedy, was on the north side of the town, over against Baliol College; whither Bishop Ridley was conducted by the mayor and bailiffs. As he passed by Bocard, he looked up, in hopes of seeing Cranmer at the window,

and taking his leave of him ; but the Archbishop being then engaged in a dispute with a Spanish friar, could not attend there. When he came to the stake, he stood with his hands and eyes lifted up towards heaven, and prayed a short space. After which, spying Bishop Latimer, who was to be burnt at the same stake with him, he ran to him, embraced and kissed him, and with a cheerful countenance exhorted him to be of good courage, for God would either assuage the fury of the flame, or give them strength to abide it. Then he went to the stake and kissed it ; and kneeling down, prayed earnestly to God, that he would enable him to endure, with Christian fortitude, that fiery trial ; and blessed his holy name, that he had been pleased to call him to so great an honour, as to suffer for the truth. This prayer ended, he went aside and talked in private with Bishop Latimer, till the sermon, ordered to be preached at their execution, was to begin. This harangue was very short, not lasting above a quarter of an hour. When the sermon was ended, Bishop Ridley and Bishop Latimer, on their knees, requested leave to speak a few words in answer to it. But this was not allowed them ; for Dr. Marshall, the Vice Chancellor, and some of the baliffs, ran hastily to Bishop Ridley, and stopped his mouth with their hands, and told him, if he would revoke his erroneous opinions, he should not only have liberty to speak, but have his life also ; but that otherwise they would not hear him. To which he replied, that so long as his breath was in his body, he would never deny the truth of Christ ; that he resigned himself to the will of Almighty God, and committed his cause to his just and righteous judgment.

Then they were ordered to undress themselves, and make ready for the fire ; which they accordingly did. Bishop Ridley took off his gown and tippet, and gave them to his brother-in-law ; who had staid at Oxford all the time of his imprisonment, on purpose to supply his wants, and furnish him with necessaries. He gave away other small presents to the gentlemen there attending, to keep in memory of him ; and when he was stripped to his shirt, he lifted up his hands, and said, " O heavenly father, I give thee most hearty thanks, for that thou hast called me to be a professor of thy truth, even unto death ; and I beseech thee, O Lord God, to have mercy of this realm, and deliver it from all its enemies." Then he recommended the cause of his sister, and his poor tenants to lord Williams, who promised to serve them to the uttermost of his power. After this he was fastened to the stake, and a bag of gun-powder tied about his neck. By reason of the ill making of the fire, his nether parts were quite consumed before the flame reached his upper ; which grievous torture he endured with the constancy and fortitude of a primitive martyr. At last one of the standers-by pulled off, with his bill, some of the uppermost faggots, and gave vent to the flame ; Bishop Ridley in the mean time praying to God, to have mercy upon him, and to receive his soul. When the flame reached the gun-powder, he expired and fell down over the chain into the fire. The great station he had formerly been in, the many excellent virtues he was endowed with, and the singular learning for which he was admired, could not but heighten the melancholy of this dismal spectacle ; and started tears from his bitterest enemies. The lord Daeres, who

was his kinsman, offered the Queen ten thousand pounds, to save him from the stake : but she refused it, and would hear of no intercession for him, Gardiner and Bonner having made her inflexible, and deaf to all petitions for mercy.

Nature had enriched him with the most exquisite abilities and endowments ; he had a clear apprehension, a prompt wit, an acute method of reasoning, a pregnant invention, a graceful and ready utterance, and a strong and lively memory. His unwearied application to his studies, while at Cambridge, and his great proficiency in philosophy and divinity, were the subject of universal admiration. He set himself particularly, with all possible seriousness and industry to read and understand the holy scriptures ; and above all, peculiarly studied St. Paul's epistles, which he could repeat by heart, in the original Greek. In the pulpit he distinguished himself, by the clearness and perspicuity, the beauty and exactness of his discourses, and by the great insight he gave his audience, into the true sense of the most difficult passages of scripture ; in expounding which, there were none who could go before him, and few who came near him. He reproved the vices of those times with the greatest impartiality, and yet with that sweetness and tenderness, that gentle and mild insinuation, that the most obstinate offenders could not but love and thank him, for his charitable corrections and admonitions. His humility was as great as his learning ; he was a stranger to all ostentation and vain glory, and abhorred no vice more than pride and self-sufficiency. His letter to Bishop Hooper, is a lasting monument of his wonderful humility, meekness, and modesty, in which he so far extenuates the faulty obstinacy of that mistaken man, as to choose rather to charge himself with folly, than to seem, at that juncture, to lay the least blame on one who was a prisoner for the common faith,

When promoted to the see of Rochester, and afterwards to that of London, though it might seem requisite for him to have entered into a married state, that his domestic concerns and household cares might be the better discharged and looked after ; yet he chose rather to confide entirely in the honesty and industry of his servants, than divorce himself so much from his beloved studies, and private exercises of his religion, as he foresaw a conjugal state would require. He is indeed reckoned by Saunders, in his book *de Schismate Anglicano*, among the married clergy : But no regard is to be had to that author, in any thing ; his whole book being stuffed with false and idle tales, and the most groundless and absurd calumnies on the reformed Church of England.

I have taken notice of his regular æconomy, his constant devotion, his diligence in preaching, his zeal, not only against Popery, but against all dangerous deviations into contrary extremes, and his brave opposition to the sacrilegious designs of some of the leading men at court ; and shall therefore add nothing more on these heads.

The irregularities of his clergy, which were much increased by the connivance, not to say example, of his predecessor Bonner, he corrected sharply ; and, though it created him no small envy and opposition, went through it severely and impartially ; suspending and discharging those, whom no exhortations and admonitions could re-



claim. He neither feared nor spared the greatest, nor overlooked and despised the meanest. In all the course of his life, he showed himself of too brave a spirit, to be awed from a faithful and conscientious discharge of his duty, by any terrors or threatenings; and of too generous a heart, to be bribed from it by any temporal interest, or the most large and tempting promises.

If in any thing he seems to have fallen short of a fair character, it was in his conduct on the death of King Edward; when he preached so strenuously against the succession of the princess Mary.— And yet, even as to this, much may be said in his vindication. The marriage of that lady's mother with King Henry, was evidently contrary to the law of God, as interpreted by the universal consent of primitive antiquity: and in consequence thereof, her birth was to be looked upon as incestuous, and her pretended hereditary right as absolutely null and void. She could indeed claim by a parliamentary right; but of the validity of that right, and whether it could not be legally set aside by King Edward's will, was the province of the judges and counsellors, not the bishops, to determine. And it is no great wonder that a man of Bishop Ridley's humility, should resign his own private judgment to their authority, in an affair which lay so entirely within their sphere, and was altogether foreign to his own.

His charity kept pace with, if it did not rather exceed, his other virtues: and whatsoever he could spare from charges absolutely necessary, he set apart for pious and charitable uses. He was continually exciting the rich to acts of mercy and liberality; and to lay out the superfluities of their estates, in clothing the naked, feeding the hungry, relieving the sick, and refreshing the bowels of the poor. He would often visit the hospitals, and contribute liberally to the poor miserable objects of charity there under cure; and when he took any person with him, whose circumstances would not allow them to give as generously as he did, he would privately supply them with money, that they might contribute in as ample a manner as himself. He was very kind and liberal to the exiles at Frankfort, and in other foreign parts, in the reign of Queen Mary; and when he could spare any thing from his own necessary expences, being then in prison, he sent it over to them, for the relief and support of the poor destitute sufferers, sojourning there amongst them. And when those unhappy differences broke out, about the use of the Liturgy, he wrote a very moving letter, exhorting them to adhere steadfastly to the form of public worship prescribed in that excellent book; expressing the utmost astonishment at the rashness and presumption of Mr. Knox and his party; and challenging them, to shew any particular contrary to the holy Word of God, in the whole English Liturgy; the purity and perfection of which he every day expected to be called to confirm with the testimony of his blood.

To sum up the whole of his character in a few words: He had the good nature of a gentleman, the eloquence of an orator, the acuteness of a school-man, the profoundness of a philosopher, the wisdom of a counsellor, the fortitude of a primitive martyr, the zeal of an apostle, the mortification of a recluse, and the charity and piety of a saint. He was the delight of the city, court, and country,

and the admiration of his own age ; and those noble foundations of Christ's Church, St. Thomas, and St. Bartholomew, will be his lasting monument, and make his memory precious to all succeeding generations.

REMARKABLE ANAGRAM;

AND THE CHRISTIAN'S ANSWER TO THE QUESTION, WHAT IS GOD ?

THOUGH anagrams are generally trifling, an exception for the following, we think will be readily granted :—It is certainly confined to the Latin version of John xviii. 5, 38. *Quid est veritas ?* these letters being transposed, they make the most accurate and striking answer that can be given, thus, *Est vir qui adest* : i. e. It is the man who is present ; and who had, in another place, said expressly, *I am the way and the TRUTH.*

Respecting the question proposed to Simonides, what God is, and for the solution of which the philosopher took more than *three* days ; a correspondent observes, an Apostle could, and has answered in *three* words, viz, *God is LOVE.* Orth. Ch. Mrg.

THE CHRISTIAN'S CONSOLATION

IN THE HOUR OF DISTRESS.

IN such a world as this, where man is continually obnoxious to trouble and calamity, where every thing he enjoys is held by so uncertain a tenure that he knows not what moment he may be deprived of it, and where the object of his warmest wishes and his brightest hopes is frequently snatched from him on a sudden ; it is necessary to support his drooping spirits, till he be supplied with some source of solid comfort. *Man is born to trouble as the sparks fly upwards* ; it is the law of his nature, it is the fruit of his father's transgression, and each individual has merited it by his own folly and misconduct. The history of ages does but record the varied miseries of man, and daily experience testifies the fidelity of the relation. Nor could it be otherwise. A mixture of nature good and evil, would necessarily arise from the mixture of moral good and evil in the actions of men, even had not God made one the consequence and punishment of the other. But it is not our present purpose to reason on the origin of evil ; it is sufficient that we feel our present infirmity, that we cannot but acknowledge our helpless condition. Against the violent incursions of calamity, our prudence and our strength avail us nothing : the hour of suffering is come, and who shall stay the iron hand of affliction ? To us it is often given to endure, to lose our most valued possessions, and to lament our irreparable loss ; to mourn in sackcloth and ashes, and bewail the day of our birth. But amidst all this inevitable distress, is there not to the sons and daughters of affliction a source of comfort ? Is there no consolation to those who have drank deep of the cup of sorrow ? Can reason discover nothing to mitigate the violence of grief ? And

what does reason say to him who has lost the wife of his bosom; to him, who has followed his children to the grave; to him, who high with expectations of a happiness, limited only by the power of imagination, loses all in the loss of one, on whom these prospects depended?

What can it say more, than that they are irrevocably gone, that it is absurd to lament what cannot be recalled; that we should not neglect the good that remains, because we have lost a part though the most valuable; and that patience makes our burden really lighter. O ye who have felt the heart-rending pangs of separation; ye who have bewailed the loss of one dear to your souls and the delight of your eyes, ye know the futility of such consolation as this. Reason with all its subtlety of argument but convinces man of his misery, and leaves him a prey to wretchedness, with the extent of which it has served to make him more fully acquainted. Is there then no relief, no comfort to the afflicted? Yes, blessed be God! there is one source of solid consolation, and effectual support; it is to be found in religion, in contemplating the government of a wise and beneficent Providence, in carrying our views and expectations beyond this world to the seat of heavenly majesty, beyond this life, to that of honour, glory, and immortality. In this view every thing assumes a new aspect. Instructed by the sacred volume of inspired knowledge, we adore the wisdom, the goodness and justness of God, even while we tremble under the chastisement of his rod.

Possessed of just ideas of the divine attributes, we acknowledge that whatever the unerring wisdom of the Almighty sees fitting must be best, and we presume not to accuse HIS decrees of unnecessary severity, whose mercy is as essential as his justice. Viewing ourselves as the creatures of his power, as owing our existence to his goodness, and as being his, by an absolute right of dominion, as being entirely dependent on him and subject to him; we cannot but allow that he has a right to use us as he pleases, for the furtherance of his designs, however incomprehensible to us. But we are not only dependent, but simple creatures; we have made ourselves justly obnoxious to his anger, and have incurred his heavy displeasure. Whatever, therefore, are our sufferings, whatever of evil we endure, it is still in this world, far short of our deserts. To creatures who have merited the extreme of punishment, every thing is mercy that befalls them in this transitory state; and they may well give thanks to God under the most afflicting circumstances, while he continues to them the means of grace, and supports them with the hope of everlasting glory. But though all affliction is justly considered as the consequence and punishment of sin, yet to the sufferers it may even here be the best proof of God's favour, and produce the most beneficial effects on their hearts and lives. It will teach them humility, by convincing them of their own weakness, and demonstrate how insufficient man is to make or secure his own happiness. It will prove to them the transitory nature of all things here below, and they will feel of a truth that the fashion of this world passeth away. And while they are thus instructed, how vain are all sublunary enjoyments! their love to them will be diminished, and

their hearts will be better prepared to receive that love and that peace of God, which is the only sure foundation of the happiness of man. Convinced that nothing here deserves their regard, they will set their affections on things in heaven and not on things on the earth; they will seek consolation for the loss of their terrestrial good in the fellowship of the blessed Spirit, who alone deserves the name of comforter. But even this is not all. The sufferings of the true Christian in this world have a promise of reward, which will fully compensate their temporary bitterness; it is enough to make him rejoice amidst his severest woes, to think, that his "light afflictions, which are but for a moment, do yet work for him a far more exceeding and abundant weight of glory." Upon this glory let him steadfastly fix his mind, and his heart will sing to the Lord, though his body waste away with disease, and the dearest objects of his affection be taken from him. And for them indeed, when we consider the numerous ills that continually surround us in this our frail condition of mortality, it will appear a proof rather of self-love than of regard to our departed friends, to lament their decease. Penetrating with the eye of faith beyond the narrow confines of this lower world, let us contemplate the happiness of that state, in which they even now enjoy the company of just men made perfect, of souls free from the tyranny of carnal solicitations, at rest from the dangers of that continual temptation to which they are exposed here, and looking with unshaken confidence and inexpressible exultation to that hour when their felicity shall be perfected by the re-union of their bodies: dearly as we loved them, and deeply as we are affected by their loss, we cannot wish that they should relinquish their happiness to partake a second time in those reiterated calamities to which we are continually subject. They are gone "where the wicked cease from troubling and the weary are at rest." Let us prepare to follow them; let us endeavour to secure a part in that glorious immortality, which we trust they already enjoy. This life is too short to waste in useless lamentations; and we have upon our hands a work which demands our undivided attention, "to make our calling and election sure, and to work out our salvation with fear and trembling." Amidst our tears let us not forget the important duties with which we stand charged; let us be steadfast and faithful, and strenuous in our spiritual vocation: then may we hope, at the consummation of all things, to meet our beloved friends in heaven, and to enjoy the uninterrupted happiness of that dear society, which in this world was liable to numberless impediments and obstructions from the most trivial causes.

*Orth. Ch. Mag.*

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*A STRIKING DESCRIPTION OF INFIDELITY.*

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THE luminous scrutinizing genius of Montesquieu, the splendid levity of Voltaire, the impassioned and fascinating eloquence of Rousseau, the precision and depth of D'Alambert, the bold and acute investigation of Boulanger, the daring paradoxical spirit of Helvitius, the majestic sublimity of Buffon, the profound astro-

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nomical researches of Baillé, the captivating elegance of Marmontel, and the impressive condensed thoughts of Diderot, have not "unsettled the consecrated opinions of ages, nor shaken the venerable Gothic structure from its very foundation." For on the contrary, this many-twinkling meteor of Infidelity, after blazing its hour, has paled before the milder radiance and commanding lustre of the gospel luminary, the doctrines of which are not extraneous but congenial to human nature.

The new philosophy, it is granted, may adorn the head, but these ennoble the heart. This wisdom may be allowed to bear the impression of human reason, but it will never pass current with weak and wounded humanity. It is formidable in books, but contemptible in life; in argument strong; in practice weak; a coin which may be kept for show, but not for use: it is a counterfeit, and its detection, by the standard of experience, now enables us to say, with a confidence approaching to mathematical demonstration, and oracular authenticity,

"Thou art weighed in the balance and found wanting."

Yes, ye atheists, it is true that our minds were confined in a narrow region, while our imaginations were delighted with the smiling heavens above, and the rich diversity beneath. But what have we obtained of *you* in exchange? To the fruitful, though bounded view of hill and dale, has succeeded the immeasurable desert! Amazement was our first sensation at the magnitude of the prospect; but now our eyes are appalled, and our hearts sicken at the sameness of the scene. Here the heavens above are as brass, and the earth as iron beneath our feet. Our ears are torn by the screaming of the bittern, or alarmed by the howling of the beasts of prey. *The voice of the turtle is not heard in this land, and the time for singing birds never comes.*

*Orth. Ch. Mag.*

FOR THE CHURCHMAN'S MAGAZINE.

#### A SKETCH OF THE HISTORY

OF THE PROTESTANT EPISCOPAL CHURCH IN NORWALK, CONNECTICUT.

THE Episcopal Church in Norwalk was incorporated A. D. 1737, by the assistance of the Rev. Henry Canner, missionary at Fairfield; and a small building erected about the same time. By his occasional ministrations, several respectable families were added to the Church. His care of the parish continued, till his brother the Rev. Richard Canner, returned from England in orders, and was settled at Norwalk, as a missionary of The Society for the Propagation of the Gospel in foreign parts. During his ministry the number of Episcopal families increased to one hundred; and it became necessary, in 1743, to build a church of greater dimensions, viz. 55 feet by 42. The old church was removed a few rods, and converted into a parsonage-house. This rapid increase was favoured by the confusion at that time prevalent among the sectaries; a confusion

which arose from the clamorous preaching of the famous Mr. Whitfield, and others who attempted his extraordinary manner. To enquiring minds, there appeared a striking contrast between the rigid tenets, wild enthusiasm, and disorderly exercises of the New-Lights on the one hand, and the scriptural doctrines, the edifying, beautiful, solemn and affecting liturgy of the church on the other : and the indisputed validity of her ministerial authority was made a further consideration of great moment. Of course numbers, finding no stability among the dissenters, betook themselves to the Church, as *the pillar and ground of the truth*.

Among the names of those who at this time belonged to the Church in Norwalk, we find the following :—John and Samuel Beldeh, James Brown, Esq. Nathan Burwell, Jonathan Camp, John Cannon, Ebenezer Church, Samuel Cluckston, Samuel Fitch, Thomas Hanford, Joseph Hitchcock, Ralph Isaacs, William and Samuel Jarvis, William Johnson, Joseph Ketchum, Josiah Marvin, Nathan, Edward, and Micajah Nash, Nehemiah Rogers, John Sanders, Peter White, &c. Mr. Canner continued here in the ministry about five years, and was then removed by the Society to Staten Island ; but he soon died of the small pox at New-York.

A vacancy of several years ensued ; in which in 1749, the Rev. John Ogilvie officiated a few Sundays ; but though greatly admired and applauded by the people as a preacher, he was not stationed here as a missionary.

In 1751, Mr. John Fowle, of Boston, was recommended by the parish to the Society for Orders. After about five years he was for misconduct dismissed from the service of the Society, and went to Boston, where he died.

After a vacancy of two or three years, in which Dr. Dibble of Stamford officiated frequently, and others of the neighbouring clergy occasionally, Doct. Jeremiah Leaming took the charge of the parish. This laborious and able servant of the Church, was born at Middletown, A. D. 1717, and took his first degree at Yale College, in 1745. He conformed to the Church, and read prayers for some time at Norwalk, in the vacancy between Mr. Canner and Mr. Fowle. After this, he went to Newport, Rhode-Island, and engaged to keep the free school in that town, founded by Mr. Keyes. To qualify himself to become the superintendant, according to the conditions of the founder, he went to England for Orders ; where he was ordained priest by Bishop Hoadly, June 29th, 1748. In the autumn of 1758, he removed from Newport to this parish, having been appointed by the Society their missionary at Norwalk and Ridgefield ; at the latter of which places, however, he did not officiate steadily. Under his ministration, the congregation greatly increased both in numbers and edification. He was regular in the performance of ministerial duties ; always set forth the *Christian religion* in its connection with the *Christian Church* ; and well understood the defence of her authority, doctrines and worship, against the attacks of dissenters. Among other publications of merit, his *Dissertations* on various subjects, and his *Defence of the Episcopal Government*, deserve to be mentioned as particularly serviceable to the Church.

and honourable to his memory. By means of his sermons and conversation, his parishioners were so well instructed in the nature, constitution and doctrines of the Church, that most of them were masters of the arguments in her defence. His pecuniary circumstances enabled him to gratify his liberality of soul, towards the poor of his flock : and it is even thought by some, that he carried his remission of ministerial taxes to a degree of lenity which was prejudicial to the parish after his departure. He considerably enlarged and ameliorated the parsonage house at his own expence. He was greatly loved and esteemed by his people, and universally respected as a man of amiable and polite manners, and thorough knowledge of mankind. Among the names which in the time of his ministry became Episcopal, are these :—Boult, Bouton, Hoyt, Jennings, Keeler, Lambert and Wright.

At the commencement of the war between England and America, he had about 170 communicants ; many of whom were afterwards scattered. It is said that in the course of the war, about 30 families of his flock that were loyalists, moved to Nova Scotia and other places. He was himself severely treated for his political principles and attachments ; and contracted, during an imprisonment in an inclement season, a rheumatic lameness from which he never recovered. Through fear, he for some time desisted from the public performance of the Common Prayer ; but continued in the parish doing other parochial duties, till his church, with the whole town was burnt by Gen. Tyron, July 11th, 1779. On that disastrous day, he was taken from his house by a party of Hessian soldiers, rifled of hat, coat, buckles, &c. and carried, greatly against his inclination, to the British army, from which, for fear of the inference that might be drawn by the evil-minded from the circumstance, he dared not to return ; but prevailed on the general to move his family on board, and then accompanied the British to New-York, leaving his furniture, library, farm, &c. to confiscation.

Thus was he severed from a people whom he tenderly loved, and had served about 20 years, during which time he had presided as Rector in all their parish meetings, kept the church records, and taken charge of the monies collected at the communion, of which he rendered an exact account annually, on Easter Monday. In him the people placed a confidence which he never deceived.

By the burning of the church at Norwalk, the removal of so many families, the much lamented loss of their Rector, and the troubles and distresses of those times, the Church had been destroyed but for the aid of Him who hath promised to be with his Church *always, even to the end of the world.* Soon after the conflagration, the Church people, animated with an inextinguishable zeal, erected a temporary building, in which they assembled for a considerable time, Doct. Dibble officiating frequently. After some time the Presbyterians petitioned the Legislature for assistance to rebuild the meeting-house, and received 500*l.* which was chiefly if not wholly paid out of the confiscated property of the Episcopalians that had left the town. It is not here my object to censure or approve these measures, but to mention a *fact* in which the *pecuniary* strength of

the Church was interested. The members of the Church also preferred a petition for assistance, which was denied. Labouring under these disadvantages, and at a time when the country was exhausted by war, the people in 1785 rebuilt the church in an elegant manner, the foundation and dimensions continuing the same as before the fire. In this laudable exertion, they were assisted by a generous donation of the glass, from Messrs. Moses, Nehemiah, and Henry Rogers, of New-York, in testimony of their affection to the parish in which they were educated. So great was their unanimity and zeal, that the work was accomplished without recourse to taxation. John Bowden, D. D. the present Professor of Moral Philosophy and Belles Lettres in Columbia College, New-York, took charge of the parish in Dec. 1784. He continued here in the ministry till the fall of 1789, when he removed to the charge of the Church at St. Croix, West-Indies. He was highly esteemed and beloved by the people, who still mention his farewell sermon with affectionate admiration and regret. It appears on the parish record that he gave ten pounds towards building the steeple, and ten pounds towards a lot bought for the benefit of the Church, by John Cannon, Ebenezer Church, and the wardens Thomas Belden and Gould Hoyt. This lot contains about four acres, and the whole glebe about thirteen.

The Church, by name St. Paul's, was consecrated by the Right Rev. Bishop Seabury, (according to the best information at hand) in June 1787, when several hundred persons were confirmed, it being the first time that any Bishop officiated in the parish.

After the departure of Doct. Bowden, the desk was supplied six months by the Rev. Mr. Foote, who was soon after settled at Rye.

In 1790, the Rev. George Ogilvie, son of the aforementioned John Ogilvie, was settled. He was much admired as a reader and preacher. After continuing here in the ministry about six years, he resigned his charge of the parish, and removed to Rye.

In the spring of 1797 the Rev. William Smith, D. D. removed from Newport, Rhode-Island, to Norwalk, where he continued till the fall of 1800. An unhappy disagreement arose betwixt him and the people with regard to the permanency of settlement; a difficulty forever obviated, as we trust, by the method of Induction since prescribed by the General Convention.

The present minister, the Rev. Henry Whitlock, was ordained Deacon in Trinity Church, New-York, by Bp. Provost, Oct. 12th 1800; and began to officiate in Norwalk the November following. In May 1801, a vote passed that he should be inducted on his reception of Priest's orders; which were conferred on him by Bp. Jarvis, June 2d, 1802. In 1804, the church was handsomely repainted by an ample subscription of about 500 dollars. In the present year, 1806, the old parsonage house has been taken down, and a new one finished to the second story. In both these undertakings, the people in general have exerted themselves laudably, and in a manner becoming the children of Him *who giveth us richly all things to enjoy*. They were much encouraged and assisted by Mr. Gould Hoyt of New-York, son of the late Mr. Gould Hoyt of this place.



From a liberality which will not soon be forgotten, he gave 20 dollars towards painting the church, and the glass and paint for the parsonage house. The paint has not yet been called for, as it is thought expedient, on account of the lateness of the season, to defer the painting till spring.

The parish at present contains but about 120 families, having been much diminished by the incorporation of Episcopal parishes in New-Canaan and Wilton. The parish of New-Canaan was incorporated in 1790; has a decent church, and a considerable congregation; but is at present destitute of a minister.

The parish of Wilton was incorporated July 1st, 1802, and contains about 40 families; among which are the names, Belden, Betts, Church, Fitch, James, Keeler, Lambert, Marvin, &c. A church, 40 feet by 30, was raised June 15th, 1803. The glass was a donation from Mr. David R. Lambert of New-York, son of Mr. David Lambert of Wilton. Mr. Lambert has further expressed his concern for the prosperity of the Church by engaging to give one quarter of the salary for two years, on condition the parish would procure the service of a clergyman every third Sunday, they having heretofore enjoyed it but every sixth. The offer has been accepted. Such encouragement of religion needs no encomium; it speaks its own praise.

Notwithstanding the incorporation of these two parishes, the Church at Norwalk appears to be flourishing, and will continue so, unless by a departure from those genuine principles on which it first arose, the true light shall cease to shine, and the candlestick be removed out of its place. *O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever.*

#### ON THE OBSERVATION OF CHRISTMAS.

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

The following is taken from a volume of Sermons, the author of which is at present unknown. They were published at Bath, (England) and dedicated to the Bishop of Lincoln. From the manner in which this volume fell into my hands, and from having made many enquiries after it, I am led to conclude that there is no other copy in this part of our country. I have thought this Sermon might be found useful and instructive, and that its usefulness could in no way be more effectually extended, than through the Churchman's Magazine.

D—1.

ON THE FESTIVALS AND FASTS OF THE CHURCH.

St. LUKE 22d Chap. 15th Verse.

*And he said unto them, with desire I have desired to eat this passover with you before I suffer.*

I PROCEED to consider the principal Festivals and Fasts which our church has appointed to be kept holy, and to point out the duties required of us on those sacred days. The example of our Lord, as well as the command of his Apostles, and of their pre-

cursors in the government of his Church, binds us to perform these duties. We are told several times in the Gospels that our blessed Saviour kept the solemn feasts of the Jewish Church; and it appears from the chapter, of which my text is a part, that on the same night in which he was betrayed, he celebrated the great feast of the passover with his disciples. The necessity of these duties is so generally allowed by all christians, that I will not detain you longer on that subject, but proceed to explain the meaning of the chief festivals of our Church, and the manner in which they ought to be observed.

The birth-day of Christ, commonly called Christmass-day, has always been observed by his disciples with gratitude and joy. His birth was the greatest blessing ever bestowed on mankind. The angels from heaven celebrated it with a joyful hymn; and every man who has any feeling of his own lost estate without a Redeemer, must rejoice and be glad in it. On this great day he will lay aside all worldly business, he will appear in the presence of God, and prepare himself for that holy sacrament, by which we partake of the benefits of our Redeemer's birth and death. He will rejoice from his heart, and call his neighbours and friends to rejoice with him. Christmas has always been considered as a season of joy, of friendship, of hospitality, of charity; as such it always ought to be regarded. We should express our love and good will to each other; we should shew kindness to all who belong to Christ for his sake. We should give our bread to the hungry, and do every thing in our power to make our fellow creatures happy. A few holidays are generally allowed to all men in honour of this blessed season; they may be spent in harmless pleasure, in innocent mirth and joy. A good man has the best right to be cheerful, for he only is at peace with God. Let him also be at peace with all mankind. At this holy season especially we should banish all strife and contention. If any man has been injured, now is the time to forgive. If any man has done wrong, now is the time to own it and to ask pardon. Our Saviour came to us in great humility; and no degree of pride must accompany the devotion of a Christian. If we have done wrong, let us never be ashamed to own it. If we have been unkind to a friend, or even to an enemy, let us not hope to feel christian joy till we acknowledge our error. Then, at peace with all men, and with our own conscience, let us be merry and joyful. *This is the day the Lord hath made, let us rejoice and be glad in it; for unto us a child is born, unto us a Son is given, and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

But while we point out this blessed season as a time of joy to every servant of Christ, I grieve that, in any Christian congregation, it should be necessary to say, that it is not a time of intemperance. No time indeed ought to be such; but surely it is strange and shocking that this most holy season is sometimes disgraced by gaming, drunkenness, and every kind of vice. Is this a Christian's joy? Is this the return which our God expects, when he allows us to rest from our labours and be happy? O my friends! consider

the ingratitude, the dreadful wickedness of those, who spend such a season as this in vice. Gaming is always madness and folly—it is trusting the comfort and happiness of our future lives to chance—it is perhaps ruining our families, losing all the fruit of years of honest industry, and reducing ourselves to beggary : or, if it be successful, it inflicts the same misery on another. Who can enjoy money so gained ? But these gains generally go to cheats and sharpers, who will render a dreadful account of them at the day of judgment. Those whom they have cheated, are left to lament their folly and wickedness, perhaps to blaspheme their gracious God, and shock every pious ear by oaths and execrations. This vice I hope is not common, but there is another which is so to a dreadful degree : I speak of the odious crime of drunkenness. God made man in his own image : he gave him a body fearfully and wonderfully made, and a soul capable of reason and reflection. Unlike all other animals, man can think and reason ; he can remember what is past, and look forward to what is to come. He knows and feels the dignity of his nature, and pays to his Creator free and reasonable service. Superior to all other creatures, formed to be the lord of the world, he is greater still as he is the heir of Heaven, destined to live forever, to be forever happy. Such is man as his Creator formed him : and now consider for a moment what he makes himself by intemperance :—Groveling on the ground, an object of disgust and detestation, his boasted reason gone, sunk far beneath the brutes that perish ; he can no longer direct his own actions. He may quarrel with his best friend ; he may murder the wife of his bosom, and not know what he is doing. Does the world present a sight more melancholy or more degrading ? And when that man is called to answer for his crimes, will it be admitted as an excuse, that he has robbed himself of the reason which God had given him to direct his actions ? Surely not. Though he has made himself a beast, he will be judged, he will be punished as a man. Let me entreat all who hear me, and especially those who are entering into life, to consider this odious vice in its true light, and never to be guilty of it. When once it becomes a habit, repentance is difficult, yet the hour of repentance and amendment must come, or dreadful will be the consequence, for we know that a drunkard cannot inherit eternal life ; but if those who are as yet innocent in this respect, will seriously consider this odious vice, surely they will fly from it as from the face of a serpent. If they have a proper sense of religion, they will avoid any meetings which may lead them into temptation ; and particularly at those holy seasons which are set apart for the service of God.



#### *AN ESSAY ON THE NATURE OF THE HUMAN BODY.*

[Concluded from page 432.]

LET us now consider the sentiments of Christians upon the subject in hand. They not only had the example of the patriarchs and of the whole Jewish nation, to imitate in a singular respect and preparation for the body after death ; but likewise, the description of

the persons, who interred our Saviour, the enumeration of their virtues, and the everlasting commendation of her, who spent three hundred pennyworth of spikenard to anoint his body to the burial, have always been thought sufficient grounds and encouragement for the careful and decent sepulture of the dead, especially of Christians. And indeed, if the regard due to a human soul, rendered respect to the dead a principle, that manifested itself to the common sense of the very Heathens; shall we think, that less care is due to the bodies of christians, who once entertained a more glorious inhabitant, and were *living temples of the Holy Ghost*?—1 Cor. vi. 19. To bodies, which were consecrated to the service of God; which bore their part in the duties of religion; fought the good fight of faith and patience, self-denial and mortification; and underwent the fatigue of many hardships and afflictions for the sake of piety and virtue? To bodies, which, we believe, shall one day be awakened again from their sleep of death; have all their scattered particles and atoms of dust summoned in their due order; and be *fashioned like to to the glorious body of Christ*, to render their souls completely happy, and to be made partakers of the same glory with them, as once they were of the same sufferings and good works? Surely, bodies so honoured here, and to be so glorified hereafter, and which too we own, even in the state of death, to be under a divine providence and protection, are not to be despised by us, far less exposed to abuse and pollution, as unworthy of our regard: for, at the great day of account, they are to be raised glorified and spiritualized bodies. The latter of these epithets is so very unfashionable in this over-refining and philosophizing age, that I would have, perhaps, not allowed it to drop from my pen, if not supported by the suffrage of an Apostle, who says—*It is sown a natural body, it is raised a SPIRITUAL body. There is a natural body, and there is a SPIRITUAL body*—1 Cor. xv. 44.

To determine our judgment and to influence our practice, let us here consider the pious care and tender concern, with which the body of the first martyr for the Christian faith was treated, as we find it recorded, for our instruction and imitation, Acts viii. 2.—*And devout men carried Stephen to his burial, and made great lamentation over him*: That is, they prepared Stephen for his burial, as the Greek word properly imports: they did all things in order to it, washing his body, chap. ix. 37. anointing it, and winding it up in linen, putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. A moderate, and pious mourning for the dead, is justifiable, not only from the instance of the saints here before us, but likewise by the example of Christ himself, John xi. 35. and of the patriarchs, Genesis i. 1. &c.

What a solemn concern, what a tenderness of devotion, possesses every christian heart, when he attends the ever-adorable friend of mankind to the place where Lazarus lay, among the mourning Jews, and his disconsolate friends, the hospitable Martha, and the devout Mary! He, who had all the tenderness and goodness, without the

faults of human nature, condoles and sympathises with the distressed mourners, with all the inward concern, and outward expression, of undissembled grief. *He was troubled, he groaned in spirit, and he wept.* How meanly do we think of the affected formality, and unnatural concern of the Stoics, when we read of the wisest and divinest person that ever appeared in the world, *Jesus wept?*

Moved by these considerations, the primitive Christians, though they made no use of ointments whilst they lived, yet they did not think the most precious too costly to be used about the dead. "Let the Sabæan merchants know, that we take off greater quantities of more costly spices for the embalming our dead, than others do for incensing their gods"—Tertul. Apol. cap. 42. And they reserved all their ointments for funerals. And yet, this was so far from being reproached with superstition, that it is ever reported as a laudable custom; and such as had in it something so engaging, so agreeable to the notions of civilized nature, as to have a very considerable influence upon the heathens, who observed and admired it: it becoming instrumental in the disposing of them to a favourable opinion at first, and then to the embracing of the Christian Religion, where these decencies and tender regards to deceased friends and good people, were so constantly, so carefully, and so religiously practised.—This was observed by Julian the Apostate, who, writing to an idolatrous high-priest, put him in mind of these things, by which he thought the Christians gained upon the world, and recommends them to the practice of the heathen priests, viz. *The gravity of their carriage, their kindness to strangers, and their care for the burial of the dead.* Epist. 49. ad Arsacium. But,

To represent this still in a stronger light, remarkable it is, that our Christian revelations plainly suppose, the soul cannot be either completely happy or miserable, without the body; why else do they lay so great a stress on the doctrine of the resurrection? Nay, the great Apostle of the Gentiles farther supposes, that even the survival of the soul is only in order to this resurrection, and would not otherwise be; for what he infers from the denial of the resurrection (1 Cor. xv. 18. 19. 30. 31. 32.) will not hold, but on this supposition. Let people read these few verses now referred to, with any degree of attention, and they cannot fail to see, that the Apostle's reasoning ends evidently in this conclusion—That, if there be no resurrection of the body, *then they who are fallen asleep in Christ, are perished, lost and annihilated for ever:* That, if the dead rise not, all his sufferings would have advantaged him nothing; that the Epicurean maxim might take place, *Let us eat and drink, for tomorrow we die;* and that Christians, on account of their parting with worldly enjoyments, and the many sufferings they are exposed to for their religion, would of all men be most miserable. And even, in order to this survival, a material vehicle, going along with the soul from the body, seems to be necessary, not only to its being in a determinate place, and to make it capable of sensation and the perception of things, and likewise for continuing with it the memory of actions done in this life; but also for retaining the habits contracted in the body, which, if they were extinguished by death,

neither would our good works qualify us for future happiness, nor our evil deeds unqualify us for the same, and dispose us for misery.

Were I to dip into the labours of the earliest writers, next to the Apostles, of the Christian Church, who cheerfully shed their blood, and laid down their lives, for the testimony of Jesus and the *resurrection*, I might produce a cloud of witnesses, all tending to prove—That the resurrection of the body is a fundamental article of the Christian Religion, and of such vast importance, that there could be no use for it at all, if the soul alone could be a complete man, and as such be perfectly happy without the body; that, if God has called man to life, and a resurrection, he hath not called a part of him only, but the whole, which is both soul and body, as both these parts co-exist, and make up the same *COMPOSITUM*, and it would be absurd to save any one of them, and not the other also; that man is flesh, the soul is the band of the flesh, and the flesh the receptacle of the soul; that it is man, as consisting of both soul and body, that must remain for ever, but it is impossible for *this man* to remain for ever, unless he rise again, as without a resurrection the nature of man as man cannot remain: and, that the soul by itself cannot be *the man*, which was only inserted into the body, after it had been formed by God, and had even already received the appellation of *Man*; and as little is the flesh without the soul *Man*, which, after the soul is departed from it, has the name of *carcase* only. “This word *MAN*, therefore; (say they) is, as it were, the band of two substances intimately conjoined, under which designation they cannot come, but when thus united together.”

Having thus gone through the Patriarchal, the Judaical, the Hea-then, and the Christian states, to make good my point; let us now see, if the laws of our own country, and those of our sister nation, have ever taken this article under their consideration.

That acute lawyer and able judge, Lord Kaimes, in his excellent treatise, intitled, *Statutes of Scots Law abridged*, and printed at Edinburgh, 1757, has the following words, page 328. “That no markets or fairs be held on holidays, nor within *KIRKS* or *KIRKYARDS*, under the pain of escheat of the goods.” And be it remarked here, that his Lordship is pleased to class this under the article of *RELIGION*, and refers to the particular laws or statutes enjoining the above, in the reigns of our James IV. and James VI.

We have the same law in England in very express and pointed terms, in the reign of Edward I. See *Burn's Justice of the Peace, and Parish-officer*, printed in the Savoy, 1758, pages 239, 240. And, I am persuaded, the learned in the law can easily produce statutes in other countries to the very same purpose. Such is the *singular respect and veneration, shewn to the bodies of human creatures after death, among all people and nations whatsoever*; the position I have attempted to prove.

Seeing these things are so, it is truly disgusting to every serious person, who has any tolerable notions of decency, to see how nastily the *kirks*\* are kept, and what profusion of contempt and profanation

\* Churches.

is constantly poured forth upon them, and upon the *kirk-yards* and *burying-grounds* throughout Scotland. In the *kirks* one may gather dust and dirt in heaps, and the cobwebs are hanging about the people's ears like ragged curtains, as if they were to worship the Lord in the dirt and deformity of holiness. Some of them are so ruinous in the roofs, that the rain and snow have free access into them, and so open are they kept, that four-footed beasts take shelter in them. I have seen a minister's house nearly finished and *well slated*, while the *house of God* hard by was *meanly thatched with heath*. A strange and preposterous contrast truly! This partial and scandalous preference called to my mind two texts of scripture, which might have rebuked the *folly of the incumbent*, if not the *madness of the prophet*; but I am afraid, he was either not acquainted with these affecting passages of his Bible, or, if he ever read them, he has done it with a childish inattention. How mournfully does the royal David express himself on a like subject, in the following words? *The King said unto Nathan the Prophet, see now, I dwell in an house of cedar, but the ark of God dwelleth within curtains...* 2 Sam. vii. 2. Another prophet of God keeps pace with the sweet singer of Israel in these moving terms—*Is it time for you, O ye! to dwell in your ceiled houses, and this house lie waste?*....Hag. i. 4. But, to go on,

In very many parts of the country, *kirk-yards* and other *burying-grounds* are not inclosed with any fence or wall; a want that ought by all means to be supplied, as they are openly exposed to every kind of defilement, by all kinds of cattle roaming and browsing upon them at pleasure: But, to see people driving their four-footed beasts, swine not excepted, into *kirk-yards* well walled in, to feed, and do every unseemly thing, on the graves of the dead, is an abuse, not more intolerable than common. I could name a *kirk-yard*, with high walls and strong gates, where the incumbent's horse, after a heavy rain, slumped into a green grave, as into a bog, till his feet touched the coffin! What punishment should have been adjudged in this case, I will not take upon me to determine; but I may venture to affirm with truth, that the Heathens would have inflicted a suitable chastisement upon the proprietor and his horse.

This torrent of abuse and profanation is a growing evil amongst us, unnoticed by most, if not all, and opposed by none, and proceeds from a false conceit and groundless opinion, that *no part or portion of ground can be more sacred or holier than another*. Let others think as they please; but, for my own part, I must beg leave to think, that God always had, and will have, his *holy grounds* and *holy places* upon earth. Against this, I have heard some gravely, and others sneeringly argue: "what holiness," say they, "can there be in the lifeless stones of a *kirk-wall*, or in the dust of a *kirk-yard*?" And this way of arguing receives no small countenance from the spreading infidelity that is so prevalent in Christendom, threatening to portend a *general falling off*, which God avert. As for those that call themselves Christians, and yet will argue thus, their Bible is open, all glory be to God, out of which they may be convinced of their error, if they please, in the plainest terms. But as to the fashionable infidels and free-thinkers, I refer them to the common

sense of mankind for their correction. There is a very great number of passages in the sacred oracles, clearly proving God to have his *holy grounds* and *holy places* upon earth ; out of which I shall select only a few : *The place whereon thou standest is HOLY GROUND*, says God Almighty himself....Exod. iii. 5. Josh. v. 15. Acts vii. 33. *The high-priest entered into the HOLY PLACE every year....*Heb. ix. 25. *For the PLACE is HOLY....*Ezek. xlii. 13. in which verse we have HOLY CHAMBERS mentioned. And that such *holy places* could be defiled or polluted is plain from the two following quotations. *And their HOLY PLACES shall be defiled....*Ezk. vii. 24. *And hath polluted this HOLY PLACE....*Acts xxi. 28. To all this our ever-blessed Lord and Saviour, God and Man, gave his sanction by cleansing the temple of the profanation of buying and selling practised in it....Matth. xxi. 13. Mark. xi. 17. Luke xix. 46. and using these remarkable words ; *My house shall be called of ALL NATIONS the house of prayer ; but ye have made it a den of thieves.* This expiating deed of our Saviour is reckoned by some pious writers as the most wonderful and surprising of all his miracles ; that one man, single and alone, though hated and despised at that very instant, should perform an action, which a numerous army could scarce have done.

In a word, none who have been at all conversant in the writings of the Old Testament, can be ignorant, what reverence was constantly paid, to the *tabernacle* first, and the *temple* afterwards ; which last was set apart, and dedicated by Solomon, to the service of Almighty God, with the most awful and striking solemnity....1 Kings viii. 2 Chron. vi. Nor were these extraordinary regards any part of the vain superstition, to which the people of the Jews were so exceedingly prone ; but abundantly warranted, and even required, by the honours and titles given it by God himself. Accordingly we find it stiled \* *The tent which God had pitched among men, his sanctuary, his dwelling, his courts and palace, his holy mountain, the high and holy place inhabited by the High and Holy One, his presence, the place which he had chosen out of all the earth to set his name there.* Add to this, that the Apostle under the New Testament declares it to have been the † *figure of the heavens*, and of that glorious seat *not made with hands*, where the glorious majesty of God more peculiarly resides. All which was shadowed by the *ark of the covenant*, by the *mercy seat*, by the *Cherubim* and *glory*. Nay, and (which is the last and highest pre-eminence due to it) this was also the type of God united to man, in the person of our Blessed Saviour ; and so dwelling *within the veil*, that is, (as the inspired author to the Hebrews, interprets it,) *the flesh* of Christ's human body....Heb. x. 20. Many more arguments might be brought to prove how justly the Jewish temple was named *God's house* and the *house of prayer* ; but these I hope may suffice.

Now, whether the same appellations do not properly belong to those *places* also, which are set apart and now used by Christians, for their public worship of Almighty God, is, I humbly think, a point that admits of no doubt, but with those that are smitten with the fash-

\* Psal. lxxviii. 60.—69. Psal. lxxxiv. 1—10. Isa. lvi. 7. lvii. 15. 2 Chron. xx. 9. Deut. xvi. 16. † Heb. ix.



ionable scepticism. For, that these also are *houses of prayer*, is evident from the original design and constant use of them. Besides, shall it be said, that the patriarchal dispensation and the Jewish Church, both which represented only a *Saviour for to come*, had their *holy grounds* and *holy places*, and that the Christian Church, which represents that inconceivable blessing of a *Saviour already come*, a dispensation as far preferable to the former ones as the substance is to the shadow, should not likewise, or the rather, have her *holy grounds* and *holy places*? The reasoning here is plain and obvious, and needs no illustration. Mean time, I desire not to be mistaken. I attribute to these places no *holiness* inherent and essential, but such as is *relative* only; and due for the sake of their Owner and Inhabitant; and which was the *holiness* always meant in this respect.—And therefore, allow me to say it, all aspersions and revilings, that charge such regard with idolatry or superstition, proceed either from great ignorance, or great perverseness.

Enslaved to the opinions of no man, of no party, I have delivered my mind freely, without reserve, though with pain and uneasiness; for I have remarked several things, with a most unwilling eye and a trembling hand, resolved to pursue candour, even with an aching heart, when the pursuit of it may tend to the information and good of my countrymen; for whose sake it is that I have put pen to paper, desiring no thanks, expecting no reward, but hoping for their hearty concurring endeavours in a *common cause*; and, for this end, addressing myself not to this or the other corner of my country, but to all Scotland in general. Awed not by the great, nor dazzled by the rich, I desire to live unnoticed, to enjoy my beloved retirement, and lie snug in obscurity. If I can be so happy as to awaken my countrymen out of their present lethargy, and to rouse them to a due attention to guard the *dust* of their *ancestors* with vigilance and care, I have my aim. Shall Scotsmen tamely look on, and be cool spectators in seeing any one wantonly to disturb the ashes, and to lay open the graves, of their forefathers to every kind of abuse and pollution? No; let it never be said; *Tell it not in Gath, publish it not in the streets of Ashkelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph....* 2 Sam. i. 20. For we have our Philistines among us, men of widening and dissolute principles, libertinies and infidels, who give in to the old heresy of Sadduceism, which emboldens them to say, *that there is no resurrection, neither angel nor spirit....* Acts xxiii. 8. There are some who pamper the body with such a studied care and anxiety, that one is almost tempted to think, that they look upon their dear body as immortal; and yet from their conduct to the dead bodies of others, it is plain, they value their own body, when dead, just as a man of arms values the old sheath of a bayonet, or the old scabbard of a sword. For ought I know, at present, I walk single and alone in this untrodden path; but I hope, upon this representation to the public, to have numbers to join issue with me in so laudable an opposition to this growing evil. We are commanded, by one of the oldest and most sacred laws in the world, to *honour our father and our mother*, with a promise annexed. Let us not vainly imagine, that

this strictly enjoined *honour* ceases with the lives of our *parents*. No ; far from it. Where is the man who inures himself to any degree of wise thinking, that needs to be told, that a share of that *honour*, and a very large one too, must follow, and descend with, our *parents* into the grave ? the voice of nature, properly instructed, will tell us, that we ought to *honour* their *memories*, and *revere* their *dust*, as it is to be raised at last *incorruptible, immortal, glorious* : For,

Inspir'd men say, the memory of the just  
Shall live and blossom in the mould'ring dust.

—♦♦♦—

### POETRY.

#### AN ODE FOR CHRISTMAS-DAY.

[By Mrs. S. of New-Jersey.]

AURORA ushers in the glorious day,  
That shot through realms of death  
the vivid ray,  
And shed the balm of peace.  
Celestial harbingers proclaim our hope  
The SAVIOUR'S BORN; and nature's  
mighty prop  
Bids every sorrow cease !  
SPIRIT of *grace*, before whose awful  
sight,  
The groves retire on Pindus' lofty  
height,  
Breathe on my trembling lyre !  
Smile on the humble offering of the  
poor,  
Brought not from pride's self-right-  
eous store,  
But waits thy kindling fire !  
If ever rapture on a theme divine,  
With hallow'd incense rose from  
human shrine,  
To mix with seraph's lays ;  
If bands of Angels, and Arch-Angels,  
bring  
Their golden harps to hail the infant  
King,  
Receive my mite of praise !  
Ages before this azure arch was  
rear'd,  
When on the gloomy void no form  
appear'd,  
Of mountain's towering peak ;  
Of grove, or plain, or river's winding  
stream,  
Or sun, or star had cast a lucid  
beam,  
To cheer the dread opaque.  
Th' Almighty Sire revolv'd the plan,  
And caus'd the shadows of the state  
of man  
To pass before his throne.  
He saw them tempted—lose their  
blissful state,  
Deeply involved in woe ; but ah !  
too late,

They mourn'd the unhappy deed.  
Divine compassion fill'd the eternal  
mind,  
And to the errors of his offspring  
kind,  
Redemption was decreed.  
His sacred son, the darling of his soul,  
Offer'd to drink for man the bitter  
bowl,  
And suffer in his stead.  
Adam for all his race the curse pro-  
cur'd,  
But CHRIST the dreadful penalty  
endur'd,  
And bruise'd the serpent's head.  
The Holy Spirit too, would undertake  
To cure the deadly wound that sin  
should make,  
And justice mercy crown'd.  
The sacred Three the amazing con-  
tract seal'd,  
And every bright intelligence was  
fill'd  
With reverence most profound.  
Nor can the eternal plan of mystic  
love,  
By all the arts of hell abortive prove,  
For numerous hearts shall yield ;  
And sad captivity be captive led,  
Receive the gift by union with the  
head,  
And all their griefs be heal'd.  
Now light, mankind, your hospitable  
fires,  
And let the flame, such charity in-  
spires,  
Like holy incense rise !  
More sweet than all the choicest fra-  
grant gums,  
The Eastern sages mingled in per-  
fumes,  
A costly sacrifice !  
Far in the East they saw an unknown  
star,  
Gild with superior light the hemis-  
phere ;  
Led by the sparkling ray :

They found the place of Jesus' humble birth,  
 Saw bands of Angel-forms descend  
 on earth,  
 With heaven's eternal day.  
 The song begins—the morning-stars  
 rejoice,  
 Mortals so favour'd, join your grateful voice!  
*On earth be endless peace!*  
 Celestial harbingers proclaim our  
 hope,  
 The SAVIOUR'S BORN, and nature's  
 mighty prop  
 Bids every sorrow cease.

A HYMN, WRITTEN ON NEW-YEAR'S  
 EVE.

O LORD, in this concluding eve,  
 Thy holy name I will revere,  
 Who of thy goodness hath prolong'd,  
 My thread of life another year.  
 Nor life alone I did enjoy,  
 But health and strength, through all  
 the year,  
 And perfect peace which is I own,  
 A blessing I esteem most dear.

Thy bounty has with food in store,  
 My humble table daily spread;  
 My body has been all along,  
 With food convenient for me, fed.  
 And when the timely hours of sleep,  
 Did to refreshing rest invite,  
 Thou did'st my peaceful slumbers  
 watch,  
 And safely guard me through each  
 night.

When distant friends secure I reach'd,  
 Thy providence I freely own;  
 Or whilst I travell'd on the road,  
 And lodg'd in towns to me un-  
 known.

Through thy permission every place,  
 Did to thy servant health afford;  
 Safe I went out, and safe return'd,  
 For thou wert ever with me, Lord,  
 Oh! may thy presence guard me still,  
 And guide my steps in virtue's  
 ways;  
 For in the midst of snares I walk,  
 And wander in a dangerous maze.

And whilst my errors, Lord, and all  
 Thy gracious mercies I review,  
 I wonder and adore the grace,  
 That hath preserv'd me hitherto.

OBITUARY.

DIED, at Arlington, (Ver.) on the 27th Oct. Mrs. *Chloe Hard*, *Æt.* 67, consort of Zadok Hard, Esq. of that place, and daughter of Mr. Thomas Nobles, formerly of New-Milford. As a wife, as a mother, as a Christian, and as a member of society, she had but few equals. She passed her life with honour, and finished her course with joy, in the most confident expectation of meeting her Lord in glory. An extensive circle of relations and friends is left to lament her loss, and to profit by her pious and virtuous example.

At Elizabeth-Town, (New-Jersey) on Thursday morning Nov. 6th, 1806, Mrs. *Elizabeth C. Dayton*, *Æt.* 42, daughter of the late Rev. Thomas B. Chandler, and wife of Mr. Elias B. Dayton. In her death, her husband laments the loss of a beloved wife; her children, of a tender and affectionate mother; her sisters, of an endeared companion; her numerous acquaintance, of an esteemed friend. Her remains were conveyed to the silent tomb on Saturday, when together with the usual service of the Church, a pathetic sermon was delivered on the mournful occasion by the Rev. Mr. Rudd, Rector of St. John's Church, from 1st Samuel xx. 3. *There is but a step between me and death.* During the delivery of the discourse, the numerous relatives and friends testified with their tears, the high esteem which they entertained for the amiable person, whose breathless body lay before them.

To enumerate the many virtues that ennobled the character of the deceased, would be unnecessary; for they are so well known as to need no encomium. The gentleness of her manners, the affability of her address, rendered her respected and beloved by all who had the honor of her acquaintance.

Consoling to her afflicted relatives and friends will long be the remembrance of those virtues, which blessed by the mercy of her Saviour, have followed her to her eternal rest.

☞ THE correspondent who sent us a file of papers concerning the American Episcopate, will be pleased to accept of our hearty thanks. We shall commence publishing them with the first number of next year, in order that they may all appear in one volume.



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H.A.



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JUN 1941



